



John Arol.



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THE
CRITICAL REVIEW:

OR,

Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the SIXTEENTH.

——— *Nothing extenuate,
Nor set down aught in malice.* SHAKESPEAR.

*Ploravere suis non respondere favorem
Speratum meritis*——— HOR.

(1763 July-Dec)



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A R T I C L E S

IN THE

SIXTEENTH VOLUME

OF THE

CRITICAL REVIEW.

E SSAY on Criticism: By Dr. Watkinson	Page 1
Effusions of Friendship and Fancy	6
Letters between Theodosius and Constantia	11
Hoole's Translation of Tasso	16
English Works of Roger Ascham	24
Account of the Police of France	30
The Death of Adam. A Tragedy	38
History of Lady Julia Mandeville	41
Revelation examined with Candour	45
The Death of Abel	50
Hoyland's Poems and Translations	55
State Letters of Henry Earl of Clarendon	58
Churchill's Epistle to Hogarth	63
Annual Register for 1762	67
Liturgy of the Church of England	69
Pug's Reply to Parson Bruin	70
A Poetic Chronology	71
New River Head. A Tale	72
Poems by Mr. Smart	ib.
The Battle of Epsom	ib.
The Humours of Harrowgate	73
Letter to the Author of the North Briton	ib.
Letter to the Right Honourable George Grenville	ib.
Letter to the Author of a Letter to the Right Honourable George Grenville	ib.
Letters from Mons. La V— at London to a Friend in Paris	74
Cafe of Colin Campbell, Esq.	ib.

C O N T E N T S.

The Spiritual Minor. A Comedy	Page 74
Petition of the Protestants of Languedoc	75
Description of Isle of Thanet	ib.
Anecdotes relating to Oliver Cromwell and his Family	76
The Blessings of Peace, &c.	ib.
The Scripture Doctrine of Obedience to Government	78
Scheme for erecting an Academy at Glasgow	ib.
An Address to the People of England	79
Brief Explanation of the Ten Commandments	ib.
The Jest of Beau Nash	80
Chronicle of the Reign of Adonijah, King of Israel	ib.
General History of Sieges and Battles	ib.
Impartial History of the late War	ib.
Complete History of the Origin and Progress of the late War	ib.
Dr. Ellys's Tracts on Spiritual and Temporal Liberty	81
Observations on some fatal Mistakes in the Bishop of Gloucester's Pamphlet on the Doctrine of Grace	96
Essay on the Origin of Letters	102
Histories of Lady Frances and Lady Caroline S——	108
Philosophical Transactions, Vol. LII. Part II.	117
King of Prussia's Campaigns	124
Modern Part of an Universal History, Vol. XXXIX.	127
Adventures of Patrick O'Donnel	138
Review of the genuine Doctrines of Christianity	142
Dr. Brooke's Natural History	144
Glasse's Poems	150
Congratulatory Ode to Ireland	151
The Buds of Parnassus	ib.
Detraction. An Essay	ib.
Detail of the Home Fishery	152
Ministerial Patriotism detected	153
Observations on the Cyder and Perry Act	ib.
True Flower of Brimstone	154
Easy Method of discharging the National Debt	ib.
The Royal Register	155
Enquiry into the Legality of Pensions on the Irish Establish- ment	ib.
Examination of the Conduct of the Whigs and Tories	156
Happiness of finishing our Christian Course with Joy	158
Triumphs of Jehovah	ib.
Fothergill's Reply to E. Owen on Water-Baptism	159
The Anatomy of Policy: Or, a History of the Blue War	160
Discourse on the Lord's Supper	ib.
Pearfall's Letter to the Church of Christ, &c.	ib.

C O N T E N T S.

Burn's Ecclesiastical Law	Page 161
Doddridge's Lectures	170
Cambridge Verses on the Peace	183
Wignell's Poems	191
Letter occasioned by the Bishop of Gloucester's Doctrine of Grace	194
Answer to the Errors in Mr. Law's Writings	203
Index to the Harleian Manuscripts	206
Philosophical Transactions, Vol. LII. Part II. Concluded	210
Observations on the Fairy Queen of Spenser	219
Petition of Dr. Free	225
Observations on the State of the Highways	227
The Young Man's Book of Knowledge	228
Tractatus de primis duodecim Veteris Testamenti Libris	229
Tractatus de Miraculis	230
A Letter to a Friend	ib.
Pro and Con ; or, the Political Squabble	231
A Dialogue between Mars and Britannia	232
Reply to a Letter to the Right Hon. George Grenville	ib.
Another Answer to the Letters of the Rt. Hon. William Pitt	233
The Rights and Liberties of the People of England vindicated	ib.
Address to English Protestants	ib.
The Blessings of Peace secured by Piety, &c.	234
A Sermon preached before the Society for the Reformation of Manners	235
Duty of a real Christian	236
The Experience of Saints asserted and proved	237
The Nature of Christ's Kingdom	238
Sermon preached to a Society of Protestant Dissenters	239
A Stroke at Pulpit Time-serving	ib.
Liberty : A Poem	240
Burn's Ecclesiastical Law. Concluded.	241
History of Indostan	249
The Complete Compting-house Companion	258
The Martial Review	267
Dr. Brown on Religious Liberty	272
The North Briton, 2 vols.	277
A Bavin of Bays	285
Pietas et Gratulatio Collegii Cantabrigiensis apud Novanglos	289
Descriptio Angliæ, et Descriptio Londini	291
Wesley's Letter to the Bishop of Gloucester	293
Chandler's Answer to Wesley	297
	An

C O N T E N T S.

An Essay on preaching	Page 298
A Philosophical Survey of Nature	301
Philafter. A Tragedy	303
Castrated Sheet in the 6th Vol. of Biographia Britannica	306
Brookes's Natural History. Continued.	310
Engraving	312
Enlargement of the Mind	314
Poemata: Partim Latine scripta, Partim Reddita	315
Islington. A Poem	316
The Temple of Venus	ib.
Love at First Sight. A Farce	ib.
Account of the first Discovery and Natural History of Florida	317
Some Hints to People in Power	318
Anatomy of a late Negotiation	319
Address of the People of Great Britain to his Majesty	320
Considerations on the prevailing Spirit and Temper of the Times	ib.
Letter to the new-elected Lecturers of St. M—y W—c—l	ib.
Mrs. Macaulay's History of England	321
Leland's Demosthenes	330
The Ghost. Book IV.	335
Ferguson's Letter to the Rev. Mr. Kennedy	339
Rugeley's Poems	353
Modern Part of an Universal History. Vol. XL.	360
Dr. Stewart's Theory of the Sun's Distance, &c.	370
Mayhew's Observations on the Charter and Conduct of the Society for propagating the Gospel, &c.	374
Treatise on the Social Compact	375
View of the Internal Policy of Great Britain	378
Englishman at Bourdeaux	381
The Deuce is in Him	383
Friendship: A Satire	385
An Address to the Electors of Great Britain, &c.	387
Short History of that Parliament that committed Sir Robert Walpole to the Tower, &c.	388
Observations on the Confinement of Mr. Wilkes	ib.
Twenty-one Articles of Impeachment against a noble Earl	389
The English Britons. A Farce	ib.
The Crisis. An Ode	ib.
The Group: a Poem	390
Patriotism, a Mock Heroic	ib.
The North Briton; an Elegy	391
Epistle from Lord Russell to Lord Cavendish	ib.
Satires on the Times	392

C O N T E N T S.

Messiah, a Sacred Poem	Page 393
Kew Gardens.	394
Poems, by Mr. Smart	395
Collection of Political Letters	396
Appeal to the Public in behalf of Gov. Johnstone	397
Rivet's Decimal Arithmetic	ib.
Considerations on paving, &c. the City of Westminster	ib.
History of Richard Potter	398
Kidgell's succinct Narrative	399
Expostulatory Letter to Mr. Kidgell	400
Answer to Kidgell's Narrative, &c.	ib.
A Letter to J. Kidgell	ib.
Epistle to the Dictator, in his Retirement, &c.	ib.
Hooke's Roman History, Vol. III.	401
Burton's Antient Characters	410
Klopstock's Messiah	417
The Dupe	429
The Mayor of Garret	435
Considerations on the Nature of the Sugar Trade	439
The Conference	443
The Author	446
Each Sex in their Humour	449
Dawson's Translat. of the three first Chapters of Genesis	452
Complete Duty of Man	455
Execrable Practice of Simony	460
Treatise on Ruptures	464
Essay on the Means of discharging the public Debt	465
Case of the County of Devon	467
Plain Reasons for a Repeal of the late Cyder Act	468
Essay on Paper Circulation	ib.
Address to Sir John Cust	469
An Address to Honest English Hearts	ib.
Appendix to the Review of Mr. Pitt's Administration	471
Letter to the Right Hon. the Commissi. of the Customs	472
Collection of Political Letters, Vol. III.	473
Redemption. By Mr. Hey	ib.
Redemption. By Mr. Scott	474
The Jumble	476
The Blood-Hounds	478
Folly, a Satire on the Times	ib.
The Priest in Rhyme	ib.
Essay on Woman, in Three Epistles	479
Mundus Muliebris; or, an Essay on Woman	ib.
An Essay on Woman	ib.
	Essay

C O N T E N T S.

Essay on Woman, Epist. IV.	Page 479
Patriotism ! A Farce	ib.
The British Coffee-house	ib.
The Plain Truth	480
Porter's Funeral Sermon	ib.
Modest Apology for the Conduct of a certain Reverend Gentleman	ib.

THE CRITICAL REVIEW.

For the Month of July, 1763.

ARTICLE I.

An Enquiry into the Nature and Tendency of Criticism, with regard to the Progress of Literature. Part III.

*Nature and Art, united, must conspire,
"To teach the World, with Reason, to admire."*

IN my last essay on this interesting subject *, I proposed, as a preliminary, to trace the rise, progress, and gradual improvements of literature, arts, sciences, &c. and brought down this historical account to that æra in which Aristotle appeared. That celebrated philosopher fully proved, that an able critic must have a clear and *logical* head, to enter into the true meaning and sentiment of a composition, and to *peruse* a work,

"With the same *spirit* that the author *writ*."

Aristotle, who was an excellent *critic*, was also one of the best *logicians* in the world; and, indeed, that critic makes but a mean figure, who, when he hath discovered the excellencies of a performance, contents himself in offering them to the world with only *empty* exclamations on their beauties;—his office is to *explain* the nature of those beauties,—*trace* the secret *springs*,—*develop* the *causes* from whence they arise,—and *display* the *effects*, which they produce, or (in the expressive phrase of the renowned poet above-quoted;—)

"To teach the world, *with reason*, to admire."

The true critic will enter into the distinguishing perfections,—the *specific* qualities of the author whom he peruses; he will point out the *peculiar* excellencies of *each* writer;—admire Livy's beautiful *narration*;—Sallust's diving into those *internal* princi-

* See Critical Review for March last, page 161—167.

ples of action, which arise from the characters and manners of the persons he describes;—Tacitus displaying those *external* motives of safety and interest which give birth to the whole series of transactions that he relates. This exquisite *taste*, which *relishes* the perfections of a writer, is fully exemplified in Mr. Pope's admirable *Essay on Criticism*. There the *profound* science and *logical* method of Aristotle is elegantly contrasted with the *unaffected* ease and native *simplicity* of Horace;—the *study* and refinement of Dionysius opposed to the *gay* and courtly *ease* of Petronius—the *gravity* and *minuteness* of Quintilian's free and copious instruction, to the *vivacity* and *general* topics—the great and noble *spirit* of Longinus. This poem is an instance of the *true* spirit of criticism, and places the author on an equal rank, in the temple of Fame, with Aristotle and Longinus (the pride of Greece) Quintilian and Horace (the boast of Rome), Boileau and Dacier (the ornaments of France). This critical skill and accurate penetration *paints* the peculiar beauties of each writer, in their just and *proper* colours.—The sublime of Plato and the humour of Menander (first united in Lucian, and afterwards in Addison;)—the irresistible greatness, energy, and sublimity of Homer,—the serene majesty, melody, and pathos of Virgil,—the tenderness of Sappho and Tibullus,—the elegance and propriety of Terence;—in a word, the fluent eloquence of Tully,—the animating fire of Demosthenes, and the *peculiar* beauties of each eminent writer (in the respective branches of useful and polite literature) are *all* analyzed and set forth to the best advantage, by the penetrating skill and acute discernment of an able critic.—Who discovered the inimitable beauties of Milton's *Paradise Lost* till opened, unfolded, and disclosed by the masterly pen of the ingenious Addison?—Till he displayed those excellencies with all the powers of critical acuteness,—illustrated the most remarkable passages,—such as are distinguished by their sublimity and elevation,—such as are admirable for their propriety,—or raised by the dignity of the language,—or peculiar for energy and strong reasoning.—These beauties lay dormant, latent, and concealed (till investigated and opened by *his* able pen), so that *this* island did not set a just *value* on such “a burning and shining light,”—for impartiality must own, that tho' the British nation hath produced the *greatest* men in *every* profession, yet it could *not*, *before* the appearance of Milton, enter into any competition with regard to the *sublime* excellencies of poetry.—Greece could boast an Euripides,—Æschylus,—Sophocles, and Sappho;—England was proud of her Shakespear, Spenser, Johnson, and Fletcher,—but then the *antients* had still a *poet*, in reserve, *superior* to the rest,—who stood *unrivalled* by *all* succeeding ages; and in *epic* poetry, (which is justly esteemed the *highest* effort of ge-

nus) Homer had no rival.—When Milton appeared, the pride of Greece was humbled,—the competition became more equal ; and *Paradise Lost* set *this* island on a level with boasted antiquity : neither need it yield the palm to *any* state antient or modern. Let *this* fact be ever remembered to the honour of *true* criticism, which certainly never exerted its spirit *more* laudably, than in immortalizing the name of *such* a writer.—From hence it evidently appears that the end of *true* criticism is to regulate taste, —and that the cause of literature derives the most signal service from its judicious direction. This will be fully proved in the course of my literary history, with which I shall now proceed. —A little after the appearance of Aristotle, (whose logical and moral works were incomparable), the belles letters exerted *some* efforts towards a revival of their antient spirit.—The politer arts of poetry and rhetoric accompanied a study of the *abstruse* sciences.—The illustrious character of Grosest, bishop of Lincoln, reflects particular honour on *this* epocha.—*Himself* eminently distinguished for extraordinary natural talents, and acquire'd abilities,—he *patronized* literary merit wherever it appeared.—His excellent precepts and example contributed to improve the rising genius of the unrivalled Roger Bacon, who may justly be looked upon as 'the greatest ornament of the age in which he lived, and whose memory will ever be revered by the republic of letters.—*This* respectable personage is a striking proof of the amazing dignity and power of human nature ;—he rose superior to the popular prejudices,—and extricated himself from the almost *universal* superstition ;—he was as a "*light* shining in a *dark* place,"—and his uncommon abilities would not have disgraced an age, that had even attained to the most *refined* taste of literary perfection. Certainly the republic of letters owes great obligations to those ingenious biographers, who have transmitted to posterity an ample account of so illustrious a personage, and so eminent a writer.

At the accession of Edward I. [1272] who was *himself* a prince of superior understanding, some regulations were made in civil and religious policy, which tended to open and enlarge the mind, and remove those contracted views, which are the greatest obstacles to every species of intellectual improvement. —The pusillanimous reign of his successor [1307] produced very little advancement of literary knowledge ; but the prospect begins to brighten a little, on the accession of Edward III. [1327], who was a monarch possessed of considerable abilities ; and, as the *freedom* of our constitution continued to gain ground in the succeeding reigns, a taste for *literature* diffused itself thro' this island, in proportion as the spirit of *liberty* increased. This is certain, (and the testimony of antient and modern *history* con-

firms it) that *arbitrary* government and a vitiated taste join hand in hand. Despotic tyranny is equally destructive to the interests of learning and liberal pursuits as superstition and enthusiasm, e. g. with regard to Greece ;—the vigorous genius,—refined taste, and solid understanding of that people might, in a great measure, be imputed to the *freedom* of their several constitutions,—and certainly the most inveterate *enemy* to *criticism* cannot affirm, that the labours of Aristotle or Longinus tended to cast a damp upon this spirit of *literature*. The *true* cause of the *decline* of polite erudition, in the respective states and empires was (*not* the introduction and advancement of *criticism*, as *some* have affected to imagine, but) the *loss* of *freedom*. *This* was the real cause why science drooped ;—*liberty* was suppressed,—and with it, languished every noble and generous sentiment.—Terence,—Lucretius,—Sallust,—Virgil,—Catullus,—Horace,—Livy,—Ovid,—Propertius,—Tibullus,—Cicero,—and Cæsar, flourished *antecedent* to the *despotism* of Augustus.——Corneille, Moliere, Bossuet, Poussin, Rochefoucault, and Le Brun, all shone in the French nation, at the æra of *liberty*, *before* the administration of Richlieu had established an *arbitrary* government. At what æra did *critical* knowledge attain to a *higher* degree of perfection, than in the time of Ptolomy Philadelphus,—yet notwithstanding this, did not the extraordinary abilities of Lycophron and *other* cotemporary geniuses shine forth with distinguished lustre, and adorn that period ;—let it *not* then be affirmed (at least, let it *not* be asserted by a *writer justly admired* *) that—“ in *no* polished nation, after *criticism* hath been much studied, and the rules of writing established, hath any extraordinary work ever appeared.”—This proposition will be more fully confuted in the course of this *literary history*, than by *speculative reasoning*.

I shall therefore resume the chronological view of the state of literature, as I proposed.—In the æra before mentioned, the abilities of William of Wickham refined the taste for eloquence,—and the learning of Wickliffe, (amongst others) reflects some share of honour on *this* æra, though it must be acknowledged the reign of Richard II. [1398] did not produce a set of writers equal in point of genius to those who flourished in the *preceding* æra. Natural philosophy declined,—and some circumstances unhappily concurred to cast a damp upon the laudable pursuit of intellectual pleasures. The powers of the human mind seemed to lie dormant for some time, though Chaucer and Gower (as *poets*) may justly be ranked amongst those whose names deserve to be rescued from oblivion ; and though they existed in the dawn of taste and literature, yet they composed *some* pieces,

* See Mr. Warton's Essay on the genius and writings of Mr. Pope. not

not unworthy of a more refined æra.—A genius for history (that useful, entertaining, and improving branch of polite erudition) visibly *declined*. Theological literature, and philosophical enquiries, were most successfully cultivated by the ingenious and learned Wickliffe above-mentioned; who was, in every respect, the greatest ornament of the age in which he lived, and seemed to entertain the most rational ideas of the true principles of religion. The proficiency made in literary improvements, under this reign, (Edward III.) proves it to have been cherished by the radiant beam of royal patronage, and flourished under that benign influence. William of Wickham not only countenanced learning, but also patronized and encouraged it by his extraordinary munificence, of which Winchester College, and New College in Oxford, bears ample testimony.—Institutions worthy of that illustrious prelate, and which tended to animate the succeeding age with a just and laudable spirit of emulation, to which we may attribute the excellent seminaries of learning established by Henry Chicheley,—William of Wainfleet, and K. Henry VI.—But I must defer to a future essay the subsequent part of this literary history, which, as it approaches nearer to *our own times*, I can expatiate on with more pleasure; though it must be owned, that the rise, progress, and gradual improvements of the arts, sciences, and belles lettres are, *at all times*, curious objects of contemplation. I cannot close *this* essay without *one* pleasing reflection;—that *this happy island* is a full proof that *liberty, taste, and a spirit of literature* are closely connected.—It is *freedom* that animates—it is *liberty* that inspires—it is a *patriotic* ardour that excites the active mind to intellectual pursuits. Let the votaries of atheism and enthusiasm “scatter their firebrands, arrows, and death,” so long as there flows from *the same* channel, (by *the same* inestimable privilege) the masterly and excellent productions of a Warburton, an Atterbury, a Sherlock, and a Lyttleton!—*Liberty* is that noble flame, by which *all* the refined arts must be cherished and enlivened.—To this we may justly impute the rapid progress, which *this* island hath made in *every* branch of polite erudition; so that, in viewing the literary republic, we may apply the *metaphor* of the prophet;—“*Before us is as the garden of Eden, and behind us a desolate wilderness.*”——“*Non tamen pigebet vel incondita, ac rudi voce, memoriam prioris servitutis, ac testimonium presentium bonorum, composuisse.*” Tacit. Agricola.

Ackworth, nigh Ferrybridge,
Yorkshire, June 11, 1763.

EDW. WATKINSON.

ART. II. *The Effusions of Friendship and Fancy. In several Letters to and from select Friends. In two Vols. 12mo. Pr. 5s. Becket and De Hondt..*

WE scarce ever remember to have seen a book more answerable to its title than that which is under our present consideration. Mr. Langhorn's agreeable letters are the real *effusions of friendship and fancy*, written from the heart, without pedantry or affectation: the reader will meet in them with what Pope calls

The feast of reason, and the flow of soul :

an agreeable mixture of the grave and gay, the observations of solid sense, and the sprightly sallies of easy humour, many of them on the most important, and all on agreeable subjects. If the author now and then, descends to the mere *bagatelle*, he trifles so agreeably, that we cannot be angry with him. The letters before us have withal this striking and peculiar beauty in every one of them, a spirit of goodness, and benevolence that recommends the writer to us as an honest and upright man. As some of them are serious and severe, others humorous and ironical, we will give our readers a specimen of each.

The sixth letter, in the first volume, which is of the serious kind, contains some very just and sensible observations. ‘How far (says Mr. Langhorn) a wise man ought to be affected by the opinion of others, is an important question. It concerns the happiness of you and me, and every man; and I thank you for calling upon me to consider it.

‘I have considered it, and conclude that we ought not to be affected by the opinions of any but wise and good men; and even by theirs, only so far as they evidently coincide with truth and our own conscience.

‘By this rule we shall reduce our censors to a very small number; for take mankind in the gross, and that two thirds of them will come under the denomination of fools or knaves, is beyond a doubt. What opinion either of these may form of us, it is, certainly, never worth our while to know. A fool cannot form any abstract idea of your character, and a knave will never entertain a just one. The first cannot trace an action to its principle, and the latter will assign to the principle the complexion of his own. To be under any concern, therefore, what sentiments these may entertain of us, would be to partake of the folly of the fool, and to give force to the malignity of the knave.

‘But

‘ But if we fall under the censure of wise and good men, we ought to make a severe scrutiny into that part of our conduct, which has drawn upon us their displeasure. Such men never censure without cause, and though they may be mistaken, yet, even in that case, we should endeavour to justify our conduct as well to them as to ourselves. Happy is the man who has a wise, an honest, and a candid friend, who will not scruple to point out to him the defect, which lies too near his own eye to be seen. O for such a friend! How should I rejoice in his correction!

‘ Thus far should every man be affected by censure, as to his moral and social character. And now I know you will expect that I should observe how far an author ought to be concerned by it, as it may affect his literary reputation.

‘ In this case the same rule may be observed as in the other. Consider your critics. Only in this case your censors will be much fewer, for instead of admitting the opinions of a third part of mankind, not one in a thousand should have the least weight with you. Not one in a thousand is capable of judging of the works of imagination at all, and of the finer efforts of that faculty, such as abstracted poetry, &c. not one in ten thousand can form any adequate idea. How few, then, are those of whose praise the poet need be ambitious! How few whose censure he need regard! For my part, I assure you, I think it sufficient to number among those who are not displeased with my works, a few great names; and as to the sightless multitude, I would not give a fig for its collective praise.

‘ The thirst of universal applause must be a very troublesome sensation, and yet we very often find it to be the *infirmity of noble minds*, which we see misled by false delicacy and haunted by the chimæra of vulgar opinion. What ridiculous, what romantic actions have been derived from this source! What fools and madmen, what *Buckinghams* and *Whartons* has it made!

‘ I will not now extend these thoughts, because you will find them sufficiently enlarged upon in *the history of Philip duke of Wharton*, which some materials in my possession may possibly induce me to write.

The duke of Wharton’s life by so able a hand as Mr. Langhorn, will, we doubt not, be well received by the public. The thirteenth letter on *quotations*, a ridiculous custom which so many amongst the *litterati* are so extremely fond of, is, in our opinions, an excellent one. It is as follows:

‘ Why, in the name of common sense, will you stuff your letters with quotations? Is it to shew your learning? I know you are learned. Is it to imitate Voiture? Voiture was a pedant. At least it was the pedantic custom of his time to tag

borrowed sentiments ; and the letter writing gentlemen were as proud of exhibiting verses from Homer and Virgil, as a school-boy after Christmas, of repeating *Propria quæ maribus*. I grant you that to quote a verse occasionally from an ancient or a modern author, may serve to illustrate or embellish your thought ; but where is the merit of making a parade of it ? Does it lie in the difficulty ? There is no difficulty in it, as you shall soon be convinced, for you shall find, sir, that I too could quote,

————— ‘ O gods ! how I could quote !

Peace *then* with your *babbling* ! and hear me complain.

No—————

“ I’ll wipe away all trivial fond records.”

‘ But will you come to see me ? No—————

“ Business must be dispatch’d e’re thou can’st go ;

Nor can’st thou stir, unless there be

An hundred horse and men to wait on thee,

And many a mule and many a cart ;

What an unwieldy man thou art !”

‘ Indeed I am very dull without you, notwithstanding the gay season is approaching.

“ Omnia nunc rident, at si formosus Alexis

Abeats his montibus, videas et flumina sicca.

When thou art from me every place is desert,

And I methinks am savage and forlorn.

The tedious hours move heavily away,

And each long minute seems a lazy day.”

‘ But the case is very different with me when I enjoy your company, my friend ! and I may say with Dryden,

“ Winds murmur’d thro’ the leaves your short delay,

And fountains o’er their pebbles chide your stay.

But, with your presence cheer’d, they cease to mourn,

And walks wear fresher greens at your return.”

‘ I am sorry to hear that Mrs. ——— behaves so strangely on her son’s marriage, but one may ask in the words of Virgil,

“ Crudelis mater magis, an puer improbus ille ?

Improbus ille puer, crudelis tu quoque mater.”

‘ Yet she might have been warned by many unhappy examples of her conduct,

“ Now ponder well ye parents dear, &c.”

‘ But

‘ But mothers-in-law seldom consider any thing except their own interest; and Ovid’s observation is too often true.

“ *Lurida terribiles miscent aconita novercæ.*”

‘ It is strange that those who have children by a first marriage, should venture on a second, for marriage is always a lottery: Not that

————— “ I would blemish all the fair,
But yet, if some be bad, ’tis wisdom to beware;
And better shun the bait, than struggle in the snare.” }

‘ I should be glad if you would tell me what the world is doing now and then. We hear nothing in this solitary part,

“ Save when arrives the *weekly* caravan
With news of human kind.”

‘ But the master of the caravan is now dead, and we are very badly off. Poor wight!

————— “ He did most plainly prove,
He could no longer live, than he could move.”

‘ However, I am glad to hear that he will be succeeded by his son.

“ O fortunate puer! Tu nunc eris alter ab illo.”

‘ Mrs. ——— is gone to Bath, but in my opinion

“ *Ægrotat animo magis quam corpore.*”

‘ I am perfectly well at present, not even a head-ach to complain of!

“ *Mens sana in corpore sano.*”

‘ Adieu! one quotation more, and then,

“ *Vale memor nostri!*”

The following short ironical letter on the poverty of the inferior clergy has a good deal of humour in it.

‘ You think that the provision which falls to the lot of the younger clergy is inadequate to their station, and consequently an improper one. I am of a different opinion: For, is it not the duty of a young clergyman, to *fast* as well as to pray? And would you draw him into temptation by putting it in his power to eat? Surely this is inconsistent with your usual wisdom and benevolence. Moreover you know very well, that, agreeably to his apostolic character, he ought not to *take more than one coat*, and would you enable him to be possessed of two? I grant you that,

that, if his mission be in a country which is troublesome to the traveller, he may be indulged with one pair of shoes, and be furnished with ends and awls for the laudable purpose of repairing them. Dr. Young was unreasonable when he wished for

“Enough to keep two shoes on Sunday clean,”

if he meant to be possessed of two pair of shoes; but if his wishes extended only to a little oil, or goose-grease, to anoint his only pair on Saturday-night, perhaps he might be indulged.

‘I own that, in this age of intemperance, it edifieth me much to see so many of my brethren precluded from all temptation to luxury: happily, *now*, the necessaries of food and raiment are risen to such a price, that an ordinary curate will find enough to do to keep his corporal tenement in repair, though he should frequently lend a hand to it himself. For this purpose, I think that canon ought to be set aside, which forbiddeth manual labour to my brethren. The wise Alfred commanded his clergy to learn some mechanic art. Why should they not now? Would not this be much better than what you recommend, to have their stipends raised? What would that do but encourage idleness and luxury? I think a curate might decently follow any occupation except those of the baker and the miller. Those perhaps might alter the complexion of his dress too much: But he might very well exercise the domestic trades of a taylor, or a weaver, or a shoe-maker; or the humbler art of a cobbler, and so mend the understandings of his parishioners in a double capacity. He might keep a drug shop, and administer as well to their bodily as to their spiritual maladies; or a barber’s shop, and, by the operations of Saturday night, make them fit to appear before him on Sunday.

‘But I think that such curates only as have families should be permitted to practise these trades: a single man, if he is industrious, may yet do without them. I know a curate of a neighbouring parish, who looks well, dines once a year, at Christmas time, with the squire, and keeps himself in decent repair, by an industrious use of the following implements, viz. two darning needles, one of a large size for grey stockings, and another, smaller, for black, being possessed of two pair; a small clue of strong brown thread, with a proper sized needle for coat, waistcoat, and breeches; and an awl, an end and a piece of rosin for his shoes; with all which his benevolent parishioners, according to their respective trades, have supplied him gratis.’

Our author’s observations on the *study of poetry*, in several letters, make up the greatest part of the second volume, and are written with taste and judgement. The criticisms are indeed such as one would expect from a proficient in the art. Mr.
Lang-

Langhorn's merit as a poet is already known by some former productions. The ode to Plutus, the hymn to Indifference, with some other verses occasionally introduced in these letters, are not unworthy of him.

ART. III. *The Letters that passed between Theodosius and Constantia; after she had taken the Veil. Now first published from the Original Manuscripts. 12mo. 2s. 6d. Becket and De Hondt.*

THE ingenious author of the Effusions of Friendship and Fancy, having, in those agreeable letters, recommended himself to us in the character of a sprightly and entertaining correspondent, a warm friend, and a judicious critic, to rise still higher in our esteem, assumes in the work now before us a nobler form, and appears in the light of an excellent moralist and a pious christian. Mr. Addison, in his story of Theodosius and Constantia * (the circumstances of which are too well known to our readers to stand in need of any recapitulation of them) acquaints us, that, after the retirement of the two lovers into two separate convents, several letters passed between them, *which are still extant in the nunnery where she resided, and are often read to the young religious, to inspire them with good resolutions and sentiments of virtue.* On this hint Mr. Langhorn has founded his literary correspondence between Father Francis and his nun, wherein he has taken occasion, agreeably to the characters concerned, to give us his opinion in some matters of the highest consequence and importance with regard both to our present and future welfare. The doctrine of grace, the duty of prayer, the advantages of humility, the certainty of a superintendant Providence, the fatal mistakes of fanatics and enthusiasts, grief for the death of friends, and other serious topics, are here discussed with great dignity of sentiment and elegance of diction. From the manner in which our author has ranged his thoughts on these subjects, we are inclined to think, that some part of these letters have been already delivered from the pulpit, and that the Reverend writer has diminished his stock of sermons in complaisance to the public; be that, however, as it may, the public is much obliged to him for his instructions.

The passages in these letters which are designed to expose the intemperate zeal of our modern fanatics, may be considered as a proper supplement to a very ingenious performance, lately published by the same author, intitled, Letters on religious

* See the Spectator, N^o. 164.

Retirement, Melancholy and Enthusiam, of which we have already given an account, as will appear by the following extract.

‘ Wonder not if I tell you, that all your passions should not be absorbed in heaven. Rational devotion is not founded in the glowing ardours of human sensibility ; the more it partakes of these, the more remote it will be from that spiritual and intellectual worship which is paid to the father of lights by superior natures. The adoration of passion is blind and impulsive ; that of reason is clear and intelligent. By this worship the Deity is rationally honoured, by that he is implicitly adored.

‘ For these reasons, Constantia, I would not recommend to you those books of flaming devotion, which, while they kindle the heart, confuse the head, and turn sober piety into wild enthusiasm. If the authors of such books meant to serve religion, they were mistaken ; for true piety differs as much from such enthusiastick ravings, as the cheerful temper of serene health from the delirious wildness of a fever. *God is a spirit, and they that worship him must worship him in spirit and in truth.* Whatever is spiritual is dispassionate. Such is God himself, and such ought to be the worship we offer him.’

‘ When once the heart gives itself up to blind fanaticism, we cannot tell to what attempts it may be seduced, or where the influences of unrestrained, and (what will almost always be the consequence) of misdirected passions may lead us.—When the imagination triumphs over reason, the æconomy of the mind is destroyed ; and confusion, with insanity in her rear, approaches, and usurps the empire of the soul.

‘ May every ministring spirit of heaven guard the peace of my Constantia ! May her piety be uniformly rational and calm ! May the incense of her devotion rise from the altar of reason, the voluntary sacrifice of gratitude ! May she ever *know whom she worships*, and remember that an intellectual Being requireth an intellectual adoration ! In every act of worship, and in every point of duty, may she be constantly supported and directed by the pure and peaceable Spirit of truth ! By that Spirit may she be enlightened to discern those finer relations that exist between the Creator and the creature, undistinguished by the eye of human intelligence, and learn from thence not only what is due, but what is acceptable to God. Under every circumstance of life may she be happy in ease, or contented in resignation ; and when the short thread of life is spun, when she enters upon the inheritance of immortality, may she receive the fulness of those blessings which INFINITE BENEVOLENCE has in reserve for those that honour him.’

What

What Mr. Langhorne has in these letters observed, concerning prayer, is extremely just and sensible, more particularly where he affirms with the greatest truth, that ‘with regard to the spirit and manner wherewith we ought to approach the eternal Providence, we cannot be too attentive to so important a circumstance. We should endeavour, as much as possible, to be serene and recollected. Before we address that Almighty Being, we should meditate a moment on his sublime perfections, and fill our minds with the idea of his glorious attributes. But rather let us contemplate him in his benevolent, than in his juridical capacity. We ought indeed never to be without the idea of the latter, but the first should always have the leading influence on our minds. Our heavenly Father treateth us not as servants, but as sons; our acts of obedience, therefore, to him should be purely filial.’

‘How brief,’ (says Mr. Langhorne, in the character of Theodosius) ‘is that temporary form of prayer which our Saviour taught his disciples! Does that form contain one superfluous word, or one mere collateral or unimportant thought? Is the imagination indulged in vain descriptions, or are the passions roused to eager imprecations? As if the divine author of it had foreseen the idle prolixity of those ranting prayers which should be used in future ages of the church, he has in the above mentioned form been remarkably concise. There is not, perhaps, in any language, an instance of composition where so much is expressed in so few words.’

The reader will find more on this important subject in the ninth letter, written with equal truth and judgment.

The best letter in this collection is perhaps the eleventh. As it is not a very long one, we shall give the whole of it to our readers.

Theodosius to Constantia.

‘Amiable tenderness! Dear Constantia! set your heart at ease. Exert your reason; tax your fortitude; call forth the nobler faculties of your mind, and charge them to assert their empire over the wayward passions.’

‘While we are in this state of being, we *must* encounter difficulties, and struggle with uneasiness. The heart will often be dissatisfied we know not why, and reason will stand an idle spectator, as if unconscious of its power. In such cases it ought to be awakened from its lethargy, and reminded of the task to which it is appointed. It should be informed of the high office it bears in the oeconomy of the soul, and be made acquainted with the insidious vigilance of its enemies.’

‘But

‘ But while we languish under the uneasiness of discontent, we cannot take a more effectual method to recover our peace, than to consider the insignificance of every passion that centers, and pursuit that terminates here. Suppose our earthly aims were directed to their object by the favouring gale of fortune; suppose our pursuits should be crowned with all the success that flattering hope assigns them, yet—vain, changeable, and impotent as we are, the success would not be worth a moment’s triumph. While the heart turns upon an earthly axis, like the perishable ball that it loves, it will be variously affected by outward influences. Sometimes it will bear the fruits of gladness, and sometimes be the barren desert of melancholy; one while it will be exhilarated by the sunshine of pleasure, and again it will languish in the gloom of discontent. The cause of this is, not only that the human heart is in itself changeable and uncertain, deriving its sensations from constitutional influences, but that the objects, if they are earthly objects, on which it depends for happiness, are liable to variation and decay.

‘ Hence arises the superiority of religious views. When our hopes of happiness are fixed on one certain event; one event which, though remote, cannot be altered by mortal contingencies, the heart has an invariable foundation whereon it may rest. Without this resting place, we should be *tossed to and fro with every wind* of fortune, the sport of chance, and the dupes of expectation. To this immovable anchor of the soul religion directs us in the hopes of immortality. We know from the unerring word of divine revelation that we shall exist in another state of being, after the dissolution of this; and we are confirmed by every benevolent purpose of providence in the belief that our future existence shall be infinitely happy. In this glorious hope the interests of a temporary life are swallowed up and lost. This hope, like the serpent of Moses, devours the mock-phantoms which are created by the magic of this world, and at once shews the vanity of every earthly pursuit.

‘ Compared with this prospect, my Constantia, how poor, how barren, would every scene of mortal happiness appear! How despicable at the best—yet how liable to be destroyed by every storm of adversity! For, are we not exposed to a thousand accidents, the most trifling of which may be sufficient to break a scheme of felicity? Let us consider those conditions that are almost universally desired, the dignity of the great, and the affluence of the rich. Are these above the reach of misfortune? Are they exempt from the importunities of care? Greatness is but the object of impertinence and envy, and riches create more wants than they are able to gratify. Should then our wishes
lead

lead to these, we should unavoidably be disappointed. The acquisition might for a while sooth our vanity, but we should soon sigh for the ease of obscurity, and envy the content of those whom pride would call our vassals.

‘ If wealth or grandeur then cannot afford us happiness, where shall we seek it? Is it to be found in the cell of the hermit? or does it watch by the taper of solitary learning? Loves it the society of laughing mirth? or does it affect the pensive pleasures of meditation? Is it only genuine in the cordiality of friendship, or in the lasting tenderness of married love? Alas! my Constantia, this train of alternatives will not do. Should we fly from the troubles of society to some lonely hermitage, we should soon sigh for the amusements of the world we had quarrelled with. The strongest mind could not long support the burthen of uncommunicated thought, and the firmest heart would languish in the stagnation of melancholy.

‘ Ask the solitary scholar, if ever, in his learned researches, he beheld the retreat of happiness—Amusement is all that he will pretend to—Amusement! in quest of which the active powers of the mind are frequently worn out, the understanding enervated by the assiduity of attention, and the memory over-burthened with unessential ideas.

‘ Yet, possibly, happiness may mingle with society, and swell the acclamations of festive mirth. No——the joy that dwells there cannot be called happiness; for the noise of mirth will vanish with the echo of the evening, and *even in laughter the heart is sad*. If we are able to distinguish the elegance of conversation, we shall often be disgusted with the arrogance of pride, or the impertinence of folly; and if not, we may be amused indeed with the noise, but can never taste the pleasures of society.

‘ As little reason have we to hope for lasting happiness from the engagements of friendship, or of love. The condition of human life is at best so uncertain, that it is even dangerous to form any connections that are dear. The tenderness of love, my Constantia, opens the heart to many sufferings, to many painful apprehensions for the health and safety of its object, and many uneasy sensations both from real and imaginary causes. It was from this conviction I told you, in the letter wherein I first discovered myself to you, “that the love we had for one-another will make us more happy in its disappointment, than it could have done in its success.”

‘ For want of a better remedy to these evils, the wisdom of ancient philosophy teacheth us to bid a brave defiance to the assaults of pleasure and of pain. This precept it urges with unremitting austerity; without making any allowance for particular

cular tempers or circumstances; without instructing us how to behave to the solicitations of joy or pleasure; how to defend the heart from the inroads of sorrow, or to guard against the unseen stratagems of distress.

‘But the religion of a Christian affords a nobler and a safer refuge. With the exalted hopes that this presents to us, *the sufferings of the present time are not worthy to be compared.* In those glorious hopes let us bury every anxious thought, the uneasiness of discontent, and the solicitude of care. Let us not sink under our light afflictions, which are but for a moment. A very few years, perhaps a few months or days, may bring us into that state of being, where care and misery perplex no more. *Though we have now our bed in darkness, and our pillow on the thorn,* yet the time draweth nigh when we shall taste of life without anguish, and enjoy the light without *bitterness of soul.* *The night is far spent,* my Constantia, *the day is at hand;* let us therefore gird up the *loins of our mind, and be sober*—no longer dissipated, or disturbed with the troubles of this world. We are hourly hastening to that scene of existence, *where the wicked cease from troubling, and where the weary are at rest;* where hope shall no more be pained with disappointment, and where the distresses of time are forgot in the joys of eternity.

‘FRANCIS.’

Our readers will perceive by the above quotations, that these letters are both entertaining and instructive; we heartily congratulate Mr. Langhorne on his success in this species of writing, for which his excellent talents seem peculiarly adapted.

ART. IV. *Jerusalem delivered; An Heroic Poem: Translated from the Italian of Torquato Tasso, by John Hoole. In two Vols. 8vo. Pr. 12s. Doddsley.*

ABout a century ago, the translator of an epic poem has been often known to divide fame with the poet. The appearance of such a translation would then have thrown the whole republic of letters into a ferment, all ready either to expose its defects, or compliment its arrival. At present the state of letters is very different; we have of late seen many translations of merit treated with utter neglect, appearing without praise, and sinking without censure.

Under these disadvantages attending translations in general, it must surely have been an hardy undertaking to fall upon so difficult a performance as that of Tasso in particular. The length of a poem consisting of fourteen or fifteen thousand lines would

would have been an insurmountable objection to some; and that peculiar merit which it derives from the happiness of expression rather than the strength of sentiment might still more deter others. It was probably upon this account that while we have had so many entire translations of other less celebrated poets, we have hitherto had but one of Tasso, namely, that which was done by Fairfax. This was written at a time when our language was forming, and before it was yet decided, which was the true measure of English heroic verse. The style is antiquated, and the stanza unharmonious; it is therefore now consulted rather from motives of curiosity than amusement, and such as have assiduity enough to read it through may perhaps with as little trouble become capable of understanding the original.

Since that appeared we have had many detached parts of this poet turned into English; but no person till now has had abilities or perseverance to go through the whole. Their endeavours rather raised our wishes than satisfied our curiosity. The present translator, Mr. Hoole, has therefore the merit of at last having accomplished a very difficult undertaking, which Fairfax's diminishing reputation, and Tasso's encreasing fame, has long rendered desirable.

Tasso's stanza has often been objected to him as a blemish, being a movement utterly incompatible with the dignity of the epic muse; and in which the sense, by being confined to a set number of lines, often becomes too diffuse, or too short. His modern translator has therefore judiciously avoided this defect, and sunk the Italian stanza into our heroic verse. It is remarkable enough, however, that he is often more faithful to his original than Fairfax.

But being exact to his original is by no means the translator's only merit, and though now and then a weak verse or a bad rhyme may occur, yet if we consider the extent of such an undertaking, we must not be offended, especially as in these respects he has but too often the sanction of similar defects in the original to palliate his own. Yet, upon some occasions, he departs from his original, when it is likely to lead him into erroneous imitation. When the Italian poet is too diffuse, and sports in trifling repetition, the translator ventures to compress his sense, and thus strikes the thought with a bolder impression.

Yet we should not attempt a parallel, nor, to raise the present work, undervalue any beauties in the original, which no translation can exceed, and which the most aspiring must only wish to illustrate. Tasso was ever the favourite of those who judged not by rule but by their feelings. Gay, luxuriant, and various, he leads us through the whole circle of imagination.

From the field of slaughter to the shepherd's peaceful cottage, from the enchanter's cave to gardens of unending beauty, from the placid dreams of the holy to the broken slumbers of the wicked, from the councils of heaven to the turbulent debates of hell. To explain the story of Tasso would be utterly superfluous: a specimen or two of the translation will serve. Erminia, a Mahometan princess, being in love with Tancred, disguises herself in armour, and resolves to ride out of the besieged city by night, to visit her lover; but falling in with an advanced guard of Christian soldiers, she is obliged to fly, and loses herself in a forest.

‘ Her trembling hand the rein no longer guides,
And thro’ her veins a chilling terror glides.
By winding paths her courser took his flight,
And bore at length the virgin far from sight.
‘ As, after long and toilsome chace in vain,
The panting dogs unwilling quit the plain,
If chance the game their eager search elude,
Conceal’d in shelter of the fav’ring wood:
So to the camp the Christian knights return,
While rage and shame in ev’ry visage burn.
Still flies the damsel, to her fears resign’d,
Nor dares to cast a transient look behind.
All night she fled, and all th’ ensuing day,
(Her tears and sighs companions of her way)
But when bright Phœbus from his golden wain
Had loos’d his steeds and sunk beneath the main;
‘ To sacred Jordan’s crystal flood she came,
‘ There stay’d her course, and rested near his stream.
No nourishment her fainting strength renew’d,
Her woes and tears supply’d the place of food.
But sleep, who with oblivious hand can close
Unhappy mortals’ eyes in soft repose,
‘ To ease her grief, his gentle tribute brings,
And o’er the virgin spreads his downy wings:
Yet love still breaks her peace with mournful themes,
And haunts her slumbers with distracting dreams.
She sleeps, ’till, joyful at the day’s return,
‘ The feather’d choirs salute the break of morn;
‘ Till rising Zephyrs whisper thro’ the bow’rs,
Sport with the ruffled stream and painted flow’rs:
‘ Then opes her languid eyes, and views around
The shepherds’ cots amid the sylvan ground:
When, ’twixt the river and the wood, she hears
A sound, that calls again her sighs and tears.

But soon her plaints are stopp'd by vocal strains,
Mix'd with the rural pipes of shepherd swains :
She rose, and saw, beneath the shady grove,
An aged fire that ozier baskets wove ;
His flocks beside him graz'd the meads along,
His sons around him, tun'd their rustic song.

‘ Scar’d at th’ unusual gleam of armour bright,
The harmless band were seiz’d with sudden fright ;
But fair Erminia soon dispels their fears ;
From her bright face the shining helm she rears ;
And undisguis’d her golden hair appears. }
Pursue your gentle talks with dread unmov’d,
O happy race ! (she cry’d) of heav’n belov’d !
Not to disturb your peace these arms I bear,
Or fright your tuneful notes with sounds of war.
Then thus—O father ! ’midst these rude alarms,
When all the country burns with horrid arms,
What pow’r can here your blissful seats ensure,
And keep you from the soldier’s rage secure ?

‘ To whom the swain : No dangers here, my son,
As yet my kindred or my flock have known.
And these abodes, remov’d to distance far,
Have ne’er been startled with the din of war.
Or whether heav’n, with more peculiar grace,
Defends the shepherds’ inoffensive race :
Or, as the thunder scorns the vale below,
And spends its fury on the mountain’s brow ;
So falls alone the rage of foreign swords
On scepter’d princes and on mighty lords.
No greedy soldiers here for plunder wait,
Lur’d by our poverty and abject state :
To others abject ; but to me so dear,
Nor regal pow’r, nor wealth are worth my care.
No vain ambitious thoughts my soul molest,
No av’rice harbours in my quiet breast !
From limpid streams my draught is well supply’d,
I fear no poison in the wholesome tide.
My little garden and my flock afford
Salubrious viands for my homely board.
How little, justly weigh’d, our life requires !
For simple nature owns but few desires.
Lo ! there my sons, (no menial slaves I keep)
The faithful guardians of their father’s sheep.
Thus in the groves I pass my hours away,
And see the goats and stags around me play ;

The fishes thro' these crystal waters glide,
 And birds, with wings, the yielding air divide.
 There was a time (when early youth inspires
 The mind of erring man with vain desires)
 I scorn'd in lowly vales my flock to feed,
 And from my native soil and country fled.
 At Memphis once I liv'd ; and, highly grac'd,
 Among the monarch's household-train was plac'd :
 And, tho' the gardens claim'd my cares alone,
 'To me the wicked arts of courts were known.
 'There long I stay'd, and irksome life endur'd,
 Still by ambition's empty hopes allur'd :
 But when, with flow'ry prime, those hopes were fled,
 And all my passions with my youth were dead,
 Once more I wish'd to live an humble swain,
 And sigh'd for my forsaken peace again :
 'Then bade adieu to courts ; and, free from strife,
 Have since in woods enjoy'd a blissful life.

‘ While thus he spoke, Erminia silent hung
 In fix'd attention on his pleasing tongue ;
 His sage discourses, on her heart impress'd,
 Assuag'd the tempest of her troubled breast :
 'Till, after various thoughts, the princely maid
 Resolv'd to dwell beneath the lonely shade ;
 At least, so long sequester'd to reside,
 'Till fortune should for her return provide.

‘ Then to the hoary swain her speech she mov'd ;
 O happy man ! in fortune's frowns approv'd ;
 If heav'n unenvying view thy peaceful state,
 Let pity touch thee for my hapless fate :
 Ah ! deign to take me to your pleasing seat ;
 To me how grateful were this kind retreat !
 Perhaps these lonely groves may ease, in part,
 'The mournful burthen of my swelling heart.
 If gold or jewels can allure thy mind,
 (Those idols so ador'd by human kind !)
 From me thy soul may all its wishes find.

‘ Then, while her lovely eyes with sorrows flow,
 She half reveals the story of her woe :
 'The gentle swain her tale with pity hears,
 Sighs back her grief, and answers tears with tears :
 With kindly words consoles th' afflicted fair,
 At once receives her with a father's care,
 And thence conducts her to his ancient wife,
 'The faithful partner of his humble life.

‘ And now (her mail unbrac’d) the royal maid
 In rustic weeds, her graceful limbs array’d;
 But, in her courtly looks and beauteous mien,
 Appear’d no tenant of the sylvan scene.
 No dress could veil the lustre of her eyes,
 No outward form her princely air disguise:
 A secret charm, and dignity innate
 Each act exalted of her lowly state.
 She drives the flock to pasture on the plain,
 And, with her crook, conducts to fold again:
 From the rough teat she drew the milky stream,
 And drain’d the whey, and press’d the curdling cream.

‘ Oft, when beneath some shady grove’s retreat
 The flocks are shelter’d from meridian heat,
 On the smooth beechen rind the pensive dame
 Carves in a thousand forms her Tancred’s name:
 Oft on a thousand plants inscribes her state,
 Her dire distress, and love’s disastrous fate.
 And when her eyes her own sad lines peruse,
 A show’r of tears her lovely face bedews.
 Then thus she cries—Ye friendly trees! retain
 My story’d sorrows, and declare my pain:
 Should e’er, beneath your grateful shade, reside
 Some love-sick youth in true affection try’d;
 His heart may learn with friendly grief to glow,
 Touch’d by my sad variety of woe!
 So may he Love and Fortune’s rigour blame,
 That thus reward a virgin’s constant flame.
 If e’er indulgent heav’n vouchsafe to hear
 The tender wishes of a lover’s pray’r;
 Ev’n he may haply to these dwellings rove,
 Who heeds not now forlorn Erminia’s love;
 And, casting on the ground his pitying eyes,
 Where clos’d in earth this breathless body lies,
 May to my suff’rings yield a late return,
 And with a pious tear my fortune mourn.
 Thus, if my life was never doom’d to rest,
 At least in death my spirit shall be blest;
 And my cold ashes shall the bliss receive,
 Which here relentless fate refus’d to give!’

As a contrast to this we shall give the enchanter Ismeno’s
 conjuration of his obedient dæmons, which is conceived with
 great sublimity.

‘ But scarce consum’d in smould’ring ashes falls
 Th’ enormous pile that shook the Pagan walls,

When other schemes Ismeno's arts compose
 To save the ramparts from th' invading foes.
 He bends his thought to guard the woodland shade,
 From which the Franks their mighty beams convey'd ;
 That thus their engines they no more may rear,
 Nor Sion more the threat'ning fury fear.

' Not far from where encamp'd the Christian bands,
 'Midst lonely vales an aged forest stands :
 Here, when the day with purest beams is bright,
 The branches scarce admit a glimm'ring light ;
 Such as we oft in cloudy skies survey,
 When sable eve succeeds to chearful day.
 But when the sun beneath the earth descends,
 Here deeper night her dreary veil extends :
 Infernal darkness seems the light to fill !
 And sudden terrors ev'ry bosom chill !
 No shepherd here his flock to pasture drives :
 No village swain, with lowing herds, arrives :
 No pilgrim dares approach ; but struck with dread
 In distant prospect shews the dreary shade.
 Here, with their minions, midnight hags repair,
 Convey'd on flitting clouds thro' yielding air :
 'The one a dragon's fiery image bears ;
 And one a goat's mishapen likeness wears.
 And here they celebrate, with impious rite,
 The seals profane and orgies of the night.
 'Thus went the fame : untouch'd the forest stood ;
 No hand presum'd to violate the wood.
 'Till now the fearless Franks the trees invade,
 From these alone their vast machines they made.
 'The forc'er hither came, the hour he chose,
 When night around her deepest silence throws.
 Close to his loins he girt his flowing vest,
 'Then form'd his circle and his signs impress'd :
 With one foot bare, within the magic round
 He stood, and mutter'd many a potent sound.
 Thrice turning to the east his face was shewn ;
 Thrice to the regions of the setting sun ;
 And thrice he shook the wand, whose wond'rous force
 Could from the tomb recall the buried corse :
 As oft with naked foot the soil he struck,
 'Then thus aloud with dreadful accents spoke.

' Hear you ! who once by vengeful light'ning driv'n,
 Fell headlong from the starry plains of heav'n !
 Ye pow'rs who guide the storms and wintry war,
 'The wand'ring rulers of the middle air !

And

And you, the ministers of endless woe,
 To sinful spirits in the shades below !
 Inhabitants of hell ! your aid I claim,
 And thine, dire monarch of the realms of flame !
 Attend my will ; these woods in charge receive :
 To you consign'd each fatal plant I leave.
 As human bodies human souls contain,
 So you inshrin'd within these trees remain.
 Thus shall the Christian fly ; at least forbear
 To fell this forest, and your anger fear.

‘ He said ; and added many an impious spell,
 Dreadful to hear, and horrible to tell.
 While thus he murmur'd, from the face of night
 Th’ affrighted stars withdrew their glitt’ring light,
 The moon, disturb’d, no more her beams reveal’d,
 But wrapt in clouds, her silver horns conceal’d.
 ‘ Now, fill’d with wrath, he rais’d his voice again ;
 Why are ye thus, ye fiends ! invok’d in vain ?
 Why this delay ? or do ye wait to hear
 More potent words and accents more severe ?
 Tho’ long disus’d my mem’ry yet retains
 Each deeper art that ev’ry pow’r constrains.
 These lips can sound that name with terror heard,
 That awful name by ev’ry demon fear’d.
 The name that startles hell’s tremendous reign,
 And call’s forth Pluto from his own domain.
 Hear ! and attend !—no more th’ enchanter said,
 The spell was ended, and the fiends obey’d.

‘ Unnumber’d spirits to the grove repair,
 Of those that wander thro’ the fields of air ;
 Of those that deep in earth’s foundations lie,
 In seats far distant from the cheerful sky.
 Still in their mind they bear the high command
 That late from fields of fight their host restrain’d.
 Yet each compell’d the direful charge receives,
 Invades the trunks or lurks beneath the leaves.’

We shall give but one specimen more from the last book ;
 merely to shew, that the fatigue of so long an undertaking has
 not abated the fire either of the poet or his translator.

‘ He said, and ceas’d ; for nearer now was seen
 Th’ advancing pow’rs, and small the space between.
 Now front to front, in dreadful pause they stand,
 Burn for the fight, and only wait command.
 The streaming banners to the wind are spread,
 The plumage nods on ev’ry crested head ;

Arms, vests, devices catch the sunny rays,
 And steel and gold with mingled splendour blaze !
 Each spacious host on either side appears
 A steely wood, a grove of waving spears.
 They bend their bows, in rest their lances take,
 They whirl their slings, their ready jav'lines shake.
 Each gen'rous steed to meet the fight aspires,
 And seconds, with his own, his master's fires ;
 He neighs, he foams, he paws the ground beneath,
 And smoke and flame his swelling nostrils breathe.'

Yet, after all, they who would read Tasso with delight, must not take him thus in detached passages, but begin regularly, give themselves up entirely to the illusion of the poet, and, for a while, allow the imagination to have dominion over probability. Whatever the latter may suffer by this, the former will be sure to gain ; and the powers of fancy will be enlarged and refined. It has been said that Spencer has made more poets than any other writer, but Spencer himself was made a poet by Tasso. A modern translation of this poem was wanting : to him, therefore, who cannot enjoy it in the original, we recommend this as the most pleasing that has yet appeared. At a time when the press serves rather to inflame men's passions than allay them, we would gladly lead our readers to scenes of harmless pleasure : we would wish to turn the public from the shouts of faction to the voice of genius.

It remains only to be observed, that the life of Tasso, extracted from the narrative of his friend Manso, and prefixed to the translation, affords more events and vicissitudes, and is therefore more entertaining, than most lives of men of literature.

ART. V. *The English Works of Roger Ascham, Preceptor to Queen Elizabeth : Containing, I. A Report of the Affairs of Germany, and the Emperor Charles's Court. II. Toxophilus, or, The School of Shooting. III. The School-master, or perfect Way of bringing up Youth, illustrated by the late learned Mr. Upton. IV. Letters to Queen Elizabeth and others, now first published from the Manuscripts. With Notes and Observations, and the Author's Life. By James Bennet, Master of the Boarding-School at Hoddesden, in Hertfordshire. 4to. Pr. 10s. 6d. Doddsley.*

THIS publication is prefaced by the life of the author, who, we find, was born in the year 1515, at Kirby Wiske, (or Kirby Wicke) a village near Northallerton in Yorkshire, of a family above the vulgar. His father, John Ascham, was house-steward in the family of Scroop. Ascham was maintained and educated, according to his biographer, by Anthony Wingfield, who, by the bye, we take to be the same with Sir Anthony Wingfield,

Wingfield, one of the greatest statesmen and ministers of his time, and ought to have been mentioned as such by our editor, in gratitude for his generosity to Ascham; for he sent him to study at St. John's College in Cambridge, just about the time that Greek literature dawned in England. Ascham, in 1534, took a bachelor's degree, though he was but eighteen years of age; and a few weeks after, being favoured by Dr. Metcalf, the master, notwithstanding his suspected attachment to the doctrines of the reformation, he was chosen fellow of this college. Young as he was, he now began to make a great figure by his knowledge in the Greek as well as the Latin languages; and when he was but twenty-one years of age, he commenced tutor, and made so great a figure in that capacity, that though as yet there was no established lecturer in the Greek, yet he was employed and paid as such by the university. He likewise, for the purity of his Latin style, was employed in writing the public letters of that body. To those accomplishments he added the practice of music, and, for the times, a very fine hand of writing; to which, we apprehend, queen Elizabeth, in part, owed her excellency in the same art, which she sometimes practised with great beauty.

Archery, however, was his favourite amusement, which very unreasonably drew upon him as a learned man, some reflections both by his friends and enemies. To remove those imputations, he wrote a treatise which he called "*Toxophilus, the school, or partitions, of shooting; Contayned in II bookes. Pleasaunt for all gentlemen and yomen of Englande. For their pastime to reade, and profitable for theyr use to folowe both in warre and peace.*" Though it would seem ridiculous for us to recommend this treatise to modern readers, professedly for a subject of study, yet the author discovers in it a vast compass both of antient and modern learning, with a no mean vein of humour and knowledge of the world; as will readily appear to every learned man who can spare time to read for the purposes of amusement and curiosity. The editor has not at all been unfortunate in his apology for the pains which the ingenious gentleman has taken in composing it, even for national and literary ends, when we consider the prodigious exploits the English performed by the long-bow, and the great value in which archery was held by the ancients. So fond has Mr. Ascham been of his subject, that he has interwoven in it many curious passages of the ancients, and has, in fact, made the whole an entire system of archery both ancient and modern.

We cannot, however, always applaud the editor's sagacity in the few explanatory notes he has given us upon this treatise. *Foumards*, which are well known to be the large kind of wea-

zel, he believes to be floats. Though Mr. Ascham often makes use of the word *lese* for *lose*, yet he doubts whether his author did not mistake Chaucer's meaning of the word *lesinges*, which ought to signify lies, rather than losses, in the following lines,

‘Hafardry is a verye mother of lesinges,
And of deceyte and cursed sweringes.’

A learned man who was born almost 250 years ago can scarcely be supposed an incompetent judge of Chaucer's language, not to mention that his meaning of the word makes rather better sense than that given us by his editor. Our editor is equally unfortunate in other critical notes on our author's language. Ascham, in one of his letters, mentions a strange bird having a throat well able to swallow, without grief or *touch of crest*, a white penny-loaf of England. An unlettered reader, who knows that *crest* signifies the wind-pipe and the places adjacent to the breast, would naturally conclude that the expression, *touch a crest*, signifies, without touching his wind-pipe; but Mr. Benner's explanatory note is as follows. ‘*Touch a crest* I do not understand; perhaps it may be without touch of crust, without breaking the crust.’ But we shall now return to Mr. Ascham's life.

Having a desire to travel, which his poverty did not allow him to gratify, Henry VIII. allowed him a pension of 10 l. a year, which Mr. Bennet justly thinks was equal to 100 l. at present. This pension, which was continued to him by Edward VI. placed him above want. He had likewise a pension from Lee, archbishop of York; and he now formed many noble, and some royal, personages, not only to the knowledge of Greek and Latin, but to writing a fine hand. Our editor mentions amongst the latter prince Edward, as well as the princess Elizabeth; and, indeed, tho' the prince did not write so well, they seem, from the form of their letters, to have been instructed by the same master. In 1548 Ascham was employed to direct the literary studies of the princess Elizabeth; but, growing tired of that employment, he abruptly left her and returned to his college. Soon after, he was appointed secretary to Sir John Morison, who was appointed ambassador to the German princes. He embraced the occasion, attended the embassy, and entered into a correspondence with the learned Sturmius, but never saw him. He took this occasion to make a short excursion into Italy, and to write a report and discourse of the affairs in Germany. Upon the death of Edward VI. to whom, in his absence, he had been appointed Latin secretary, Ascham, who was a professed Protestant, would have probably been ruined, had he not been protected by Gardiner, bishop of Winchester.

Though

Though that prelate was vain, he was far from being unskilled in the learning that distinguished Ascham; and so extraordinary a protection, and his being continued in his post of Latin secretary to Philip and Mary, with so considerable a salary as 20 l. a year, gives some reason to believe, that Ascham knew how to make prudent compliances in point of religion, and that, in his principles he was neither a Ridley nor a Latimer; especially as during the same horrid reign, he was favoured and employed by cardinal Pole. Under queen Elizabeth, he stood in a high degree of favour with the chief men at court: but though he was admitted into his former employment of teaching the queen, and even to a considerable degree of familiarity with her, she seems never to have raised his pension of 20 l. a year, though he obtained the prebend of Westwag in the church of York, which we suppose was a very poor one. In 1563, by the invitation and encouragement of Sir Edward Sackville, he wrote his *Schoolmaster*, which was so little suited to the taste of the time, that he never offered it to the public; till, after his death, it was published, and dedicated to the lord Cecil, by his wife Margaret, whose maiden name was Howe, whom he had married in queen Mary's time, which had obliged him to resign his fellowship. Towards the end of the year 1568, Ascham fell ill of a hectic disorder, of which he died, according to Cambden, on the 30th of December; and his funeral sermon was preached by the learned Dr. Nowel.

As to Ascham's character, which we think our editor has not sufficiently canvassed, it appears to have been a complication of inconsistencies. Though passionately fond of learning, yet he was a dupe to dice and cock-fighting, as appears from Cambden, who had a high opinion of him, and was himself one of the best natured men of his age. It appears likewise from the testimony of his contemporaries, as well as his own, that he was miserably involved in law-suits, which kept him so low, that even Buchanan, in an epigram he addressed to his memory, touches upon his poverty. 'Tis no wonder if a man made up of such contrarieties did not shine at the court of queen Elizabeth, who was but another name for prudence and oeconomy.

The publication before us begins with the already mentioned Report and Discourse on the affairs of Germany, which is addressed to one John Alstely. Here the reader will find several anecdotes concerning the German princes, particularly those of the house of Saxony, which are extremely entertaining, and may serve as excellent notes for a general history of that age and country. He likewise gives us some curious particulars with regard to the history of Italy. The following story of the duke of Saxony, who is called the Landgrave, being made prisoner,

may give some specimen of our author's manner, after informing him that a *marches* is a *marquis*.

'Duke Maurice with Joachim elector of Bradenburge became meanes betwixt the lansgraue and the emperour. Conditions both of mercy from the one, and of amendes from the other, were drawn out. Maurice and the marches bound them selues sureties to the lansgraues children, for theyr fathers safe returne : for amongst the rest of conditions this was one of the chiefeft, that he should come in no prison. And so at Hala in Saxony, he came boldly to the emperours presence, who receiued him not very cherefully, nor gaue him not his hande, which in Germany is the very token of an assured reconciliation.

'The duke of Alua made the lansgraue a supper, and called also thether duke Maurice, and the marches of Bradenburge, where they had great chere : but after supper it was told duke Maurice and the marches that they might depart, for the lansgraue must lodge there that night.

'On the morrow, they reasoned of the matter wholly to this purpose, that the emperour promised the lansgraues person ought not to be kept. Answer was made that the emperour went no farther then conditions led him, which were that he should not be kept in euerlasting prison. When I was at Villach in Carinthia I asked duke Frederickes preacher what were the very wordes in Dutch, whereby the lansgraue agaynst his lookyng was kept in prison. He said the fallacion was very pretty and notable, and tooke his penne and wrote in my booke the very wordes wherein the very controversie stode. Duke Maurice sayd it was,

Nicht in einig gefengknes. i. Not in any prison. The imperials sayd no, but thus ;

Nicht in ewig gefengknes. i. Not in euerlasting prison. And how soon *einig* may be turned into *ewig*, not with scrape of knife, but with the least dash of a pen, so that it shall neuer be perceiued, a man that will proue may easely see.'

We can say little in addition to what we have already mentioned of our author's *Toxophilus* ; but, by a dedicatory epistle to queen Elizabeth, it appears as if Mr. Ascham had been author of works that have not come to our hands. His *Schoolmaster*, which contains a plan of education in Latin and Greeke, is by far the most valuable part of this publication, and is attended by the learned notes of Mr. Upton, who published it. Ascham here discovers an intimate acquaintance with the classics, both Greek and Latin, particularly the two great lights of eloquence Cicero and Quintilian. His plan of education is noble and humane ; and in this treatise he takes occasion to introduce us to a conversation he had with the celebrated lady Jane Grey, whom

he visited at her father's country seat in Leicestershire, and whom he found reading Plato's Phædon. The treatment of that incomparable lady by her father and mother, the duke and duchess of Suffolk, as she related it to Ascham, is shocking beyond credibility.

‘ After salutation (says he) and dewtie done, with some other taulke, I asked her, why she would leese such pastime in the parke? Smiling, she answered me; “ I wisse, all their sport in the parke is but a shadoe to that pleasure that I find in Plato. Alas! good folke, they never felt what trewe pleasure ment.” “ And howe came you, madame, quoth I, to this deepe knowledge of pleasure? And what did chieflie allure you unto it, seeinge not many women, but very fewe men, have attained thereunto.” “ I will tell you, quoth she, and tell you a truth, which, perchance ye will marvell at. One of the greatest benefites that ever God gave me, is, that he sent me so sharpe and severe parentes, and so gentile a scholemaster. For when I am in presence eyther of father or mother; whether I speake, keepe silence, sit, stand, or go, eate, drinke, be merie, or sad, be sowyng, playing, dauncing, or doing anie thing else, I must do it, as it were, in such weight, measure, and number, even so perfitlie as God made the world, or else I am so sharplie taunted, so cruellie threatened, yea presentlie, sometimes, with pinches, nippes, and bobbes, and other waies, which I will not name for the honor I bear them, so without measure misordered, that I thincke myself in hell, till time come that I must go to Mr. Elmer; who teacheth me so gentlie, so pleasantlie, with such fair allurementes to learninge, that I thinke all the time nothing whiles I am with him. And when I am called from him, I fall on weeping, because whatsoever I do els, but learninge, is full of grief, trouble, feare, and whole misliking unto me.”

In this treatise likewise, the reader will find no mean information as to the manners of the age, particularly of the younger people, and the men of pleasure, and, what we call *choice spirits*. His characters of the antient writers are masterly, his precepts and advices for reading are standard-rules, and the most learned may profit by them; but, after all, the work seems not to have been finished. Sir John Cheke's judgment and counsel, which our author has inserted for reading Salust, is very fine; but the nature of the whole treatise of the Schoolmaster does not admit of our giving any quotations from it.

Ascham's works are closed by what his editor calls Letters to queen Elizabeth and others; with what propriety we cannot say. After a noble Latin epistle from Ascham to Sturmius, we meet with a copy of verses and a letter of Udall, addressed to his scholars, with a Latin harangue of Walter Haddon to his pupils.

pupils. We are then presented with an oration pronounced by Sir Henry Saville before queen Elizabeth, in 1592. The English letters of Ascham which follow, are incorrect, and of no great consequence. In the main, we think the editor, if he got any profit by this publication, has obtained it at a very cheap rate. His account of Ascham seems, by his own acknowledgment, to have been composed from Graunt's panegyrical account of him; but we are of opinion, that a diligent scrutiny of libraries and repositories of learning would bring to life some more interesting particulars than any that have been yet published of this ornament of polite literature.

ART. VI. *The Police of France: or, An Account of the Laws and Regulations established in that Kingdom, for the Preservation of Peace, and the preventing of Robberies. To which is added, A particular Description of the Police and Government of the City of Paris.* 4to. Pr. 3s. 6d. Owen and Harrison.

THE English language can yet hardly be said to have naturalized the word *Police*, which is a plain proof that the thing itself is but little understood among us. Of late, indeed, we have seen it used with great parade, in the narrow and confined sense of *thief-catching*: whereas it not only includes the punishment of villany, but the maintenance of order, uniformity, and neatness in cities and public buildings, and the regulating of the lowest class of the people, the idle and indigent, in such a manner as to prevent them from becoming a nuisance to society; at least this is the sense in which it is used by our neighbours the French; and the meaning given to it in the following treatise, which the author tells us, he composed in Paris, a short time after the peace of Aix la Chapelle, but delayed to publish, on account of the renewal of hostilities, by which the attention of the legislature was necessarily engrossed. The work now appears at a very proper time, and suggests a great many useful hints for the better regulating of the internal policy of this kingdom; but whether that spirit of misrule which of late has so sadly prevailed, to the dishonour of the nation, will suffer any new courses to be pursued, tending to polish and improve society, may be greatly doubted. The good people of this country are so far from being willing to learn any useful lesson from their enemies, that they are even spitefully peevish at being served by their friends.

The author divides his work into five parts, in the first of which he gives us a general view of the several jurisdictions established

ished in France for the administration of justice. This account is written with seeming accuracy and distinctness ; but it is so minutely circumstantial, that our readers could conceive but a very imperfect idea of it from any abstract we could present them with. From the whole it would appear, that in France there are rather too many retainers to the law ; and that the course of justice would be more free, if several of the inferior and intermediate courts were abolished. The author assigns the reasons of the multiplicity of these courts, and the bad effects of them, in the following paragraph.

‘ These judicial offices, as well as the other employments in France, having been formerly purchased of the crown, and erected *en titre d’office*, are venal, hereditary, and assignable ; the king regranting them to the person petitioning to be admitted, if qualified, upon consideration of a fine, in proportion to the original purchase money, called the finance of the office, and paid on every new admission, whether it be by inheritance, or assignment. The sums thus advanced make no inconsiderable fund for the public revenues, under the title of the *parties ca-suelles* : but the salaries annexed to these offices, many of them superfluous, constitute a heavy part of the national debt of the kingdom.’

In the second part we have an account of the establishment of the *marechaussée* in each province in France for the preservation of the peace, and the preventing of robberies on the highways. This establishment, the author tells us, owes its origin to the court of the constable and marshals of France, erected in 1356, to take cognizance of all crimes committed by men at arms, or soldiers in the king’s service, either in the field or garrison, or in going thither, or returning from thence. In time, the competency of that court was extended to take cognizance of all public disturbances by force of arms, and of all assaults, robberies, and murders, committed on the highways, even by persons not enlisted in the military service. But as the establishment was rendered almost totally ineffectual from the multiplicity of officers, and the contests among them for precedence, Lewis XV. in the year 1720, new-modelled the institution, creating in every *generalité* of the kingdom one company of *marechaussée*, to be composed of a *prevot-general*, a number of lieutenants, assessors, king’s attornies, and registers, with exempts, brigadiers, and sub-brigadiers, archers, and trumpets. The whole body of the *marechaussée* in the thirty *generalités*, amounts to about 3,000 men, and the expence of the whole may be about 99,350 l. sterling. The exempts and the archers are for the most part veteran troopers, and are quartered in the several towns

towns within their department as near as possible, at equal distances; so as not to be more than half a day from the one station to the other, from whence it is their duty to set out every day on horseback. By this means they hold a constant intelligence with each other, and can, in a very short, time disperse the account of a crime, or the description of a criminal, to the remotest corners of the kingdom. But, though it be their duty to patrol every day in the year, they appear only now and then, which has almost the same effect as if they were upon constant service, for none but themselves know when they are or are not to be upon duty. To incite them to be vigilant and active, the king grants them a recompence upon every conviction of about five pounds; but if the convict be taken by other persons, the like reward is conferred on the apprehenders, and paid out of the stoppages from the salaries of the *marechaussée*: When a criminal is apprehended, if his crime be cognizable by the prevotal court, he is tried by the *prevot general*, and six other magistrates, who judge without appeal and without pardon. The author, having described the regulations observed by the *marechaussée*, and given an account of the jurisdiction of the prevotal court, makes the following sensible remark; ‘That tho’ such an establishment be improper for this land of liberty, it may, however, be taken into consideration, whether a select body of men might not be appointed in each of our counties, under the same discipline and œconomy as the *marechaussée* in France, but subservient wholly to the civil power, whose sole duty should be to patrol, in the manner above-mentioned, from town to town, in order to protect the innocent travellers from all assaults or robberies on the highways: and also to aid the peace officers, in pursuing and apprehending such offenders on every public outcry, and conduct them to the common gaols to be tried in the ordinary course of justice, so duly administered at the quarter sessions, or by the judges in their several circuits throughout the kingdom. Such a patrol at least seems more immediately necessary in the adjacent parts of our great metropolis, in and about which, as in all other capitals, assaults and robberies are more frequently committed than in the highways at a greater distance.’

In the third part we have an account of the regulations enforced in the city of Paris, for the preservation of the peace, and the preventing of street robberies. The civil government of Paris (for the author does not touch upon the military and ecclesiastical) is in general delegated to one of the ministers of state, who holds his public audience once a week, and decides all matters regarding the police of the city without appeal. The
immediate

immediate execution of the laws relative to the preservation of the peace, is, however, transferred to a substitute called the Lieutenant de Police, who sits every day in his judicial capacity, either at his own house, or at the Chatelet. This minister may be considered as an officer of the court and as a magistrate of the city, and has very extensive powers, and a large sphere of duty. He is to be exact in apprehending all the suspected enemies of the government, and subservient to the views of the ministry ; as a magistrate his duty extends to the suppressing of all tumults, seditions, and disorders, houses of ill fame, and unlawful games ; he is to give his directions upon all inundations of the river, or accidents by fire ; he has the right of visiting fairs, markets, public inns, tippling houses and sellers of wine ; he has the examination of all printed papers in single sheets, and consequently a control over the Gazettes, news papers, ballads, ballad-singers and hawkers. He likewise presides at the elections of the masters, wardens, and syndics, of the several communities of arts and mysteries ; the binding of apprentices ; the admitting of persons to the freedom of companies, the visitation of manufactures, &c. &c.

For the better accelerating of justice, and to ease and assist the lieutenant of the police, the city is divided into twenty quarters, in each of which is appointed a certain number of commissaries, being in all forty-eight, who are in the nature of justices of peace within their several divisions. Besides their cognizance of breaches of the peace, and other matters relative to that, they keep a kind of registry-office of all the public hotels and lodging houses within their district, the landlords of which are obliged to give in the names and qualities of every lodger, upon his first arrival, and immediate notice when he departs. These commissaries likewise assist the lieutenant in his civil jurisdiction, and as it is one branch of his duty to take the probate of all wills, they examine the inventories that are made by all executors and administrators. As assistants to the commissaries twenty inferior officers are appointed, called Inspectors of the Police, and below these are fifty other officers called Exempts de Police, who direct the coachmen in the streets to back or give way upon any stop, oblige the drivers of carts to walk close to the head of their horses, take up ballad-singers who sing unlicensed songs, seize unruly people in the street, and disperse themselves in the churches and public gardens, and at the several play-houses for the same purpose. Below the exempts de police is the company of archers, one hundred in number, who patrol the streets in the day-time, in brigades of ten men each, and take up all vagabonds, loose women, and idle beggars, who are conducted to the general Work-house. Part of the *Guet à Cheval*, or horse-guard,

guard, likewise patrole the streets in the day-time, and another part at night. The *guet à pied*, or foot-guard, consisting of four hundred men, are likewise on duty both day and night. These are distributed into eighteen guard-rooms, built in different parts of the city, where they remain all the day, with a centinel at the door. The night-watch in general, both of horse and foot, are never to remain more than one hour in a place, and their stations are changed every night. The criminals are carried to the prisons of the city, but, when capitally convicted, if not in prevotal cases, they have a right of appeal to the parliament of Paris.

Part fourth of this work contains a farther account of the police and government of the city of Paris with regard to the maintenance of the poor; the support of the hospitals; the supply of provisions; the preventing of fires; the regulating of the public companies, and the paving, cleaning and lighting of the streets. In the year 1640, the number of strolling beggars about the streets of Paris, were computed to amount to no less than forty thousand, without settlement, maintenance, or lodging, many of them cohabiting together without marriage, and all continuing in an habitual course of every kind of vice. In order to remove so great a scandal and grievance, some persons of eminence proposed a general work-house, or hospital; which proposal was at first looked upon as chimerical, but, after much opposition, actually took place in the year 1656, when an edict was published, regulating the form of administration of such an hospital, and assigning certain revenues for its support, both which our author particularizes in a distinct manner. The edict no sooner took place, than the streets were cleared of beggars, not, however by all of them retiring into the work-houses. Only one eighth-part of them, or 5000, submitted to go into the hospitals; the rest either betook themselves to industry, or fled into the country. The number in the work-houses and hospitals at present amount to 12,868, including foundlings and charity children. The author has many judicious reflections on the management of the hospital for foundlings, and for sick and maimed, and on the institution of the work-houses in general, which we cannot afford room to particularize. We cannot, however, help remarking, that from stated accounts printed by authority, it appears, that one-fifth of the children born in Paris are sent to the foundling hospital, and one-third of the people who die at Paris die in an hospital. What a miserable idea does this give us of that proud, vain, and luxurious capital? There is such a thing as being righteous over-much; and here we have a plain proof, that public policy may frustrate its own purpose, by interfering too much with what seems to be left by nature to the

care of individuals, namely, the rearing of infants, and the tending of the sick. Here another remarkable fact is worth attending to, That, notwithstanding the general hospital at Paris, and establishments of the same kind in all the great cities and towns throughout the kingdom, there is at present an universal complaint in France of the increase of vagrants, and of the multiplicity of poor unprovided for. We cannot, however, agree with the author, who seems to lay the fault to the nature of the establishment. He himself assigns a much better reason for it, that while the numbers to be confined are unlimited, there is only a limited revenue to support them. A remedy for this is certainly not impracticable; and when the vagrants were once sensible that they could be controled, they would again disappear, as upon the first institution of the hospital.

The author next proceeds to an accurate detail of the magistracy of the city, and of the functions of the different magistrates; of their attention to supply the city with provisions, fire-wood and water, adds a few observations on the care that is taken at Paris to prevent any accidents by fire; gives the regulations for keeping the streets in repair, and inserts the substance of the last lease with the paving contractors, by which it appears that the paviours furnish materials, and lay the stones at the rate of 4s. 6d. the superficial fathom. The author is here guilty of a small mistake in reckoning that, as one part in nine of the work is new every year, the whole pavement of the city is new in the space of nine years. That could not happen unless one ninth of the pavement of the whole city was new laid every year; which is not the case, as by the terms of the contract only 55,000 superficial fathoms are to be annually new laid. The rest of this section is employed in describing the manner in which the streets are cleaned and lighted, and in enumerating the expence of these two articles.

The author in this part likewise gives us the price of the chief necessaries, as they were sold at the common markets at Paris in 1754, which we shall insert for the sake of our readers who chuse to make a comparison of the value of these articles in Paris and London.

					livres.	sols.
* Wheat <i>per setier</i> *	—	—	—	—	25	—
Rye ditto	—	—	—	—	14	—

* A *setier* of wheat or rye, Paris measure, contains 12 bushels, and a bushel weighs 20 pounds; so that a *setier* is 240 pounds. A quarter of corn, London measure, contains 8 bushels, and a bushel weighs 60 pounds; so that a quarter is 480 pounds; consequently a quarter of corn, London measure, is equal to two *setiers*, Paris measure.

				<i>livres.</i>	<i>sols.</i>
Oats <i>per setier</i> *	—	—	—	20	—
Hay <i>per load</i> †	—	—	—	44	—
Bread, first sort, <i>per lb.</i>	—	—	—	—	4
Ditto, second	—	—	—	—	3
Beef, <i>per lb.</i>	—	—	—	—	8
Veal ditto	—	—	—	—	9½
Mutton ditto	—	—	—	—	8
Salt ditto	—	—	—	—	11
Fire-wood, in billets called <i>bois de compte</i> , fifty- two in each load,	—	—	—	18	8
Ditto sold <i>per measure</i>	—	—	—	17	12
Faggots <i>per hundred</i>	—	—	—	12	10

The fifth and last part of this work contains remarks on the extent and circumference both of London and Paris; the number of their inhabitants, and the necessity of circumscribing the boundaries of each; concluding with an estimate of the expence of the police of Paris. According to our author, London is by much the larger city of the two.

‘ But although London is by much the larger of the two, and may claim several superior advantages with regard to the wideness of the streets, and conveniencies of the foot passengers, yet Paris has by much the neater and more agreeable appearance; and the passages for those who go in coaches, are infinitely more easy and commodious; and its environs, if not more beautiful by nature, are certainly more magnificent by art.’

He gives us two computations of the number of inhabitants in Paris, by one of which they amount to 580,000, and by the other to only 492,000; consequently, if the accounts we have of the number of souls in London be any way exact, it greatly exceeds the former, not only in extent but in number of people. But, instead of attributing any glory either to London or Paris, on account of the greatness of their circumference, or the number of their inhabitants, the author judiciously observes, that we ought rather to determine that both are too large. This is

* ‘ A *setier* of oats, Paris measure, contains 24 bushels, so called; though in fact, each contains only half a bushel, wheat measure. One of these half bushels contains 4 *picotins*, and each *picotin* 2 *litrons*. To reduce this to London measure, we may compute 2 *litrons* to make one quartern, and 4 *picotins* to make one peck, &c.

† A load of hay at Paris consists of 100 *bottes* or trusses. Each *botte* must weigh 12 pounds.’

most apparently true with regard to London, which of late years has been crouded with luxurious idlers, who, for the sake of having a house in the capital, are suffering their mansion-houses to tumble to ruins in the country. It is not by estates arising from ground-rents that the wealth of a nation is improved, but by estates raised by the cultivation of the land; and revenues of the former kind are often prejudicial to those of the latter. Having already enlarged too much on this article, we shall conclude with presenting our readers with the expences of the police of Paris.

Expences of the POLICE.		l.	s.
To salaries of the inspectors of the police, } 10,000 livres — — — — }		437	10
To ditto of the exempts of the police, 18250 } livres — — — — }		798	8
To ditto of the archers, 41,975 livres — — — — }		1836	0
To the pay of the guet of horse, namely, } 160 troopers at 3 livres, and 40 briga- } diers at 4 livres 10 sols <i>per</i> day; in all 200 } men, 240900 livres — — — — }		10539	7
To ditto of the guet of foot, 306 private, at } 15 sols, 57 corporals at 18 sols, 37 serjeants } at 20 sols <i>per</i> day each; in all 400 men, } 117822 livres — — — — }		5154	14
To the public paviour, as <i>per</i> contract, 295000 } livres — — — — }		12906	0
To the scavengers, as <i>per</i> contract, 240000 } livres — — — — }		10500	0
To the lanthorn lighters, as <i>per</i> contract, } 300000 livres — — — — }		13125	0
		<hr/> 55,296 19' <hr/>	

Upon the whole, the treatise before us does not belie its title; it abounds with many judicious reflections, and is written with accuracy and elegance. We cannot, however, omit stigmatizing the vulgarity of *lay* for *ly*, which of late, to our great surprize, has crept into the works of some authors of note, though with the same propriety the word *raise* might be used for *rise*.

ART. VII. *The Death of Adam. A Tragedy. In Three Acts. From the German of Mr. Klopstock. 8vo. Pr. 1s. 6d. Becket and De Hondt.*

SOME modern English and French writers have been very severe on our neighbours the Germans, and have not scrupled to brand them with the names of heavy, dull, phlegmatic compilers, without taste, spirit, or genius, as descendants of the antient Beotians,

Crassique sub aëre nati.

A variety of very ingenious and learned performances which we have lately seen, sufficiently shew that such censure hath more in it of malice than of truth, as the little performance now before us would of itself abundantly testify. The *Death of Adam*, by Mr. Klopstock, is, in our opinion, a work of great merit; and, as the translator observes in his preface, shews the author's intimate acquaintance with the Greek stage, that he has improved upon his masters, and written this piece, not according to the letter, but the spirit, of those great originals.

The translator is of opinion, that this tragedy has a particular resemblance with the *Oedipus Colonius* of Sophocles in support of which he quotes several lines from Francklin's translation of that author, though we must own we cannot, after all that he says on this occasion, find out the parallel.

The dramatis personæ are Adam, Eve, Cain, Selima, Seth, Eman, Sunim, the Angel of Death, and Three Mothers who bring their sons to Adam.

The same uniform simplicity which directs the conduct of this dramatic poem, animates the stile, sentiments, and language; we shall not, therefore, enter into a detail of the plot or fable, which is of a nature very different from our modern performances, but content ourselves with a few extracts from some of the most striking parts.

The first speech of Selima has a kind of pastoral ease and simplicity, which will sufficiently recommend it to the lovers of pure and unadorned nature.

‘ Hail happy day! sacred to wedded love!
How pure and calm shines out thy chearful light!
What happiness, surpassing all the joys
My childish years have known, I taste this day!
To view the labours of the virgin train
Which deck my bridal bow’r, our mother Eve
Hastes all delighted, and with hand maternal

Entwines the clust'ring foliage. I mean-time
 Come forth to gather fruits of taste delicious,
 Which I have plac'd upon the tender grass,
 That so my brethren and my sisters, from
 The nuptial bow'r returning, may relieve
 Their toil with exquisite repast; around
 The ready fruits I've set the luscious grape;
 The sweetest shall be Eman's; for his taste
 Alone I pluck'd it, and have strew'd it o'er
 With shelt'ring leaves yet glist'ning with the dew.
 O happiness sincere! the virtuous Eman
 Deigns to make me his choice; yes Eman loves me.
 When the bright sun shall slope his western course
 Beneath th' horizon, then, for the first time,
 Shall Adam's daughters bring their infant sons
 Of three years growth, unto their genial sire,
 That he may bless them; that holy office done,
 Th' enraptur'd father, with a heart-felt joy,
 Shall lead us to the bow'r, and nuptial bed—'

The grief, tenderness, and affection of Adam's children are pathetically described by our ingenious author, and the horror of Adam, on his approaching dissolution, finely expressed. The angel of death is introduced in the last scene of the first act, addressing himself to our first parent.

‘ O man, of earth created,
 Hear thy Creator's will : before the sun
 Shall to the forest of the cedars slope
 His course declining, “Thou shalt die the death.”
 The death which waits thy race, shall sometimes fall
 Like sleep upon them; sometimes be agony
 Distorting: for thee, thou shalt die the death.
 At that last moment, thou shalt surely know
 My near approach; o'er these same rocks my steps
 Shall thunder; I will shake them horrible
 To their foundations deep; thy faculties
 Of sight shall all be daz'd.—Thou shalt see nought,
 But the huge rock's convulsive shake, a noise,
 Like thunder's crash, shall burst upon thy ear,
 Ere the sun reach the forest of the cedars.’

The exact time of Adam's death pointed out by the sun's reaching the forest of the cedars, and the circumstance of the angel's shaking the rock, at the moment of his dissolution, are truly sublime and poetical. We could wish the translator had substituted some other word instead of *daz'd*, which is a bad contraction for *dazzled*.

The following soliloquy of Adam will, we doubt not, be acceptable to our readers.

‘ What is the conflict then this day I feel ?
 My mis’ry’s at its height, and I am calm.
 O torments, which already I’ve endur’d,
 Can you grow stronger at approach of death ?
 If so, thou deadly calm, in thy dull sleep
 Wrap all my faculties, chain up my senses,
 And, like a victim to the altar brought,
 Crown’d with fresh garlands, lead me to the grave.
 O grave, which silence and her sister death
 Inhabit, like a worn-out traveller,
 Thou shalt receive me to thy cold dank bosom,
 Thence never to return.—And thou, blest soul,
 Soul of my child, my Abel, in this hour
 Wander’st, perhaps, around thy father’s grave.—
 If thou wert present, my beloved son,
 When God Almighty, in his just decree,
 Charg’d the dread angel to announce aloud,
 My hour of death : O come before my soul
 When it shall hover o’er my trembling lips,
 And these dim eyes fall sightless dark for ever.
 O Abel ! Oh, how different thy death
 From mine ! all bath’d in blood, thou heav’dst but thrice
 A parting groan, and then thy death was sleep.

Adam’s reflections on death, in the second act, are extremely pathetic.

‘ That curse, that dreadful curse which follows me,
 Hangs o’er ye all ; and I, your father, I
 Have pull’d it on ye.—The just eternal pow’r,
 Which from the first created me immortal,
 Placed life and death before me, with free will
 To chuse.—Fool that I was ! I grasp’d at more,
 More than immortal sought to be, and chose
 Death !—But hark !—What is’t I hear ? the mountains
 Send hideous cries, and echo loud lamentings.
 Distress stalks o’er the vale beneath.—See, see
 The father.—Sight of horror, sight distracting !
 Buries his daughter, and the desperate mother
 For her own son prepares the grave ;—and there
 Children attend their mother to the tomb.—
 Mark ! how yon widow round the ghastly corpse
 Of her lov’d husband, clings’ disconsolate ;—
 And see a sister, with her social tears,

Bedews a brother's tomb ;—and there a friend,
 O'er his half-self scatters the mould'ring dust.
 The plighted wife, here digs the grave for him
 Her vows were plighted to.—O children, children,
 If ye behold my grave, turn not your eyes,
 Nor o'er my ashes, and my memory, heap
 Your dreadful curses :—let rememb'rance rather
 Of this your wretched father, let the sight
 Of this his grave, awaken all your pity.'

Adam's conference with Cain, his parting with Eve, his address to the three mothers, and several other scenes, have great merit in them : but we refer our readers to the performance itself, which we imagine, if their tastes are not vitiated by the artful refinements and tricks of the modern drama, will give them great pleasure in the perusal. The translator has, in most parts, done justice to his original, though he has not been so exact with regard to the * measure of his verses as might be expected.

ART.VIII. *The History of Lady Julia Mandeville. In Two Volumes:*
By the Translator of Lady Catesby's Letters. 12mo. Pr. 6s.
 Doddsley.

THIS history, like those of Grandison, &c. is carried on in a series of letters, each of which, without any introduction, sufficiently points out its author. Lady Julia, one of the most amiable young creatures that ever nature formed, is the daughter of the earl of Belmont, and heiress to 16,000 l. a year. She lives at her father's noble seat in the country, under the eye of her parents, the most worthy couple in England, and is sometimes visited by a young gentleman, a relation of her own, one Mr. Mandeville, who has all the accomplishments both external and internal that nature and education can give

* The following verses, with some others, are faulty in this particular, having all of them a foot too much or too little.

' As thine at present, nor grief found utterance
 But in half words, and sobbings inarticulate.'

' Holy sacrifice, I would be alone.'

' Just in its spring of days shall wither.'

' Look upon thee, son, my eyes turn backward.'

' Spreads an universal night before me.'

him;

him; but his father is still alive, and his fortune but just sufficient to support him as a gentleman. Mandeville returning from his travels, without leaving behind him any of his native virtues, conceives, for his amiable cousin, a high esteem, which he at first flatters himself to be but friendship, but at last he perceives it to be love. The inequality of their fortune long seals up his lips, but he ventures to declare himself to the young lady. His addresses are received, and their passion becomes mutual. His delicacy, however, makes him leave the family, on pretence of paying a visit to a friend; but he makes lady Anne Wilmot, who lives in the house with lady Julia, his confidante. From her correspondence he learns, that the earl intended to bestow his daughter on the heir of an earldom, which both of them conclude to be the lord Melvin, a young nobleman just returned from his travels, and whose father, the earl of Rochdale, lived in the neighbourhood. The violence of Mandeville's passion induces him to confess it in a letter to the earl of Belmont, and he intrusts the delivery of it to a particular friend, while he himself remains incognito at a farm-house, waiting the event. An accident carries this friend to London, and his not hearing from Belmont throws him into the greatest perplexities, which he turned into certainties, when he hears that every thing is preparing about lord Melvin's house for a magnificent wedding, and sees lord Melvin drive past, towards Belmont house, dressed like a bridegroom. Fury and passion hurries him after the lord, whom he forces to fight, and he himself receiving a mortal wound, expires some hours after, but not without confessing that he was the unjust aggressor.

Before he died he understood, that lord Belmont had sent for him to give him the hand of his beloved Julia in marriage. This happened from the following motives, besides that of Mandeville's personal merit. He was, unknown to any but the earl and his father, to be the true heir of the earl's estate, and had received an education accordingly; though his good fortune was concealed from him from prudential considerations, as his not receiving the account of the earl's kind intentions in his favour was by accident. His faithful lady Julia survived him but a few days, her surprize and grief being too powerful for nature to support.

Such, or something like it, is the outline of this performance; but whatever opinion the reader may have of the design, he will find it an original in point of execution, especially colouring. Several episodes, tending to promote the main subject, are introduced with great judgement. The character of lord T. a man of sense and experience, but swayed by interest, and the fashion of despising obscure merit, is drawn with exquisite judgement.

ment. We cannot, however, on the whole, help thinking, that that of lady Anne Wilmot is by far the greatest ornament of the work, and is supported in her letters with a spirit and propriety that is not excelled, if equalled, by any author in this species of writing, and is as follows.

‘ Lady Anne Wilmot, my father, and myself, make up the present party at Belmont; lady Anne, who without regularity of features has that animation which is the soul of beauty, is the widow of a very rich country gentleman; if it be just to prostitute the name of gentleman to beings of his order, only because they have estates of which they are unworthy, and are descended from ancestors whom they dishonour; who, when riding post through Europe, happened to see her with her father at Turin; and as she was the handsomest English woman there, and the whim of being married just then seized him, asked her of Lord —, who could not refuse his daughter to a jointure of three thousand pounds a year. She returned soon to England with her husband, where, during four years, she enjoyed the happiness of listening to the interesting histories of the chase, and entertaining —shire hunt at dinner: her slumbers broke by the noise of hounds in a morning, and the riotous mirth of less rational animals at night. Fortune, however, at length took pity on her sufferings, and the good ’squire overheating himself at a fox-chace, of which a fever was the consequence, left her young and rich, at full liberty to return to the cheerful haunts of men, with no very high ideas of matrimonial felicity, and an abhorrence of a country life, which nothing but her friendship for lady Belmont could have one moment suspended.

‘ A great flow of animal spirits, and a French education, have made her a coquet, though intended by nature for a much superior character. She is elegant in her dress, equipage, and manner of living, and rather profuse in her expences. I had first the honour of knowing her last winter at Paris, from whence she has been returned about six weeks, three of which she has passed at Belmont.’

We shall now give a specimen of her manner in the first letter she writes to her correspondent and lover colonel Belville, whom she is passionately fond of, and intends to marry.

‘ To Colonel BELVILLE.

TUESDAY, Belmont.

‘ Oh! you have no notion what a reformation: who but lady Anne Wilmot at chapel every Sunday? grave, devout, attentive; scarce stealing a look at the prettiest fellow in the world, who sits close by me! Yes, you are undone, Belville;
Harry

Harry Mandeville, the young, the gay, the lovely Harry Mandeville, in the full bloom of conquering three and twenty, with all the fire and sprightliness of youth, the exquisite symmetry and easy grace of an Antinous; a countenance open, manly, animated; his hair the brightest chestnut; his complexion brown, flushed with the rose of health; his eyes dark, penetrating, and full of fire, but when he addresses our sex softened into a sweetness which is almost irresistible; his nose inclining to the aquiline; his lips full and red, and his teeth of the most pearly whiteness.

‘ There, read and die with envy :

“ You with envy, I with love.”

‘ Fond of me too, but afraid to declare his passion; respectful—awed by the commanding dignity of my manner—poor dear creature, I think I must unbend a little, hide half the rays of my divinity, to encourage so timid a worshipper.

‘ Some flattering tawdry coxcomb, I suppose; some fool with a tolerable outside.

‘ No, you never was more mistaken, Bellville: his charms, I assure you, are not all external. His understanding is of the most exalted kind, and has been improved by a very extraordinary education, in projecting which his father has employed much time and thought, and half ruined himself by carrying it into execution. Above all, the Colonel has cultivated in his son an ardent love of independence, not quite so well suited to his fortune; and a generous, perhaps a romantic, contempt of riches, which most parents if they had found would have eradicated with the utmost care. His heart is warm, noble, liberal, benevolent: sincere, and violent in his friendships, he is not less so, though extremely placable, in his enmities; scorning disguise, and laying his faults as well as his virtues open to every eye: rash, romantic, imprudent; haughty to the assuming sons of wealth, but to those below him,

“ Gentle

“ As zephyr blowing underneath the violet.”

‘ But whither am I running? and where was I when this divine creature seduced me from my right path? O, I remember, at chapel: it must be acknowledged my digressions are a little Pindaric. True, as I was saying, I go constantly to chapel. ’Tis strange, but this lady Belmont has the most unaccountable way in the world of making it one’s choice to do whatever she has an inclination one should, without seeming to desire it. One sees so clearly that all she does is right, religion sits so easy upon her, her stile of goodness is so becoming, and
graceful,

graceful, that it seems want of taste and elegance not to endeavour to resemble her. Then my lord too loves to worship in the beauty of holiness; he makes the fine arts subservient to the noblest purpose, and spends as much on serving his Creator as some people of his rank do on a kennel of hounds. We have every external incitement to devotion; exquisite paintings, an admirable organ, fine voices, and the most animated reader of prayers in the universe.

‘ Colonel Mandeville, whom I should be extremely in love with if his son was not five and twenty years younger, leaves us to-morrow morning, to join his regiment, the ——shire militia: he served in the late war with honour, but meeting with some ill usage from a minister on account of a vote in parliament, he resigned his commission, and gave up his whole time to the education of my lovely Harry, whose tenderness and merit are a full reward for all his generous attention.

Adieu!’

If we were disposed to find fault with this agreeable performance, it would be for the author’s introducing any politics at all; though we cannot disown that it is done with great propriety, and her wheeling us too much about in an easy chair, on the carpet of description. In the main, however, she is as sentimental as Rousseau, and as interesting as Richardson, without the caprice of the one, or the tediousness of the other. We cannot recommend the catastrophe.

ART. IX. *Revelation examined with Candour: or, A Fair Enquiry into the Sense and Use of the several Revelations expressly declared, or sufficiently implied, to be given to Mankind from the Creation, as they are found in the Bible. By a professed Friend to an honest Freedom of Thought in Religious Enquiries. Vol. III. 8vo. Pr. 5s. Johnston.*

THE two former volumes of this work were so well received by the public, and the learned author is so well known, that we mention them only to have an opportunity of connecting their substance with that of the volume before us. Meanwhile, we can venture to assure our readers, that it does not fall short of that lively, yet learned, manner in which Dr. Delaney knows so well how to treat the most important and abstruse subjects. It was said of a great actor, that he could please even the blind and the deaf; the former by the justness and harmony of his speaking; and the latter by the gracefullest and variety of his movements. The man who hunts for entertainment only, and he who reads for instruction, will be equally pleased

pleased with the work before us; and every one who reads it with that goodness of heart without which all reading is always unprofitable, and sometimes hurtful, will rise, from it, not more delighted than edified.

The doctor concluded his second volume with examining and justifying certain revelations that happened after the flood, viz. That of the command given to Abraham to sacrifice his son; the destruction of Sodom and Gomorrah; the divine institution of circumcision; the predictions relating to Ishmael, and the confusion of Babel. The volume before us opens with an introductory discourse, in which the author considers the relation between the Creator and man in a parental and filial sense; and shews that God, as a Father, assisted the weakness, and supplied the wants, of human reason; and that man, as a child, had, in some sense, a right to call upon God for revelation.

The subject of the first volume is then resumed. Our author had there proved that, at least, five revelations were necessary to be made to Adam, in Paradise; 1st, The nature of animal food; 2d, The nature of marriage; 3d, Of the creatures; 4th, His dominion of them; and, 5th, Language. He then proceeds to consider a sixth revelation then made, viz. That of the Sabbath, in the words, "And God blessed the Seventh Day, and hallowed it." The doctor then answers some objections of Infidels to the wisdom and goodness of God, for making man irregular, erroneous, and prone to evil; and this he does in the following plain, but rational and entertaining, manner.

'That man was made upright, appeareth clearly from the character of his Maker; as well as from the first chapter of Genesis, where we are told, that God made him *after his own image*:—and that he soon sought out inventions, that is, searched to find how he could be better than God had made him, appeareth also from the third chapter of the same book, where the text telleth us, that, upon the serpent's tempting Eve to eat of the forbidden tree,—*She seeing it a tree to be desired, to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband, with her, and he did eat.*

'This was their first invention, or device, to become wiser than God had made them: and whoever knows any thing of the history of the world, cannot but know that they have been pursuing their own inventions to the same end from that day to this; always endeavouring to become wiser than God made them; not by means of his appointment, but quite the contrary.

'But alas! to what purpose to argue from the writings of Moses, with men who deny their authority, and are

not ashamed to turn the history of the fall into rude ridicule ?

‘ I own, to little purpose ; unless they will be so gracious, and so polite, as to treat the character of God with as much respect as they would that of any artist of eminence.

‘ Now suppose a celebrated connoisseur should produce a watch of *Tompion’s* in a large company, a watch confessedly the work of his best days, and cry out at the same time, Is this your boasted *Tompion* ! Most certainly, either this was not his work, or there never was a greater bungler.—See here his *chef d’œuvre*—Who ever saw a kitchen-jack, made by a common blacksmith, that goes worse ?

‘ Give me leave to imagine, I hear a plain man, well skilled in mechanics, make this answer.

‘ Sir, indeed I never had the happiness of any intimacy with Mr. *Tompion*, but I am well acquainted with his works ; and I find by inspecting, with a little attention, that this you produce hath many marks of his masterly hand ; but I am satisfied, from many clear proofs, from the marks of violence and the great defects I observe in it, that it is not now as it came from him ; and besides, I have heard the history of this watch from a man of great credit, who declares, that the person for whom it was made, notwithstanding the strict caution and charge given him, how to conduct it, and what carefully to avoid, in relation to it, under the severest penalty, yet despised all the caution and charge given him ; and put it into the hands, and submitted it to the direction of its maker’s worst enemy ; who, under the colour of great kindness, and a false and delusive pretence of endowing the spring with new, and nobler powers, refining the movements, and making the whole incomparably better than it was before, in reality contrived to spoil the work, by destroying the exquisite poise, and masterly adjustment of the parts, to one another ; yet pretending to prove, at the same time, by ocular demonstration, (such was his dexterity in deceiving) that the means he recommended had made a much inferior piece of work, which he then produced, much more excellent than ever it had been before. Whereas the work he vaunted for his own was in truth a master-piece of a nobler artist, very cunningly disguised. The consequence was, that from the moment he got it into his hands, it hath never gone well, nor was it in any degree comparable to what it was before ; but is, ever since, subject to great errors, obstructions, and inequalities. And therefore, I beseech you, let neither the mastery of the artist, nor the honesty of the relater of this unhappy accident, suffer in your judgement from the sad disordered condition in which you find the work at present.

‘ The

‘The candid reader will, I hope, do as much honour to the skill of the Divine Artificer (on this occasion), and give as much credit to the great historian of the creation and fall of Adam, as he would to the apology of this plain mechanic, in defence of Mr. Tompion, and I desire no more.’

We are next presented with an Essay on the natural advantages of the Sabbath, which are considered as being two-fold, bodily and mental. On this subject we are of opinion, that the doctor has, abstractedly from the powers of divine revelation, been very happy in proving the wisdom and humanity of this institution upon physical, as well as moral, principles.

The second chapter of this volume treats of the blessings delivered to the world through Abraham, in so agreeable a manner, that the reader cannot help wishing himself one of that patriarch’s family; and waisted back to those fields of knowledge, and fountains of wisdom, that adorned and fertilized the world in the primitive ages. The Doctor has even endeavoured, with great shew of probability, at least, to prove Abraham to have been the father of letters. He thinks that there can be no doubt of Brama, from whom the Bramins take their appellation, and Abram are the same, and that he was the great reservoir of human wisdom, which sent forth its ducts through all the nations of the East.

The third chapter considers God’s blessing to Abraham as continued to his son Isaac. The doctor proves that Isaac inherited the piety of his father, and that the blessing was continued to him; and this from four great characters of piety which were in common to both, but particularly the faith and piety of Isaac, who, though a young man, in the flower of his age, submitted to be bound for a sacrifice by his father, who was a very old man. In answer to the infidel objections to the accounts of the divine interpositions in the affairs of men, our author, with great propriety, introduces Socrates in the *Phædo* and in *Xenophon* as arguing for faith and revelation. He likewise brings *Maximus Tyrius*, who was a follower of *Plato*, as an advocate for the same doctrines.

‘But were,’ continues the Doctor, ‘this fine reasoning and exalted philosopher fully acquainted with the ideas the Scriptures give us of this world, and of human life;—the world a wilderness, and men sojourners and travellers through it: pilgrims to a better country; with seas, and rocks, and rivers,—deserts, and wilds, and forests, in their way; and these too infested by pirates, robbers, and beasts of prey.—Would any man of common humanity risque the life and happiness of his son, by sending him to traverse such a scene, alone, as Adam was sent into the world, without either guard or guide? Suppose

pose him as well informed, and fitted for the work, as science could make him—Suppose him well skilled in the position of the stars, and points of the compass; the longitude and latitude of places; the extent and temperament of the several zones and climates, the better to enable him to shape his course, and procure his best conveniencies.—Of what use would all this be to him, were he left unaided, and undirected in all other respects; without so much as a Mercury or a friendly hand, to point out the way? Nay, were he supplied with all these likewise, doth not geography inform us, that men sometimes meet with most intense cold under the torrid zone? And, perhaps, future enquiries find equal degrees of heat under the poles, where some volcanos are already found. And do not men sometimes meet with interruptions and disappointments, from unforeseen accident:—From clouds, and rains, and winds; which either hide, or interrupt their ways, or baffle their pursuits.——Would to God that those who plead so loudly for the self-sufficiency of human abilities, would revolve these points, with all the candour and humility that becomes them.’

After this follows an essay attempting to shew that Socrates was a kind of prophet to the Gentiles; and divine inspiration not confined to the Jewish nation. All we shall say of this curious essay is, that, if it should fail in convincing, it cannot fail of pleasing the reader by the uncommon strictures it contains. The thread of sacred revelation is then resumed, and we think conducted with great judgment in the continuance of the divine blessings to Jacob, and in an examination and defence of that patriarch’s character and conduct. The fifth chapter accounts for the great principles by which God governs the animal world, in the ordinary course. The Doctor here allows instinct to be a principle, always directing rightly, yet, says he, forasmuch as it is not all-sufficient, but may sometimes fail of its purposes, we find it often aided by something of a superior nature. He then gives us a physical account of the swallows; whose art in building their nests he thinks ‘appeareth to be the work of another power, more enlarged and enlightened than simple instinct, yet aiding and assisting to the attainments of its ends.’

The author next, both morally and physically, justifies the dominion of man over the brute creation, and likewise their destruction for the human diversion. He then shews that man himself is not wholly exempt from the guardian guide of instinct. This the Doctor attempts to prove by several instances, which, however, we cannot think near so conclusive as the *Στοργή*, or *storge*, which means the instinctive love of offspring, that Providence hath implanted in parents. In the sixth chapter the in-

genious manner in which the history and character of Joseph is treated and supported by authorities, modern as well as ancient, exhibits the peculiar art the Doctor has of mixing the *utile dulci*, and marrying instruction to delight. If we were to recommend a description of the antiquities of Egypt as they stand at this day, it should be our author's six chapters on this subject. It is seldom we find the fruits of curiosity rendered so nobly subservient to the proofs of revelation.

To speak our sentiments with freedom ; when the plan of this work, as contained in the three volumes, is taken altogether, a man must be dead to all sense of the moral and physical oeconomy of the world, not to think that the author has deserved highly of learning as well as religion.

ART. X. *The Death of Abel. A Sacred Poem. Written originally in the German Language. Attempted in the Style of Milton. By the Rev. Thomas Newcombe, M. A. 8vo. Pr. 3s. Davis and Reymers.*

THE German author of the *Death of Abel* (a performance universally and deservedly admired) is greatly obliged to the ingenious Mr. Newcomb, for this poetical version of his work. Though the prose translation has a great deal of merit, as it gives us an exact idea of the design, fable, and sentiments of the original ; nothing but poetry could bestow on it that warmth of colouring, which is perhaps the most striking beauty in all poetical productions. Mr. Newcomb has already (if we are not mistaken) shewn his complete knowledge of English numbers, by a very elegant version of Mr. Harvey's *Meditations* : the same harmonious elegance of diction, and diligent attention to the original, distinguish the performance now before us.

We have scarce ever read any thing more pleasing than the hymn of Abel in the first book : the following lines are truly Miltonic.

‘ All nature celebrates the birth of day ;
And breathes to nature's God a song of praise ;
Whose voice from nothing call'd, whose goodness cheers,
Feeds, and supports each creature which he fram'd,
Join in the song ye tenants of the grove ;
Warbling, in grateful notes, Jehovah's praise.

‘ Ye dread majestic lions, learn to pay
Homage to him, who has your voices arin’d
With wrath and terror ! Let thy songs, oh man ;
In the grey twilight, and the morning’s dawn,
Be first to celebrate thy Maker’s fame.

‘ Oh, let my grateful solitary lays
Acceptance find, and reach thy heavenly throne
Before each creature else ; by thee inspir’d,
While ardent, and transported, I allure
All nature’s sons thy glory to resound.

‘ How grand, and how magnificent, thy plans ;
Father of mercies ! Wisdom infinite,
With goodness mixt, is stamp’d on all thy views.
Wheree’er I look, with wonder I survey
The traces of thy bounty, shower’d around
The earth, the seas, the all-inclosing skies,
All fed and nourish’d by thy tender care ;
Each ravish’d sense conveying to the soul
Beauties how exquisite ! Great sov’reign power,
For ever happy in thyself, oh say
What love, what pity prompted thee to call
From nothing, from oblivion’s darksome shade,
This gay creation—from his native clay,
Man, with new life and vigour to inspire,
By thee created, only to be blest.

‘ Hail, beauteous smiling morn ! in thee I view
A lively image of that work divine
All nature’s wond’rous birth ! when, with its beams,
The vapours of the earth the sun removes,
And drives away night’s dark and low’ring shades,
Creation, with reviving lustre, shines.
Th’ Almighty speaks—and silence seems to hear
His awful voice—and from his eye retires.

‘ At his command unnumber’d creatures spring,
Emerging from the dust—With fluttering wings
The warbling songsters croud each tuneful grove,
Varied with richest plumes ; each ravish’d ear,
And vocal wood, delighted with their strains.

‘ Again the earth its Maker’s summons hears,
And see the heaving clods with breath inspir’d,
And bursting into life ; the new form’d steed
O’er the green verdant turf, exulting, bounds,
Shaking his flowing mane—the forest king,
The lordly lion, paws the opening ground,
Impatient from his sides to drive away
The cumberous earth, which fearful hears his roar.

‘ What wonders yet unsung !—the mountain teems
With numerous births, it heaves, it bursts, it moves ;
While from its opening womb enormous springs
Th’ unwieldy elephant, beneath whose weight,
Shook by his feet, the trembling forest groans.

‘ These are thy works, Omnipotent ! each morn
Thy creatures, summon’d from their couch, awake,
Replenish’d with the bounty, which thy hand
Pours out in rich abundance from thy sky
On every creature ; with their varied songs
Of melody, great Power, who chaunt thy praise.’

Ovid’s description of the golden age is not, perhaps, more poetical than this :

‘ Thus man was blest ; thus pure his chaste delights ;
Lavish the earth her bounteous gifts bestow’d,
Brac’d his strong arm, and fitted him to bear
The toils of active life—what nature crav’d,
Was what alone he wish’d ; his heaven implor’d
For nought but health and virtue ; discontent
And luxury were vices then unknown ;
His breast not tortur’d yet with wild desires,
Or dread of future want ; which fancy draws
In dreadful colours. Man then never chose
To whelm and bury happiness beneath
A load of splendid miseries and woes ;
An union then of hearts did firmly bind
And knit the nuptial tye ; no anxious fear,
No wailing poverty, or pale despair,
Nor yet a tyrant parent’s angry frown ;
No low ambition, or the sordid aim
At wealth, and golden treasures, long detain’d
The blushing virgin from the folding arms
Of the dear youth, she panted to enjoy.
These, these, oh luxury ! we owe to thee.’

The dreadful situation of Cain, after the death of Abel, and the joy expressed by the demon Anamelek, are finely described by Mr. Newcomb : but the finest parts of this excellent poem are, in our opinion, the lamentations of Eve and Thirza, over the body of Abel.

‘ Death has now rescued thee from grief and pain,
And all life’s miseries, to weep no more
Those sufferings, which thy mournful parents feel.
Our joy how cordial, could we both lay down

Our sorrows in thy grave—Can I restrain
The tears a mother sheds, when I recal
Thy piety and virtue to my mind,
Thy pure and filial love?—alas, how chang'd!
A spectacle of horror! Oh behold
The ghastly body! Where are now those smiles,
The tender emanations of thy love,
On thy pleas'd countenance so lately seen?
How pale thy cheeks, with blood now cover'd o'er,
Shed by a brother's hand!—We now no more
Hear the seraphic music of thy tongue,
Lifting our souls to God; no more enjoy
Thy heavenly converse, while thy tongue reveal'd
The soft sensations of thy guiltless heart.
Those eyes now fix'd in death, with what delight,
How often have I seen 'em shedding tears
Of gladness, when a mother's lips had breath'd
Her blessing on thee! Oft was my heart warm'd
And ravish'd with a sense and raptur'd view
Of all thy godlike virtues'—

— — — — — 'Each pleasing scene,
Which once inspir'd delight, serves only now
To aggravate my woes—Ye shady bowers,
Which now are desolate; instead of joy,
You but augment my tears. Methinks I hear
You call for him, who, in your cool retreats,
So oft embrac'd me in his raptur'd arms.
Each murmuring fountain kindly will enquire,
Why absent, my belov'd?—While I, forlorn,
Am destin'd to enjoy his smiles no more:
The shades, the hills, the streams, and verdant fields,
All, all to me are hateful, while I view
His presence with a fond delight no more
Who made those scenes delightful—

'Fancy will still present him to my eye,
But, sad distressing object, ah how chang'd!
His livid cheeks I trembling shall behold;
His eyes now clos'd in death, his clotted gore,
And, ah, more frightful still, his ghastly wound!

'Flow then my tears, for ever let your streams
Bedew these cheeks—What dignity appear'd
Once in those faded looks! what lively charms
Of soft persuasion from those lips were breath'd,
Now frozen up by death?—Each beauty smil'd,
Each mild and winning grace how lately shone

In his fair matchless form—But oh! his soul,
 Too pure to dwell with mortals here below,
 To me is lost for ever; flow my eyes,
 For ever flow, and ceaseless drop your tears
 On his pale withered corse, till my sad soul
 Mingles my ashes with his lifeless dust.’

—— ——— ‘ All my soft repose,
 My every joy, my comfort, lies beneath
 This earth, which now imbibes a widow’s tears.
 My eyelids, balmy sleep forgets to close,
 Each consolation banish’d from my heart.
 Flow on my gushing tears, oh! never cease;
 My plaintive hours shall ever be employ’d,
 From morn to eve, to hang o’er thy remains,
 Weeping in gloomy sadness at thy tomb,
 And shed my sorrows trickling on thy dust.—
 Since death, I own, I have beheld thee rob’d
 In heavenly glory—Yet am I depriv’d
 Of thy sweet converse, thy endearing smiles,
 Thy tenderness and love—the future scenes
 Of life sad scenes of bitterness and woe.
 In vain, upon our nuptial couch, I strove
 To court a moment’s rest—which nature crav’d;
 While the sweet pledge of our chaste wedded love
 In the soft arms of sleep, close by my side,
 Smil’d in his guiltless slumbers—how unknown
 To him, as yet, to what amazing woes
 Mankind is born!—a stranger to his own
 Irreparable loss, thy death has doom’d
 An orphan to bewail—How do I feel,
 Sweet babe, thy sufferings, who art now depriv’d
 Of a kind tender father, thy best guide
 In youth, thy fond instructor when arrived
 To a maturer age! Thy mother, see,
 A prey to keen distress, by piercing pangs
 And anguish rent, depriv’d, alas! of power
 And wisdom to instruct thee, to supply
 Thy loss by a dear parent’s death sustain’d.’

Some few verses * (which we suppose escaped Mr. Newcomb’s notice) are not quite perfect with regard to the measure, a
 slight

* Some a foot too long, others a foot too short.

‘ Cain mean while approach’d the shady bower.’

slight error, which may easily be corrected in the next edition. Upon the whole, the *Death of Abel* is a charming poem, and as such we recommend it to the perusal of our readers.

ART. XI. *Poems and Translations* by Francis Hoyland, A. B. 4to.
Pr. 2s. Bristow.

MR. Hoyland's poems may be ranked amongst those numerous modern productions which being written *invitâ Minervâ*, are read, and perhaps admired by a few partial friends, but not having any marks of true genius to command the public favour, soon sink into oblivion. A tameness and mediocrity runs through them, which shew the author to be utterly incapable of ever rising to any degree of perfection, as he has himself observed, with more truth than poetry.

‘Persuasive mild, pure numbers steal the heart,
But few the masters of this heavenly art.

Very few, indeed; and most certain it is, that Mr. Hoyland is not *one* of them. His translation of the Cyclops of Theocritus is very indifferent, as our readers will see by the following quotations.

‘Say, Galatea, say my lovely maid,
Why thus with scorn are all my vows repaid?
Thy skin is whiter than the whitest cheese,
And softer than the lambkin's downy fleece.’

Cheese and *Fleece* are but poor rhymes: perhaps, indeed, this may be an error of the press, and instead of *Fleece* we should read *Fleas*. Polypheme's description of himself is most unpoetically disgusting.

‘One black continued arch from ear to ear
My eye-brow spreads, horrid with shaggy hair;
And stern the ball that solitary glows
Amid my front; and flat and large my nose.’

‘Remov'd us from the pleasing view.’
‘Presented to our soul, was smiling—no remorse.’
‘Affliction's smile now temper'd the stern
Countenance of Cain, who mildly thus reply'd.’
‘Of thy despairing Thirza—then rashly.’
‘Had I my beloved, at thy departure,’

What think you, gentle readers, of this *stern ball* that *glows* amid a *front*? Is not it a most pompous description of Polypheme's one eye? But then, to make his mistress amends.

' For thee twelve pregnant does I feed with care ;
For thee four cubs I ravish'd from the bear ;'

A pretty recommendation to a fair lady.

' Beside the tuneful pipe I handle well,
And all th' harmonious family excel :'

We wish we could say as much for the translator of Theocritus; especially when he cries out,

' O, quit the waves, and, list'ning to my lays,
Forget thy pearly grot, and native seas!
Like me, for thy sweet sake who pining sit,
Move not, nor mark the minutes as they fleet.
'Together we will tend the fleecy breed,
'Together milk them, and together feed,
The dripping cheese with hands united press,
Or mix the rennet with the curdling mass.
My mother most I blame ; who daily sees
My care-worn limbs consuming by degrees,
And never (O unkind !) by pity won,
Spoke once in favour of her dying son :
But with dissembled woes I'll wound her ear,
'Till she shall all my real anguish share.'

Observe the rhymes, *lays* and *seas* ; *sit* and *fleet* ; *press* and *mass* ; *ear* and *share*. Our author's verses on the death of a notorious hawd, which are in the burlesque stile, have some humour in them.

' Moll King's no more !—Prepare, ye fiends below !
To make your fires with ten-fold ardour glow ;
Heap on the sulphur blew, and bid the bellows blow.
Moll King's no more !—malignant fame around,
With raven voice, proclaims the dismal sound :
Each batter'd Templar, smit with boding fears,
Her flapping pinions at his casement hears,
And, wildly starting, drops the lifted dose,
His slacken'd fingers trembling for his nose.
Nor less the melancholy tidings shock
Th' aspiring soul of salutif'rous Rock,
Tho' high exalted in his chariot bright,
Like Phebus, god of physic and of light :

And well her tragic fate may wound his soul,
 Whose orgies taught his rapid wheels to roll.
 Ev'n * * * heaves a momentary sigh,
 Chill'd with the view of grim mortality,
 And mimick roses fade beneath her streaming eye.

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' From Covent-Garden, late her lov'd resort,
 Now Venus seeks the soft Idalian court :
 Her harness'd doves with plaintive cooings bear
 The frantic goddess thro' the murm'ring air :
 Th' attending Cupids, answ'ring groan for groan,
 Deplore their laughter-loving priestesses gone.

' Tho' Syphilis, dread pow'r, has seiz'd her breath,
 Her fame still triumphs o'er the darts of death :
 Around her grave, by blushing Cynthia's ray,
 Lascivious Pan, and frolick satyrs play :
 Brisk flutt'ring sparrows chirp and bill around ;
 And toads engender on the tainted ground :
 There hot Eringoes rise ; whose mystic root
 (Like Moly, tasted by th'enchanted brute)
 To wither'd looks, so hateful to the fair,
 Restores a youthful grace, and sprightly air ;
 No longer Impotence his palsy mourns,
 But wond'ring cuckolds shed their beasty horns.'

Mr. Hoyland has enriched his little collection with a very pretty copy of verses by Mr. Foster on the birth of the Prince of Wales, and four psalms by Mr. Cayley, which, we are told in an advertisement, are offered to the public as a specimen of an intended new version, for the use of churches. We shall give our readers a short extract from one of them, the 104th.

' Arise, my soul, in hallow'd lays !
 Arise, the King of heav'n to praise !—
 My God, thy glories shine
 In never-fading beauty bright :
 How art thou rob'd in radiant light,
 And majesty divine !

He, as a curtain, stretch'd on high
 The vast cerulean canopy,
 And gave with fires to glow :
 'Twas He, tremendous Potentate,
 Built on the waves his hall of state,
 Wide as the waters flow.

He walks upon the wings of wind,
 And leaves the rapid storms behind :
 Their Monarch's awful will

Seraphs await in dread suspense ;
 And, swifter than the light'ning's glance,
 His mighty word fulfill.

Earth's base he deeply laid, to bear
 The shocks of elemental war,
 While time itself shall last ;
 He bade to move the vast profound,
 And o'er the solid mass around
 A liquid mantle cast.

At thy rebuke the tides recede,
 Each growing hill upheaves it's head,
 From the deep gulph below ;
 The thunder of thy voice they hear,
 And to their caverns, smit with fear,
 Precipitately flow.

Now up the hills they lab'ring creep ;
 Now down the vales tumultuous sweep ;
 For such is thy command :
 Their tyrant rage thy wisdom bounds,
 Lest, madly rushing o'er their mounds,
 They whelm the ruin'd land.'

If the whole version be equal to the specimens here given, the public will be greatly obliged to the ingenious Mr. Cayley, and we doubt not will receive it with that applause which it seems to deserve.

ART. XII. *The State Letters of Henry Earl of Clarendon, Lord Lieutenant of Ireland, during the Reign of King James the Second : And his Lordship's Diary for the Years 1687, 1688, 1689, and 1690. From the Originals in the Possession of Richard Powney, Esq. With an Appendix from Archbishop Sancroft's Manuscripts in the Bodleian Library. In two Vols. 4to. Pr. 1l. 11s. 6d. Millar.*

BY what family accidents or inconveniencies the letters and papers before us came into the possession of Richard Powney, Esq. or his ancestors, is not here material to examine. It is sufficient for us to say, that they are authentic so far as we can possibly judge. We cannot, however, help reflecting on a common saying *Filius ante patrem*, and should have been much better pleased to have congratulated our country on the publication of the papers left by the great earl of Clarendon, father to the

the noble author of the papers before us. We are no strangers that such papers exist, and perhaps there is no country in Europe, excepting Great Britain, that would not have been proud of having so valuable a treasure communicated to the world.

Edward, whom we shall call the Great, earl of Clarendon, had originally but a narrow fortune, nor, from some circumstances, attending the papers before us, do we imagine that it was greatly bettered by his son, notwithstanding the high connections he had with the royal family, and the important places he held. This publication is a striking evidence of the goodness of the second earl's heart, and a proof of the strength of his parts. The preface is sensible, accurate and entertaining. We have, however, some private reasons for thinking that the great earl of Clarendon's parental affection made him overlook some youthful slips of his son; when he acted as his secretary and decypherer; for it is certain that the chancellor's secrets were not always concealed from his enemies. Perhaps it may amaze the reader to know that those enemies were the friends of the king, and yet that they hated the chancellor worse than they did Cromwell. The second earl of Clarendon, author of the papers before us, was early initiated into business by his father, and, though not taken notice of by the editor of these papers, he sometimes not only decyphered but transcribed his father's correspondence, when the hand was too crabbed. † It is, says the preface, an additional honour to the noble person whose remains are now made public, that the confidence reposed in him before the restoration was never afterwards withdrawn, but *he continued to be the person whom his father trusted most*.—It might have been alledged, perhaps, that the prime minister of the banished Charles (whose indigent court scarcely subsisted with decency on the begging privy seals that were circulated throughout England, and on a scanty and ill paid pension furnished by Spain) did not employ his son in his secret correspondence from choice, on observing him possessed of talents, suitable to that trust, but from mere inability to defray the expence of an able and more aged secretary. But, surely, Clarendon, no longer starving with his master at Cologne and Brussels, but directing the cabinet at London in the happier and more affluent times that succeeded, at the restoration, could have no motive for *continuing to trust his own son most*, but the well-grounded remarks he had made on his character; and a conviction confirmed by a trial and experience of several years, that amongst the numerous dependants and friends who now surrounded him and shared his prosperity, no person could be found better qualified to assist him, in his most secret and important business. And that this great minister continued thus to distinguish his son, as Burnet assures

assures us, I find remarkably is confirmed by most authentic proofs. The original letters that passed between the lord chancellor Clarendon, and the *surintendant* Fouquet, are now before me; and upon examining these valuable MSS, I find that even this negotiation, a negotiation concealed from ministers and embassadors, and carried on with such secrecy that Fouquet *desired that the chancellor would always write with his own hand in English*, was intrusted to Mr. Henry Hyde.'

With due deference to the editor, we have some reason to believe that the court of the banished Charles was far from being in the indigent circumstances he represents. What has become of lord Jermyn and Sir Stephen Fox's original accounts, which were all audited by the chancellor? are they not in possession of this editor, and do they give us any idea of indigence?

But to return to the papers before us, they certainly are the best connected of any of the kind ever published. They exhibit most striking pictures not only of the manners of the time, and the good sense and honest sentiments of the writer, but the general judgment of the nation concerning the prince of Orange's expedition; and we cannot help saying, it does not at all appear that, when he came to England, he published any claim upon the crown; a circumstance of which the Jacobites afterwards took great hold. The editor has been more solicitous than perhaps was necessary, to clear his author from some very unjust imputations, thrown upon him by bishop Burnett, whose pen, we may say, *is no slander*. The following passage gives us a lively idea of that prelate and other much greater personages concerned in the great event of the revolution. It is extracted from his Lordship's diary.

'Dec. 3. Monday. About three in the morning we took coach, and got to Sarum about seven. We alighted at the George inn, where we found the Dutch ambassador: he came hither last night. He told us, the prince of Orange was at Hindon; but knew not how long he designed to stay there, nor which way he moved; that he was going to him himself presently. We resolved to stay at Sarum to rest our horses: while we were at dinner, Mr. Heveningham came into the room, and told us, the prince staid all this day at Hindon; whereupon we went thither: Upon the way we met captain H. Bertie, Mr. W. Herbert, and some other gentlemen; who told us, the prince lodged at Berwick two miles from Hindon, a house of Sir George How's, and now inhabited by the widow of my cousin E. Hyde of Hatch. We got thither about four of the clock: here I met my son. As soon as we alighted, we waited on the prince: we found him in the room, where he dined. He received us very obligingly, and after asking us
some

some common questions of our journey, he took me into his bed-chamber ; where he talked about half an hour with me. He said, he was very glad to see me ; that my son's coming over to him was a seasonable service, and he would always remember it. He then asked me several questions—How the king came to leave Sarum so suddenly ? What was done at the meeting of the lords on Tuesday last ? When the commissioners would be with him ? And what their business was ? I found by his discourse, that the Dutch ambassador had given him pretty perfect accounts of most things. I told him, that the business of the commissioners, as far as I understood, was to agree upon ways to make the meeting of the parliament safe and easy ; that they intended to set out, as soon as they had their passes. He asked me, what was the general opinion, and what I thought of things ? I said, that, if his highness pursued his declaration, we might quickly hope to see a happy settlement. He replied, my declaration shall be punctually observed. He said, he had but little acquaintance with lord Nottingham ; but that he did a little wonder, the lords Hallifax and Godolphin came to him in this errand. I then asked him, when he went from this place ? He said he would go tomorrow to Sarum, and stay one day there. The prince then called for H. Capell ; and I took my leave. Hearing Dr. Burnett was in the house, I went to his chamber : he had taken physic. He seemed very glad to see me ; and, when he had enquired a little after all his acquaintance, he presently fell to discourse (after his usual manner) of the public affairs. What, said he, can be the meaning of the king's sending these commissioners ? I told him to adjust matters for the safe and easy meeting of the parliament. He replied, how can a parliament meet, now the kingdom is in this confusion ; all the west being possessed by the prince's forces, and all the north being in arms for him ? I said, if the prince pursued his declaration, and there were no other design than to settle things upon the right foundation, we might quickly hope for a composure ; that the king had made a great step towards it in calling a parliament, and sending commissioners to the prince. The Dr. with his usual warmth, answered, it is impossible ; there can be no parliament ; there must be no parliament ; it is impossible. And so I left him. In the dining-room I met my lord Churchill. I told him, what the king had told the lords of his lordship's design to deliver his majesty to the prince of Orange, if he had gone to Warminster. He denied it with many protestations, saying that he would never be ungrateful to the king ; that he would venture his life in defence of his person ; and that he had never left him, but that he saw, our religion and country were in danger of being destroyed. He then
asked

asked me, when the princeſs left the Cockpit ? I told him : he ſaid, he wondered, ſhe went not ſooner. By this time Sir H. Capell came from the prince ; and, it being pretty late, my ſon carried us to Hindon, where he got us a couple of rooms in the inn ſet out for himſelf. The prince of Denmark was quartered at Hatch.'

On the 5th and 6th of December his lordſhip gives us a very genuine and picturesque deſcription of that prelate's temper and diſpoſition. ' I viſited, ſays he, Dr. Burnet. He told me, the prince of Orange came over full of kind inclination towards me ; that my behaviour in Ireland had gained me an univerſal eſteem ; and therefore I might depend upon the prince. But he muſt tell me very freely, the prince had a very ill opinion of my brother ; and that he muſt not expect to be employed. I told him, I ſhould be always very glad of the prince's good opinion ; but I was ſurpriſed at this his diſcourſe. I then told him what Bentinck had ſaid to me at Hindon ; to which he replied, that Bentinck was an old ſervant, was bred up with his maſter, and had much of his kindneſs ; but, if it pleaſed God to bleſs the prince, Bentinck would not be in the ſtation of a favourite miniſter. I ſaid, this was very ſtrange, to be talking, who ſhould, and who ſhould not be employed, as if he had the ſettling of thoſe matters ; that if it pleaſed God to give a bleſſing to the treaty, the king and prince would quickly be agreed ; and then all would do well : upon which the Dr. interrupted me, ſaying in great heat, What treaty ? How can there be a treaty ? The ſword is drawn : there is a ſuppoſitious child ; which muſt be inquired into. He was thus walking about the room in wonderful warmth, when ſomebody knocked at the door to ſpeak with him ; and ſo I left him. Good God, what are we like to come to, if this man ſpeaks the prince's ſenſe ? We ſhall have a fine reformation. In the evening I went to court ; where I ſaw my lord Maccleſfield. I preſented Sir R. How, and Mr. St. John to the prince.

' *Dec. 6. Thursday.* In the morning Dr. Burnet made me a viſit. He was very calm at firſt, and told me, he was ſorry to find, there was a ſuſpicion, as if I were not right in the prince's intereſt. I ſaid, I did not know, what he meant by being right in his intereſt ; that I had, as yet, diſcourſed with nobody who came over with the prince but himſelf, and therefore that none could have any ſuſpicions of me ; that his diſcourſes, and Wildman's and Ferguſan's being come over with the prince did indeed make me ſuſpect, that other things were deſigned, than were pretended in the prince's declaration ; which would make me look about me. I then asked him, why he behaved himſelf in that manner, yeſterday at prayers in the cathedral,

as to make all the congregation stare at him? For when the collect for the king was saying, he rose from his knees, sat down in his stall, and made an ugly noise with his mouth. He said, he could not join in the collect for the king. I said, I was going to court; and so our conversation ended. About eleven of the clock the prince left Sarum: he is to lodge to-night at Collingborne. I and my company staid in town: we dined at the Angel. After dinner I went to the Vine; where were several of the country gentlemen: Mr. Harboard came thither to receive the 250 l. of Mr. Frenchard. It was there proposed to raise 2000 l. for the prince's service: some were for borrowing that sum upon their own securities; others, that every one should subscribe, what he would give towards that sum, and so to make it up among those that were present; and others proposed a general subscription to be sent through the whole county, for every man to give what he thought fit, without mentioning any sum in the whole. I said every man might give the prince of Orange what money he pleased out of his own purse; but it was a dangerous thing to go about raising money without act of parliament; that I would have nothing to do in it; that a parliament would quickly meet, who would provide for all public occasions: and so I left the company; who began to be weary of what had been started.

We have selected those passages only to gratify the reader's curiosity, not because they are preferable to others in the book; but that we might not disappoint his expectation. Were we disposed to find fault, it would be with the editor's over punctuality in this publication; since with a great deal of interesting matter, we have some private particulars that we cannot think is of much consequence to the world. Upon the whole, nothing could be of more service to the history of the revolution than to see those genuine memoirs of a disinterested, conscientious, sensible, nobleman, contrasted with the like of some person of the same disposition and character in the opposite party.

ART. XIII. *An Epistle to William Hogarth.* By C. Churchill,
4to. Pr. 2s. 6d. Coote.

NEVER did Hogarth scourge vice and folly more severely than the tremendous drawcanfir, Churchill, hath in this epistle scourged the unfortunate Hogarth: all that the bitterness of resentment could dictate, or the malevolence of keenest satire inspire, is poured forth on the devoted victim. Whether the portrait, which the poet hath drawn in such lively colours, doth in every feature resemble the person for whom

it is designed, the world must determine; for our own parts, we are inclined to think it is rather, like Mr. Hogarth's Wilkes, a Caricature : and that the excellent artist is by no means so contemptible a character as he is here represented ; but let us hear part of the charge, which is exhibited against him.

‘ Canst Thou remember from thy earliest youth,
And as thy God must judge thee, speak the truth,
A single instance, where, Self laid aside,
And Justice taking place of fear and pride,
Thou with an equal eye did'st Genius view,
And give to Merit what was Merit's due ?
Genius and Merit are a sure offence,
And thy soul sickens at the name of Sense ?
Is any one so foolish to succeed,
On Envy's altar, he is doom'd to bleed ?
Hogarth, a guilty pleasure in his eyes,
The place of Executioner supplies.
See how he glotes, enjoys the sacred feast,
And proves himself by cruelty a priest.’

The original cause, which drew down this poetical vengeance of Churchill on the head of Hogarth is not forgotten by our angry Satyrist.

‘ When that Great Charter, which our Fathers bought
With their best blood, was into question brought ;
When, big with ruin, o'er each English head
Vile Slav'ry hung suspended by a thread ;
When Liberty, all trembling and aghast,
Fear'd for the future, knowing what was past ;
When ev'ry breast was chill'd with deep despair,
Till Reason pointed out that Pratt was there ;
Lurking, most Russian-like, behind a screen,
So plac'd all things to see, himself unseen,
Virtue, with due contempt, saw Hogarth stand,
The murd'rous pencil in his palsied hand.
What was the cause of Liberty to him,
Or what was Honour ? let them sink or swim ;
So he may gratify without countroul
The mean resentments of his selfish soul.
Let Freedom perish, if to Freedom true,
In the same ruin Wilkes may perish too.

Our poet's strictures on Sigismunda will perhaps by many be thought too severe, as that picture is generally admired

admired by the connoisseurs, though it does not comprehend (except in the painter's own opinion)

Th' united force of Italy and Greece.

Mr. Churchill, however, will allow it no merit, but cries out ;

‘ Poor Sigismunda ! what a Fate is thine !
 Dryden, the great High Priest of all the Nine,
 Reviv'd thy name, gave what a Muse could give,
 And in thy Numbers bad thy Mem'ry live ;
 Gave thee those soft sensations, which might move
 And warm the coldest Anchorite to Love ;
 Gave thee that Virtue, which could curb desire,
 Refine and Consecrate Love's headstrong fire ;
 Gave thee those griefs, which made the Stoic feel,
 And call'd compassion forth from hearts of steel ;
 Gave thee that firmness, which our Sex may shame,
 And made Man bow to Woman's juster claim,
 So that our tears, which from Compassion flow,
 Seem'd to debase thy dignity of woe.
 But O, how much unlike ! how fall'n ! how chang'd !
 How much from Nature, and herself estrang'd !
 How totally depriv'd of all the pow'rs
 To shew her feelings, and awaken our's,
 Doth Sigismunda now devoted stand,
 The helpless victim of a Dauber's hand !

But severe as Mr. Churchill is on this Dauber of Sigismunda, he has done his enemy all poetical justice in the acknowledgment of his merit as a comic painter.

‘ In walks of Humor, in that cast of Style
 Which, probing to the quick, yet makes us smile ;
 In Comedy, thy nat'ral road to fame,
 Nor let me call it by a meaner name,
 Where a beginning, middle, and an end
 Are aptly joined ; where parts on parts depend,
 Each made for each, as bodies for their soul,
 So as to form one true and perfect whole,
 Where a plain story to the eye is told,
 Which we conceive the moment we behold,
 Hogarth unrivall'd stands, and shall engage
 Unrivall'd praise to the most distant age.

‘ How could'st Thou then to Shame perversely run,
 And tread that path which Nature bad Thee shun,
 Why did Ambition overleap her rules,
 And thy vast parts become the sport of Fools ?

By different methods diff'rent Men excell,
 But where is He, who can do all things well?
 Humour thy Province, for some monstrous crime
 Pride struck thee with the frenzy of Sublime.
 But, when the work was finish'd, could thy mind
 So partial be, and to herself so blind,
 What with contempt All view'd, to view with awe,
 Nor see those faults which ev'ry Blockhead saw?
 Blush, Thou vain Man, and if desire of Fame,
 Founded on real Art, thy thoughts inflame,
 To quick destruction Sigismunda give,
 And let her mem'ry die, that thine may live.

What we have given our readers from this poem is (as most of them already know) not a third part of the indictment: there is indeed rather too much said on this subject, which fills up the greater part of thirty pages, and has scarce left our redoubted satirist room to be severe on any body else: that Mr. Hogarth, however, might not to his other misfortunes add the melancholy consideration of suffering alone, the executioner has tuck'd him up with some very good company, who are occasionally introduced to keep him in countenance.

' Whilst Vice presumptuous lords it as in sport,
 And Piety is only known at Court;
 Whilst wretched Liberty expiring lies
 Beneath the fatal burthen of Excise;
 Whilst nobles act, without one touch of shame,
 What men of humble rank would blush to name;
 Whilst Honour's plac'd in highest point of view,
 Worshipp'd by those, who Justice never knew;
 Whilst Bubbles of distinction waste in play,
 The hours of rest, and blunder thro' the day,
 With dice and cards opprobrious vigils keep,
 Then turn to ruin empires in their sleep;
 Whilst Fathers, by relentless passion led,
 Doom worthy injur'd sons to beg their bread,
 Merely with ill-got, ill-sav'd wealth to grace
 An alien, abject, poor, proud, upstart race;
 Whilst Martin flatters only to betray,
 And Webb gives up his dirty soul for pay;
 Whilst titles serves to hush a villain's fears;
 Whilst Peers are Agents made, and Agents Peers;
 Whilst base betrayers are themselves betray'd,
 And makers ruin'd by the thing they made;
 Whilst C—, false to God and man for gold,
 Like the old traitor who a Saviour sold,

To Shame his Master, Friend, and Father gives ;
Whilst Bute remains in pow'r, whilst Holland lives ;
Can Satire want a subject, where Disdain
By Virtue fir'd may point her sharpest strain,
Where, cloath'd with thunder, Truth may roll along,
And Candour justify the rage of song ?

By the above quotations, our readers will perceive that this epistle is by no means inferior, with regard to its poetical merit, to the other productions of this ingenious writer : there are in it a great number of fine, spirited, and nervous lines ; together with many others that are limsy and incorrect. The branches of Mr. Churchill's fertile imagination are so luxuriant that they stand in frequent need of lopping, and in all his performances,

erat quod tollere velles.

His genius is notwithstanding so extensive, his expressions so forcible, and his numbers, for the most part, so easy and harmonious, that when, from age and experience, he has learned what Pope calls,

The last and greatest art, the art to blot :

he will, probably, be one day ranked amongst the first poets of this nation.

ART. XIV. *The Annual Register, or a View of the History, Politicks, and Literature, of the Year 1762.* 8vo. Pr. 5s. Doddsley.

WE take this opportunity both to commend and to recommend this work, which is many degrees better than a compilation. The first part of it, which contains the history of the late war, is judicious, candid, and elegant. The reader will here find the great question, concerning the last peace, stated more truly and accurately than in any work we know of ; and happy would it be for this country, did all our political writers possess the same spirit of impartiality, and clearness of apprehension, that characterize the author.

With regard to the chronicle, which follows the above history, it is a judicious extract of the occurrences of the year, free from the absurdities and contradictions of daily or even monthly compilations. The matters of amusement, extraordinary occurrences, and curiosity, as well as the state papers, are selected with great judgment and accuracy. We shall here just mention

the article which contains De Bougainville's letter to Mr. Pitt, secretary of state, with the epitaph upon Montcalm, the French general at Canada; and which we cannot help wishing had not appeared in an English collection. Our minister, it is true, pronounces this epitaph to be *perfectly beautiful*. We believe the French pique themselves on a discovery of one of their poets, who says, That truth alone is beauty. Perhaps, upon an accurate review, this epitaph will be found deficient in the truth both of stile and fact. It would be difficult, in point of latinity, to justify the perfect beauty of the epithet *dux industrius*, or, in point of fact, to prove that Montcalm was a *victor mansuetus*; for, if we are to believe the English memoirs of those times, he was a barbarian, cruel, faithless, and unfeeling to all the English, who had the misfortune to fall under his power, and (if we mistake not) it will appear so from some facts inserted in the very collection before us. To give a brave enemy his due is generous and noble; but the epitaph before us reflects upon our own country.

Amongst the pieces that follow in this collection, we find a head reserved for characters; a species of reading, which, when candidly and judiciously handled, is of all others the most amusing and improving to our reflective faculties. The life of the late duke of Orleans is new to this part of the world, and indeed a prodigy, which, though existing in our own days, has hardly been taken notice of; at least not in the English language. We little suspected him for one of the greatest critics of his age in Greek and Hebrew. Next we are entertained with memoirs of the life of the late Dr. Benjamin Hoadley, lord bishop of Winchester. Then follows some account of the late Dr. Thomas Sherlock, bishop of London.—Some account of the late Henry Fielding, Esq;—An account of the life of Ariosto, the famous Italian poet.—The life of Inigo Jones, extracted from Mr. Walpole's anecdotes of painters.—The memoirs of M. d'Ensenada.—Those of count Zinzendorf; and an authentic conversation between the king of Prussia, and the ingenious Mr. Gellert, professor of Belles Lettres at Leipzig, Jan. 27, 1761. We wish, in honour to that great monarch, that our collector had omitted this conversation, which, on his majesty's part, is, in more senses than one, illiberal. He prescribes riding and rhubarb for the doctor; he upbraids him with his poverty; and he asks him the stale question, whether Homer or Virgil was the best epic poet? After that, he plays him about like a puppet; and commends him for telling a dull fable, which has in it neither truth, meaning, nor moral. After which, he dismisses him, paying the professor in his own coin, that of criticism. Who can, without indignation,

indignation, read so impudent a libel, as the account of this conversation is upon a crowned head. Is it to be imagined, that his Prussian majesty could entertain himself at the expence of modest, yet indigent merit, and send it away unrelieved? Some account of the late Richard Nash, Esq; succeeds; and then appears a short character of the earl of Wharton, lord-lieutenant of Ireland, by Dr. Swift, with several other articles, as interesting to learning as they are to curiosity.

The head of natural history next succeeds, and is replete with so many important particulars, that we must refer the reader to the collection itself. The like may be said of the articles under the title, Projects and Antiquities, Literary and Miscellaneous Essays. That of Poetry yields to none of the other articles; and the volume concludes with an account of books for 1762, which we cannot be so partial to ourselves as not to recommend.

Monthly CATALOGUE.

Art. 15. *The Liturgy of the Church of England, in its ordinary Service, reduced nearer to the Standard of Scripture. To which are prefixed, Reasons for the proposed Alterations, humbly recommended to public Consideration, and more particularly to those Noblemen and Gentlemen who have Chapels appropriated for divine Service. Revised and published by the Author of the Appeal to the Common Sense of all Christian People, &c. and the Defence of it, or the Trinitarian Controversy reviewed.* 12mo. Pr. 1s. 6d. Millar.

TO make the least innovation in religion is, by many, looked upon as presumptuous, and this seems to be the reason why the English have left their reformation imperfect; for certain it is, that many alterations and improvements might be made in their form of worship.

The editor of this work observes in his preface, that the grand objection which has been made of late years to the public service, and what seems well founded upon scripture facts, is, That some parts of it break in upon the worship established by the highest authority, namely, the express declarations of Christ and his apostles; now as our church refers all its members to this authority in the most solemn manner, if the alterations proposed are warranted by scripture, an attempt to reduce our liturgy to the standard of the sacred oracles, will, it is apprehended, be universally allowed to be highly laudable. With regard to the plan upon which this specimen of a reformed liturgy, is presented to the public, the editor informs us that it

is to offer up our usual and stated devotions to the one God and Father of all, in the name of Jesus Christ, with some few short addresses to the latter as Mediator and Redeemer.

We are farther told, in page 5th of the preface, that the gross worship of three persons and one God, seemed to be absolutely given up in point of argument; and therefore, in the opinion of the editor, requires an immediate alteration. This appears to us to be throwing off the mask, and discovering the sectary in the reformer; for an author who expresses himself in this manner, must have adopted the dogmas either of the Arians or Socinians. The editor farther discovers his own principles, and those of the author whose book he ushers into the world, by advancing that officiating ministers should be indulged the liberty of either using or laying aside the Athanasian parts, which, he observes, would occasion no disturbance even in war time. But this would, in our opinion, be authorising schism, and could hardly fail to give rise to one, as the using or omitting those parts would not fail to be made the distinction of a party.

With regard to the other alterations proposed by this author, we cannot but acknowledge their propriety. The frequent repetition of the Lord's Prayer, and the tautology at the end of the Litany, are certainly contrary to scripture, as it is evident from these words of our Saviour, in Matth. vi. 7. 'When you pray, use not vain repetitions as the heathens do, for they think they shall be heard for their much speaking.'

The doxology used at the end of every psalm, should likewise, in our opinion, be omitted, as it was first introduced by a decree of pope Damascus. We likewise agree with the editor in what he says upon forms and free prayer; a toleration of both these methods would well become all Christian communities, as mutual indulgence in these cases would greatly contribute to promote peace, love, and charity. To conclude, we cannot but approve of this author's design in general, though he appears to us in one respect, namely, in endeavouring to abolish the Athanasian parts of the service, to act the part of an innovator, and not of a reformer, by attempting to revive and propagate the errors of Arius or Socinus.

Art. 16. *Pug's Reply to Parson Bruin. Or, A Polemical Conference occasioned by an Epistle to William Hogarth, Esq. by C. Churchill.* 4to. Pr. 1s. Cooke.

Whenever any contest arises that has the good fortune to engage the public attention, there are always a set of puny wittlings, who, from the love of fame, or want of a dinner, enter as volunteers on either side, sometimes on both, in consequence of
which

which out come a heap of catch-penny pamphlets, to amuse and divert this our pamphlet-loving age. The squib now before us is one of those literary mushrooms, sprung up from the hot-bed of controversy between Hogarth and Churchill; and of all the poor pretences to wit and humour, which we have lately met with, seems to be one of the most contemptible. It contains a pert and insipid dialogue supposed to pass between a dog and a bear, or, as the author calls them, *Serjeant Pug* and *Parson Bruin*; with a print of them by way of frontispiece.

After ten or a dozen pages filled with nonsensical abuse of each other, our ingenious *Mock Lucian* comes to the business, which, it seems, was to criticise Churchill's poem. This he performs in a very awkward manner, and informs us of a circumstance, which is confirmed by the news-papers, viz. that Mr. Hogarth, unable as Mr. Churchill has represented him, is employing his comic powers, which are still vigorous, in defence of himself: These will certainly do his reputation more service, than employing, (if he did employ,) such scribblers as the author of this dialogue to write for him. His own pencil will indeed be a more useful weapon than the pens of half the nation.

Art. 17. *A Poetic Chronology. By a Briton. 4to. Pr. 1s.*
Luckman of Coventry.

This is a whimsical attempt to give a history of Great Britain, and her monarchs, in verse, since the union of the two crowns, under James the first. The versification is tolerable; but we can by no means think that the author has been always happy in his expression. Speaking of Charles the second, he characterises him thus,

Tho' strong in nerves—too impotent to guide
The furious helm—he gave the reins to Hyde!

King James and king William grope their way through the like poetical mists, which, in some places are too thick for us to clear up. Speaking of the latter, our author says,

'Fearing and fear'd—the king and realms unite;—
And chymic gold illumin'd—darken'd right.'

The poet then is very angry with old Sorrel for stumbling with the monarch, and entombs his majesty with the following singular eulogium, which we believe is the first of the kind that ever was applied to king William.

'Disease—by art increas'd—fond candour moan'd;—
—He dy'd—and arms, and laws, and science groan'd!'

As to the rest of this extraordinary performance, the author's intention is the best apology for its defects. He seems to be displeased with those who find fault with the peace, and finishes the whole thus.

' Thus tempests swell the sea to kiss the clouds,—
And oaks and temples bury in the floods ;—
'Till Phœnus chase the hurricanes away,
And what was chaos—is meridian day.'

Art. 18. *The New River Head. A Tale. Attempted in the manner of Mr. C. Denis. And inscribed to John Wilkes, Esq. By Robert Lloyd. 4to. Pr. 1s. Kearsley.*

This tale is so prettily told that we shall not venture to tell it over again ; for tho' it makes a very good figure in the easy versification of the author, we are afraid it would make a poor one in prose ; especially as we at a loss to comprehend its moral.

Art. 19. *Poems by Mr. Smart. 4to. Pr. 1s. Fletcher.*

A writer must be possessed of an equal portion of madness and malignity to deny Mr. Smart his praise as a poet, which we allow in its full extent. A kind of a postscript, however, annexed to these poems, calls for our notice, or rather our thanks, as Mr. Smart's own words to any *rational* reader, must more than justify the character we gave of his song to David. (See the Critical Review for April 1763, p. 324.) He is pleased to term our observation to be "stupendous impudence against the truth of Christ Jesus, who has most confidently affirmed this same David to be alive in his argument for the resurrection."

Did our criticism upon Mr. Smart's last production require any farther elucidation, we might produce the fact of his inscribing a poem to John Sherrat, Esq. and his encomiums upon one Roit, whom the world has unanimously damned both as a poet and historian.

Art. 20. *The Battle of Epsom. A new Ballad. Folio. Pr. 1s. Williams.*

Some time ago we were told by the public papers of a meeting of the freeholders of the county of Surry, at Epsom, to consider of an address to his majesty upon the peace. The motion for the address (it seems) was evaded or postponed, no matter which, and this gave rise to the poetical explosion before us. It does not enter into the nature of our undertaking to canvass the reasons advanced by the opposers of the address ; but we have a much better opinion of their understanding than to suppose they could be any way necessary to this stupid, abusive, and unmeaning publication. People may differ in political points,
and

and when they are gentlemen, may not forfeit the esteem of one another ; but we hope that no person of that character will ever call in abuse and scurrility to the assistance of his party.

Art. 21. *The Humours of Harrogate, described in a Letter to a Friend, by J. E. Published from an authentic Copy of the original Manuscript : With Notes Descriptive, Historical, Explanatory, Critical, and Hyper-critical. By Martinus Scriblerus. 4to. Pr. 1s. Pridden.*

There may be wit in this poetical epistle, but it is too profound for us to discover. The whole of it seems to allude to private characters and facts, in which the public is no way concerned.

Art. 22. *A Letter to the Author of the North Briton, in which the low Scurrilities and glaring Falshoods of that paper are detected ; their Tendency towards Sedition and Rebellion exposed : and the whole illustrated with many curious Anecdotes, amongst which a striking Character of Lord Bute, and of Archibald, late Duke of Argyle. By a North Briton. 8vo. Pr. 1s. Henderson.*

These pages are the effusions of some red-hot Scotchman, or one who affects to be thought so ; destitute of taste, language, literature, or information. Such madmen often hurt, but always disgrace, a party.

Art. 23. *A Letter to the Right Honourable George Grenville. 4to. Pr. 1s. 6d. Williams.*

This author may pass amongst the herd of antiministerial scribblers ; for though he advances nothing new, yet he possesses abundance of glibness and effrontery. He is, however, very unfortunate in drawing the character of the right honourable gentleman to whom his letter is addressed, when he pronounces him to be the most tedious lawyer that ever called the house of commons to repose. This character, we believe in the very same words, was applied to Sir Dudley Rider, and with very great propriety. We have often ourselves heard Mr. Grenville speak in the house of commons ; and though perhaps he has not the *profundum os* of his brother-in-law, yet we will venture to say that his speeches, when reduced to writing, read fully as well as those of the great orator.

Art. 24. *A Letter to the Author of a Letter to the Right Honourable George Grenville. 4to. Pr. 1s. Nicoll.*

We are of opinion that this letter is but an inadequate defence of the right honourable gentleman whom it attempts to vindicate. It contains nothing more than what any man
of

of common sense may pick up by a very superficial attention to daily, evening, and weekly political papers.

Art. 25. *Letters from Monsf. La V—— at London, to a Friend at Paris; during the Course of Monsf. de Buffly's Negociation, in the Year 1761. Translated from the French. 8vo. Pr. 1s. More.*

These pretended letters are mere French compositions, without any character but that dull affectation of lamenting the downfall of the late minister and his friends in the person of a Frenchman; as if they had been the best friends to his country.

Art. 26. *The Case of Colin Campbell, Esq; late Major Commandant of his Majesty's Hundredth Regiment. 8vo.*

Major Commandant Campbell, it seems, had the misfortune in Martinico to kill his captain, one M^r. Kaarg, who, on the face of the trial, appears to have been a worthless quarrelsome kind of a man. The major was tried by a court-martial for murder, and, though found guilty, was punished with cashierment. The purport of this pamphlet is to shew, that the court-martial did too much or too little; and, indeed, when we consider the generally received opinion of military honour, we cannot help being of the same sentiment. The reader is to take the sum of the major's case in his own words, 'I was charged, (says he) tried, and found guilty of murder; but I was not punished for it: and I was punished for a misdemeanor, of which I never was found guilty, for which I was never tried, for which I was never so much as charged.' The absurdity of the whole proceeding, we are afraid, has its foundation in the very principles of the martial law. The members of the court-martial who tried the major plainly considered themselves in a double capacity, that of jury and judge. As jurymen they find him guilty of murder, as judges they do not find this crime to be capital; and though it is not in their sentence qualified with any favourable circumstance, as to make it consistent with common sense, (as it undoubtedly ought to have been) yet they do no more than cashier him.

Art. 27. *The Spiritual Minor, a Comedy. 8vo. Pr. 1s. Morgan.*

We are not authorized from any knowledge we have of the methodist principles, to say, that this dramatical satire against them is not overcharged. The question depends upon the single fact, whether that set believes that good works are entirely unnecessary to salvation, and that, 'the greater sins we commit,

commit, the greater glory do we give ; the mediation being rendered meritorious in proportion to the offences.' If such are the sentiments and the creed of methodism, it ought to be exterminated from civil society ; and stronger precautions taken against it than against the vending arsenic, and other poisons.

Art. 28. *The most humble and most respectful Petition of the Protestants of the Province of Languedoc, to his sacred Majesty, Lewis the Beloved. Also a pastoral Letter to the Reformed of the church of Nismes.* 8vo. Pr. 1s. Keith.

Were we to adopt Cicero's maxim of *Charitates omnes, patria sola complectitur*, in a literal sense, we should be apt to wish that both religious and civil liberty were entirely extinguished in France. While the French are slaves, we have nothing to fear from them ; were they free it is hard to say what might be the consequence. This nation has often reaped the benefit of their religious persecutions, and the persecuted have as often experienced the protection, benevolence, and encouragement of this nation. With regard to the pieces before us, they are good French compositions, and convey most lamentable tales ; but cannot be relished by a reader who is conversant in the eloquence of antiquity, or the *pathos* of nature.

Art. 30. *A Description of the Isle of Thanet, and particularly of the Town of Margate ; with an Account of the Accommodations provided there for Strangers ; their Manner of Bathing in the Sea, and Machines for that Purpose, their Assemblies, Amusements, and Diversions, public and private ; the Antiquities and remarkable Places to be seen on the Island, as well as on some short but pleasant Tours along the Coast of Kent ; with a Description of Sandwich, Deal, Dover, Canterbury, Rochester, Chatham, and other Places eminent for their Situation, and celebrated in Ancient History. The Whole illustrated with a correct Map of the Island, a Plan of Ramsgate-pier, and a Representation of the Machines for Bathing.* 12mo. Pr. 1s. Newbery.

Though we have some reason for believing that great part of this pamphlet is but an abridgment from a large work by a clergyman, one Mr. Lewis, and that some local reasons may have given birth to its publication, yet we most sincerely wish that the topography of all England was published in the same manner. We might then hope to see an accurate description of this kingdom arising out of that mass of matter, which a collection of such pieces would afford, however incorrect and partial they might be in some particulars. Pamphlets in the nature of that
before

before us serve another purpose ; for they are most useful Vade Mecums for strangers or travellers, who visit the places described, and this pamphlet is one of the most accurate of the kind we have seen. We therefore heartily recommend it to *our friend Mr. Newbery* to make as many collections of the same sort as he can, to bind up with his accounts of the Tower and Westminster Abbey, that we may have some more adequate ideas than we have at present of our own country. Even abridgements, such as that we speak of, would be of great public utility, by separating much uninteresting private matter, with which the few histories we have of our counties abound, from what may really be of service to literature, antiquity, and natural history, as well as personal conveniency to travellers and visitors.

Art. 30. *A few Anecdotes and Observations relating to Oliver Cromwell and his Family ; serving to rectify several Errors concerning Him, published by Nicolaus Comnenus Papadopoli, in his Historia Gymnasii Patavini. By a Member of the Royal Society, and of the Society of Antiquaries, of London. 4to. Pr. 1s. Worral.*

All we learn by this pamphlet is, that Nicolaus Comnenus Papadopoli, a wrong-headed foreigner, has asserted in his history of the university of Padua that Oliver Cromwell, the Protector, was a member of that university in the year 1618, and that he studied there for two years at least ; together with a great deal of such stuff, which required no confutation. As to the anecdotes mentioned in the title, we know of none to be found in this paltry performance, but an extract which is of no kind of significance, from the register of St. John's parish in Huntingdon, relating to the Cromwell family.

Art. 31. *The Blessings of Peace, and the Means of preserving it. A Sermon preached before the University of Oxford, at St. Mary's, on Thursday, May 5, 1763. Being the Day appointed for a general Thanksgiving to Almighty God for the Peace. By Jacob Jefferson, M. A. Fellow of Queen's College. Published at the Request of the Vice-Chancellor and Heads of Houses. 8vo. Pr. 6d, Rivington.*

If we could in the least flatter ourselves that the voice of reason would have any influence during the cabals and uproar of faction, we would recommend this very apposite and sensible discourse to the perusal of the inhabitants of this metropolis. It incontestably proves, what, we hope is no where disputed, except within the bills of mortality, that a recluse academic is a better judge of true policy than a noisy mechanic, or an empty
retailer

retailer of grocery, whose sentiments are dictated by the mob, and whose views are circumscribed by interest.

The ingenious author briefly displays the several advantages of peace to society, and then evinces, that the continuance of this happy state entirely depends on the influence of morality and religion. And we cannot help observing, that if many of those who appear foremost in the ranks of faction were to apply themselves to the suppression of immorality, which is their peculiar province, they would be much more laudably employed than at present.

As a specimen of our author's style, and as a useful lesson to those who will weigh circumstances dispassionately, we will give our readers the conclusion of this judicious harangue.

' To conclude ; whether the advantages of the peace are adequate or not, whether they have been over rated or under rated ; yet if we have virtue enough to improve them properly, and if the peace should be lasting, this nation will have reason to bless those who brought it about. That our virtue, or capacity of improving the advantages of peace, would, by a continuance of the war, have been encreased, we are not told. And that any peace which might have been obtained by carrying it on longer, even without any disaster, nay, with the same rapid course of success, would certainly have been lasting, I think, no one will presume to say. But I may venture to affirm, that it is very much in our own power to make this so, by suitable returns of gratitude and obedience to God for it ; by cultivating those virtues and dispositions, which are the natural preservatives of peace, and checking those passions, which are as likely to rekindle war, as either the encroaching spirit, or the ambition, of our enemies.

' May that great Being therefore, " who stilleth the raging of the sea, and the noise of his waves, and the madness of the people," dispose our hearts to peace and unity amongst ourselves ; to a dutiful reverence and affection to that best of princes, whom his providence has set over us ; and to a quiet, conscientious and faithful discharge of the duties of our several stations, offices and relations in life. Then shall personal integrity approve itself the natural and solid basis of national tranquility : then shall the Lord delight to " dwell among us," and bless us : then shall we be safe from our late enemies, and from all that may rise up against us ; and this our country, flourishing in peace, and enjoying plenty and prosperity under the benign influences of free government, and the salutary restraints of pure religion, " shall be to God a name of joy, a praise and an honour before all the nations of the earth."

Art. 32. *The Scripture Doctrine of Obedience to Government, enforced, In a Sermon on the First Verse of the Third Chapter of St. Paul's Epistle of Titus. By George Watson, M. A. 4to. Pr. 6d. Robson.*

By Mr. Watson's choice of his subject, Obedience to Government, it should seem that he thought the doctrine stood in need of peculiar enforcement at the present season, and that his views both in preaching and printing it were to recommend himself to the *higher powers*, probably not without some secret hopes of future preferment. The discourse itself has, however, nothing remarkable in it, being written in the old dog-trot manner of *first, secondly, and thirdly*, with all its divisions and subdivisions, which fritter the text into so many parts, as to leave no time to handle any one of them properly. Mr. Watson has chosen for his text these words: "Put them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work."

An injunction which (he sagaciously observes) is still in full force, and every diocesan and his clergy are bound to observe it. He then proceeds, as he informs us, to discharge *his* duty in this respect

- I. By considering the apostle's words more at large.
- II. By shewing the reasons of the injunction; and,
- III. By making some remarks upon it, with an application of the doctrine.

What he calls considering the words *at large* is expeditiously done in less than two pages, which leaves him five more to give his five reasons for the apostle's injunctions; and brings him in the last place to his *application* of the doctrine.

We shall make no farther observations on this sermon than just to remark, that, in our opinion, there is not at this time any absolute necessity of cautions against sedition and disaffection, and consequently that a preacher of the gospel of Christ may employ his time better in his pulpit than in the sounding the alarm-bell, and frightening his innocent neighbours without any occasion.

Art. 33. *The Scheme, for erecting an Academy at Glasgow, set forth in its own proper Colours. In a Letter from a Society of the Inhabitants of that City, who are not yet tainted with a Taste for Literature; To their Brethren of the same Principles at Paisley. 8vo. Pr. 6d. Kincaid at Edinburgh.*

This is an ironical exposition of the traders of Glasgow and Paisley (with whom, by the bye, and their characters, we are utterly

terly unacquainted) who oppose the erection of an academy in the first-mentioned city. The author, we understand, is a young man, a plea that ought to have at least as much weight at the bar of criticism, as it sometimes has at that of justice. His humour is arch, and generally well pointed; but he is sometimes in danger of making profelytes to the doctrine he ridicules, as it is said Dr. Cudworth's work in favour of religion, makes Atheists, by the manner in which he states their arguments, without being able to answer them: Mean while, as there is an university at Glasgow, which is no other than a great academy, or rather a collection of several, we do not well comprehend what the young gentleman means by an academy in opposition to an university. If the university is not endowed with the proper funds for establishing schools for the most useful parts of academical learning, it is to be lamented; but we apprehend that if those funds were actually supplied, the direction of such schools must fall to the university. Even the universities of Oxford and Cambridge have been deficient in the above respect, and their complaints have been removed in many instances, by royal and private munificence, but still under the inspection of the university; witness the legacy lately left by a noble lord for erecting a school for riding (which undoubtedly is an academical exercise) in the university of Oxford. If an additional number of academical schools should be established at Glasgow, without being under some public direction, they would soon be in danger of dwindling to the state of those hedge academies that hang out their signs in every street and village about this metropolis, and are generally the properties of French valets, writing-masters, and old women.

Art. 34. *An Address to the People of England.* 4to. Pr. 6d. Payne.

This writer has not at all been unsuccessful in pointing out the mismanagements of one of the great national parties amongst us, but without attempting to establish the merits of the other.

Art. 35. *A Brief Explanation of the Ten Commandments, compiled from the best Authors. Together with Prayers, Collects, &c. For the Benefit of poor little Children belonging to Market-street-lane, who cannot afford to purchase a larger or more useful Work.* By Josiah Roberts, of Manchester, Merchant. 12mo. Printed by Harrop, at Manchester.

This pamphlet is pious, plain, rational, and entitles its author to the character of being a devout, sober, charitable Christian,

Christian, by fully answering the ends of its title; and might be of great use if introduced into other public charities of the same kind.

Art. 36. *The Jests of Beau Nash, late Master of the Ceremonies at Bath.* 8vo. Pr. 1s. Bristow.

Several of the bon-mots and jests inserted in this collection, and ascribed to Mr. Nash, have, if we mistake not, already made their appearance in the jest-books attributed to Ben Johnson, Tom Brown, Joe Miller, &c. Indeed the pamphlet before us seems to be chiefly a compilation from former books of the same kind, eked out with a few trifling anecdotes and stories, borrowed from Mr. Nash's life, lately published.

Art. 37. *Chronicle of the Reign of Adonijah, King of Israel, translated from an Hebrew MS. By Benaiah, a Jewish Rabbi.* 4to. Pr. 1s. Moloch.

The principal intention of this contemptible allusion, is to abuse lord B——e, and to praise Mr. W——s, under the name of *Barzillai*; who is represented as a paragon of wisdom, and unconquerable patriotic virtue.

Art. 38. *A general History of Sieges and Battles, by Sea and Land, particularly such as relate to Great Britain. Including the Lives of the most celebrated Admirals, Generals, Captains, &c. With great Variety of Copper-Plates.* 12mo. 10 Vols. 15s. sewed. Curtis.

Fit to amuse children, or those who are not capable of relishing collections of a more valuable kind.

Art. 39. *An impartial History of the Late War.* 12mo. Pr. 3s. 6d. Johnson.

Seems to be written by the author of the foregoing performance, and calculated for the same set of readers.

Art. 40. *A Complete History of the Origin and Progress of the late War, from its Commencement to the Ratification of Peace, 1763. In two Vols.* 8vo. Pr. 10s. bound. Nicoll.

For a character of this *Complete History*, we refer our readers to p. 108. vol. xii. of the Critical Review.

In justice to the reader we must observe, that what the author has added, is exactly in the spirit of his first publication.



THE
CRITICAL REVIEW.

For the Month of *August*, 1763.

ARTICLE I.

Traacts on the Liberty, Spiritual and Temporal, of Protestants in England. By Anthony Ellys, D. D. late Lord Bishop of St. David's.
4to. Pr. 7s. 6d. Whiston and White.

MOST of the traacts hitherto published on the subject of religious liberty, have been penned by some of our controversial writers, who, in the warm defence of their several tenets and opinions, have not failed to exaggerate matters on each side of the question; from such men, therefore, it is very difficult to find out the truth, which is obscured by passion, or perplexed by sophistry. The learned and worthy author of these traacts sets out on a different footing, unbiassed by prejudice or partiality, and without any of that acrimonious zeal which generally attends on religious disputes, he places every thing in the fairest light, appeals to facts for the proof of every assertion, and, in the most cool and dispassionate manner, points out to his young friend, for whose service the book was written, the superior advantages which the reformed Protestants enjoy over every other church.

‘ Dr. Ellys was (to use the words of the editors in the preface) not only eminent for his fine parts, extensive knowledge, and sound judgment, jewels truly valuable in themselves, but they were set in him to the highest advantage, by a heart so overflowing with benevolence and candour, as never even to conceive terms of acrimony or reproach towards the opinions or persons of those who differed from him. This Christian temper of his is discoverable in all the parts of these traacts that are taken up in controversy; for he always thought a person, tho’ on the right side of the question, with principles of persecution, to be a worse man than he that was on the wrong.

‘ These dispositions engaged him in defence of Toleration, and all those indulgences that he thought ought to be allowed to tender consciences: but when that liberty was once granted (as it was by law to our Dissenters) he saw no necessity it should be attended with civil power, which might endanger the eccle-

fiastical establishment; and if he has shewed, beyond all doubt, the right of private judgment in matters of religion, and a liberty of publicly worshipping God, in consequence of that judgment; he has also as undeniably proved the necessity of a Test, as a just security to the established church, and a proper guard to the welfare of the state; for he was persuaded, that human laws cannot bind conscience, but they may exclude those from civil power, who profess a private conscience, repugnant to the public conscience of the state: all which he has managed with such gentle, charitable, and Christian liberty, as meant only to answer the arguments, not inflame the resentments, of the opponents.'

The tracts which compose the first volume being upon liberty in spiritual affairs, begin with the following questions relating to it, viz.

'First, Whether every man hath a right to judge, and on the whole to determine, for himself about all matters of religion.

'Secondly, How far men ought to be permitted to worship God in public, according to their own judgment, even though it is erroneous. And,

'Lastly, Whether in every country the sovereign has a right, or is obliged to make and maintain a public establishment of some religion.'——

'The mischiefs this nation formerly suffered in its temporal interest by the authority and jurisdiction exercised here by the bishop of Rome, in spiritual affairs, or in order to them, are briefly represented, and reasons given for which that authority was very justly, as well as much for the national advantage, suppressed and abolished by our legislature.

'The manner of settling the constitution of the church of England, in the reign of queen Elizabeth is afterwards observed, and considerations are offered to shew, that whatever the case might then have been in some respects, yet the authority at present assumed, and the liberty allowed in things ecclesiastical by the legislature and government in England, may, if duly used, be very consistent with all the purposes of religion, while they are productive of the peace and welfare of the civil state.'

Our author's first tract treats of the right of private judgment in all matters of religion, wherein he first endeavours to prove, that, in the present state of the church of Rome, and of all other churches in communion with her, it is not possible that either she or any of them can be invested by God with that absolute authority to which she pretends, in all questions concerning religious faith; and that, moreover, if any other church does now, or should hereafter, make a claim to this authority, there never can be any real ground from reason, or holy scripture,

ture, ſufficient to ſupport it; and conſequently the right of private judgment in every perſon will be firmly eſtabliſhed.

With regard to the church of Rome, he obſerves, “that no church which enjoins a thing to be believed, that is really falſe, and, in conſequence of it, a thing to be done, that is morally evil, can have authority from God to require of any perſons an abſolute ſubmiſſion to her judgment concerning all points of religious faith: but the church of Rome, and all other churches in communion with her, enjoin a thing to be believed that is really falſe, and, in conſequence of it, a thing to be done, that is morally evil. Therefore neither the church of Rome, nor any other church in communion with her, can have authority from God to require of any perſons an abſolute ſubmiſſion to her judgment concerning all points of religious faith.”

In the proſecution of this proof he refutes, by the ſtrongest and moſt unanſwerable arguments, the doctrine of Tranſubſtantiation; the concluſion therefore ariſing from them is plain and certain, viz. “That neither the church of Rome, nor any other church in communion with her, can have authority from God to require of any perſons an abſolute ſubmiſſion to her judgment in all, or any, points of religious faith. So that every one, notwithſtanding any claims on her part, is fully intitled to a freedom of uſing his own judgment about them; and her taking away this liberty from thoſe of her communion, is juſtly to be reckoned a moſt grievous uſurpation, by which they are reduced to a ſtate, like that of which St. Auguſtin ſays, “The miſerable ſervitude of the mind is to take mere ſigns for “the things themſelves, and not to be able to raiſe its view “above the bodily creature to diſcern the eternal light of “Truth.”

The ſecond tract is on the Liberty of publickly worſhipping God, which our author obſerves, “depends on our univerſal obligation to do it. For if neither reaſon nor divine revelation required this worſhip, ſo that it was a thing quite indifferent, whether men ſhould ever perform it or not, all ſovereigns would, in that caſe, have a right to forbid it to their ſubjects, either as engaging them in needleſs expences of time and money, or as tending to produce among them, at leaſt on ſome occaſions, ſuch diſcords and conteſts, as may diſturb the civil ſtate. But if, from right reaſon and the holy ſcripture, it evidently appears to be the will of God, that all men ſhould pay a public worſhip to him, no ſovereign can then have authority to forbid or hinder their doing it. Their obligation muſt certainly be joined with a right to do it. In order, therefore, to ſettle the latter, the former is neceſſary to be conſidered; and that obligation may be clearly deduced from the capacities of

mankind, and the relations we bear to God, and to each other.'

Having considered and explained the indispensable duty both of private and public worship, he proceeds to observe, that, 'from the obligation all men are under, to assist at the public worship of God, when it is duly performed, they must have a right to meet together, and perform it, as they ought, without suffering any punishment, molestation, or hindrance, whatsoever, from any sovereign, or other person, upon that account. For what God obliges any person to do, no one else can have a right to hinder, or, by any means, deter him from doing.'—'In case, therefore, that men of the true religion do nothing more than meet together to worship God seriously and inoffensively, according to the obligations of this religion, no sovereign can have an authority or right, either to hinder them from so doing, or to punish them on that account; because this conduct on his part, would (as I have said) be assuming an authority to restrain them from doing what God, the fountain of all authority, commands them to do; a supposition plainly absurd.'

This naturally leads our author to consider in what cases, and to what degree, force or restraint may justly be used in matters of religion, and in what cases, and how far, an indulgence or toleration as to public worship, and profession of opinions therein, ought to be allowed to persons in error concerning religion.

Governors, he thinks, have certainly a right to punish those who do not believe in God, and a future state, or who hold any other errors which tend to disturb or hurt the civil state. 'But here, says this judicious writer, the friends of liberty stop. They do not allow, that the same course may be justly taken in the case of errors which, without being in themselves, or by plain consequence, any way hurtful to the civil state, are only repugnant to sacred truth, made known by reason, or by divine revelation. They think that against persons, by whom errors of this latter kind only are held, no force, or civil punishment can, merely on that account, be justly employed, either in the way of punishment, or even of restraint of them from public worship, with an intention to make them embrace the truth in religion.'

The arguments which our author makes use of against compulsive methods in religious matters, shew at the same time the clearness of his judgment, and the goodness of his heart.

'In the first place, says he, as there will probably be at all times many more sovereigns of false religions than of the true one, civil punishments will be much oftener employed against this true religion than on its behalf: and sovereigns, who think themselves in the right, and authorized by God, when they meet with much
opposition

opposition from men, will be, for the most part, disposed, if not at first, yet in length of time, to use rigorous punishments on such occasions, against the professors of the truth; they will inflict heavy fines or confiscations, banishment or death, often preceded or accompanied with torments; by which punishments these persons will be, almost irresistibly, compelled to the profession of known errors, against their consciences, and against the declared will of God. We cannot but be sensible how many persons, such as archbishop Cranmer, Sir John Cheeke, &c. have miserably fallen in this dangerous way: And though we may hope that God will have some regard to the weakness of men under such terrible trials, yet we cannot be certain that he will pardon them; for it is undoubtedly a great sin to deny the truth of God, even when it is to save their lives. It implies a distrust of God's providence, and the supports of his grace, &c. And it is directly contrary to our Saviour's command, *that we should confess him before men*; our disobedience to which precept, he plainly threatens, shall be followed with our damnation. *He that will thus save life, shall lose it.* So that the use of such punishments must be of a very dangerous and pernicious tendency.

‘ Secondly, When such compulsive punishments are used against error in religion, they will do very little or no good; they, probably, will do a great deal of mischief. For they cannot, in any degree, influence the understanding, so as to make men really see things otherwise than they do. If, indeed, the chains that are put upon the body could restrain the operations of the mind, or the flames that burn the former enlighten the latter, there might be some reason for employing fire or force against error in religion. But constant experience shews, that no effect of that kind can ever be produced by them. They will, probably, and generally have, a quite contrary one. Men will hardly ever be disposed to see, or think, that to be the truth, for not seeing which, as it is maintained by the sovereign, they are so hardly used, and, as they will always conceive, unjustly. They will never think well of any arguments offered by their persecutors for it. They will not attend enough to apprehend the true force of them. Now outwardly to profess any thing, though it be really true, which they think in their hearts to be certainly false, will be so far from *pleasing God, who knows the heart*, and requires that men should always profess and act agreeably to what passes in it, that they will, by so doing, highly affront and offend him.

‘ Thirdly, Such punishments, when used in any Christian country, will, in great measure, prevent the unlearned or ignorant part of mankind from having any credible grounds of faith

as to the Christian religion. For these men must, (as I have shewn in the first tract) depend for those evidences, on the probity and veracity of learned men, who must inform them of many circumstances and facts relating to the origin and propagation of this religion, and to the genuineness, safe tradition, and just version of the holy scriptures, which contain it. These facts, the unlearned, of themselves, cannot know. But how can these unlearned persons depend justly on the testimony and veracity of the learned, when they see these latter to be under the danger or dread of suffering rigorous penalties, if they give any accounts of things, that are at all contrary to the religion that prevails in their country? In that case can there be any sure or reasonable dependence on the probity of such men, that they will give right accounts of things?

‘ There will always be ground for suspecting, that, from a fear of suffering, if they should say any thing contrary to the religion of the country, they will misrepresent and give false accounts of antient facts that concern this religion: of which accounts as unlearned men will know themselves unable to judge, they will apprehend, that they may be imposed upon, and therefore will be not inclined to real belief, whatever profession of it they may outwardly make.

‘ Fourthly, The use of civil punishments against men erroneous in religion, will, naturally, tend to diminish very much, and often will destroy the proper Christian benevolence, and, by degrees, even common humanity among men. For neither those who are punished, nor those who punish them, or are accessory to it, can well, if at all, preserve these sentiments, one towards another. For can those inquisitors in Spain or Italy retain any truly Christian benevolence, or even common humanity, towards those, whom, after having kept them for a long time, in many cases, upon mere suspicions, in dismal dungeons, they put, at length, to such exquisite tortures, that they often are near expiring under the insufferable pain? And, if even these tortures cannot prevail upon them to profess against their consciences, they are then, as being incorrigible heretics, delivered over to the secular arm. It is no excuse for this barbarous proceeding, that the inquisitors pretend to intreat the secular powers that the lives of these heretics may not be touched. What is this but hypocrisy, as visible, and as shocking as the flames, in which these miserable creatures are burnt! Is it possible, that they, who thus slaughter men like themselves, and think withal that they are sending them to eternal torments in hell, can have any compassion or affection towards them? They must, without question, be utterly void of all real pity and benevolence. And so indeed, must they, who, by way of pu-
nishing

niſhing them for hereſy, keep men for their whole lives in the moſt rueful imprifonment, or in the deplorable ſlavery of the gallies. Can they have any real concern for their ſpiritual, any more than for their temporal, welfare? It is as plainly impoſſible to be conceived, as it is to reconcile theſe practices with the maxims and precepts of the goſpel, concerning the real charity and affection that men are required to bear towards each other. Whoſoever, ſays the ſcripture, *doeth not righteouſneſs, is not of God, neither he that loveth not his brother*. It is vain that he pretendeth a love for God, and a concern for his honour. For how can he who loveth not his brother, whom he hath ſeen, love God, whom he hath not ſeen? *Love worketh no ill to his neighbour, therefore love is the fulfilling of the law*. Or how can the poor perſons, ſo unmercifully uſed, preſerve an affection for ſuch unjuſt and outrageous perſecutors? Human nature will hardly allow it: Moſt plain it, therefore, is, that the uſe of ſuch rigorous civil puniſhment for errors in religion, tends to **extinguish** all charity, and even humanity among men.

‘ Fifthly, The uſe of theſe puniſhments will tend to frighten many men from ſtaying in, or even coming into, a country, where they will be ſubject to them. For men of probity and piety will reaſonably think the liberty of inquiring about, and openly profeſſing their religion, and worſhiping God according to it, to be things of the utmoſt importance, as well as the greateſt ſatisfaction to them; and will dread exceedingly the being in a ſtate, in which they muſt either be reſtrained from all theſe, or muſt praſtiſe them at the hazard of their fortunes, their liberties, or their lives. No outward circumſtances of a country or a climate can, in any meaſure, ballance or compenſate for the want of this liberty. For of what value are fine air or fertility of ſoil, when they are inconſiſtent with any peace or eaſe of mind? Or, of what moment are opportunities of gainful commerce, when they muſt be attended with the final loſs of one’s ſoul? In theſe circumſtances, no temporal advantages will engage ſober and conſcientious men, who make the beſt citizens, to come into, or ſtay long in, ſuch a country: So that it will, by degrees, be drained of its people; will loſe its manufactures and commerce, and will be ſo far impoverished and weakened, as to be hardly ſufficient for its own defence againſt foreign enemies: or, at leaſt, its people will grow bigoted and narrow minded; and ſome of them, perhaps, from being forced to conſtant hypocrify, will be apt to grow, in other reſpects, immoral and wicked. So that ſuch a country is very likely to be weak and wretched in all reſpects. Theſe are the natural conſequences or effects of the uſe of temporal puniſhments againſt real or ſuppoſed errors in religion.’

In this tract the reader will find all the principal arguments that have been employed for and against a toleration, or liberty of publicly worshipping God to persons erroneous in their religion.

Our author's third tract is on Liberty as to matters ecclesiastical, when a religion is publicly established. 'There are, he observes, two methods by which public worship and instruction may be provided for and maintained. One is, that it should be provided, by the civil sovereign, in concert with the governors and people of the church, when such a one there be duly qualified for that purpose, consisting of the generality of his subjects, whom he judges proper to be taken under his care and protection, and that, in consequence of his provision, he should have some influence and authority in things ecclesiastical. The ground and extent of this authority will hereafter be considered. At present it may be sufficient to observe, that it should be such only as will be consistent with the liberty that is necessary in matters of religion. Such an authoritative provision, made by a sovereign in the respects abovementioned, is called a public establishment of a religion. The other method of supporting a public worship, is by the common, but private, agreement and contributions of the people of each sect in religion; or, when there are several such in a nation, of each congregation of them, to appoint for themselves the places, the times, and other circumstances of their public worship, and to maintain the ministers of it, without any authority or intervention of the sovereign, farther than by his civil power to allow and preserve this liberty to them.'

He then enters into a consideration which of these two methods is most for the interest of a civil state, as well as most likely to secure and promote the constant and regular practice of true religion.

After producing and weighing with great impartiality the several arguments that have been advanced on each side of the question, the bishop decides in favour of regular and established clergy: he then proceeds to consider what hath been said against the lawfulness of making such an establishment by a sovereign, and having refuted the objections generally made, concludes that, most effectually to prevent all broils and disturbances that may arise between the church and state, the religious society should accept of and submit to an establishment made of it by the civil sovereign, who thereby will be entitled to the authority necessary to keep things upon a right bottom, to preserve the quiet, and act for the real interest of both societies. From the consent, therefore, of the Christian church and its governors, the sovereign may have a right of nominating and appointing

pointing spiritual ministers, a right to take care that the clergy perform their duty well, and, if they are faulty, to deprive them of that maintenance which depends upon his establishment, to have an inspection and controul upon the jurisdiction of the church: 'It is true that the sovereign will not have any of these authorities over those who dissent from, and refuse to submit to, his ecclesiastical establishment; for as they have not any benefit from it, of maintenance for their ministers, or the like, they are not subject by their consent to these ecclesiastical authorities, which the sovereign derives only from the consent of the members of the church established. He cannot, therefore, justly interpose to judge of the censures of the dissenting congregations, nor to restore the members excommunicated by them; they are upon a foot, in this respect, independent of him.

' But then it is likewise evident, on the other hand, that if the establishment be of the true religion, and, as such, be really for the benefit of the established church, and also of the civil state, it will then be the fault of all the subjects of the latter, who do not consent to this establishment, which, in reality, they ought to do; and therefore, though they are not punishable by the sovereign, who (as I have shewn), is obliged to permit all his subjects to worship God and practice religion according to their own judgment, in all things not detrimental to the civil state; yet they will, at the same time, be blameable before God, and will be punished by him hereafter, for acting against the welfare of the civil state, except in one case, *i. e.* unless their error in judging wrongly about this establishment, hath been invincible, that is, hath not proceeded from a vitious want of consideration, arising from prejudices, that might have been overcome, but from causes not in their power to alter; in this latter case, indeed, they will be acquitted.

' But still they may, by the civil sovereign, be justly subjected to those taxes that are necessary for the maintenance of his ecclesiastical establishment; for as this is really for the benefit of the whole civil community, therefore all the members of that community may be justly subjected to the taxes that are necessary for its support; even those members who are under an invincible error with regard to it, because, the sovereign cannot, certainly, know that any particular persons, who dissent, are under such an invincible error; and even if he did know it, yet their error ought not to exempt them from contributing to any public burthen expedient to the whole, and necessary to be laid on all the members of the community.

' Lastly, If any of the dissenters are visibly and plainly, or if there be just grounds to suspect that they are, so extremely averse

averse to the ecclesiastical establishment, and so fierce and resolute in their dispositions, that, if they had opportunity, they would endeavour to subvert and destroy it; in such case, all persons of these dispositions may be justly excluded from such civil offices of trust, profit, and power, as might give them opportunity and means to act, with a prospect of success, against the ecclesiastical establishment. For whatever right they may otherwise have to a capacity of such civil offices, upon the foot of their loyalty and affection to the civil state, considered merely as such, yet as being disaffected, and enemies to the ecclesiastical establishment, which is really, and greatly, for the benefit of the civil state; they are, on that account, to be considered, as so far disaffected to the civil state itself; and therefore may justly be kept out of offices of power, trust, and profit under it, by which offices they might be enabled to subvert and destroy the ecclesiastical establishment, and thereby very much hurt the civil state itself: For all the rights and capacities of every member of the community, are subject to, and ought to be limited by, considerations of the public welfare.'

Subjoined to our author's third tract we find a piece published in the year 1736, intituled, a Plea for the Sacramental Test, &c. which being but in few hands, and having a close connection with the subject of this book, the editors have thought proper to insert. It is a very well-written pamphlet, and contains almost every thing of consequence that can be said on that important point.

Our author's fourth tract is on the Liberty recovered to the people of England by suppressing the authority formerly exercised over this realm by the bishop of Rome. In this the learned Dr. Ellys refutes the absurd doctrines of the church of Rome, with regard to the sacrifice in the mass, the eucharistical communion in one kind only, the invocation of saints and angels. All which he manifestly proves to be wholly without ground in, and even directly contrary to, the holy scripture. As this has been so effectually done by several other able Protestant divines, we must confess that we see no necessity of introducing it into this work.

Tract the fifth contains, An Answer to the ill use, which, it is alledged, has been made of the liberty gained by breaking with the see of Rome.

The Protestant church is charged, first, with sacrilege, for taking away the lands and tythes, that were consecrated to God, and still retaining them in lay-hands. What the bishop observes in that part of his answer which concerns the alienation of the great tythes is worthy the observation of our clerical readers.

‘ The thing that was least defensible (says he) was the alienation of the great tithes of very many parishes into lay-hands ; this was to the disadvantage of religion, and, in all appearance, contrary to the intention of its blessed author, by whose inspiration St. Paul determined, that, as the Jewish priests lived of the altar, so the Christian clergy should live of the gospel ; that is, they should have proper maintenance from those they taught. Accordingly the primitive Christians gave even more largely than the tenth of their income to that purpose. By their example, our Saxon ancestors determined to apply the tenth part of the product of their lands to the maintenance of the clergy ; this was done with the most solemn forms, and confirmed by several succeeding princes. Now since the dedication of a tenth part of the product of the land, for the maintenance of God’s ministers, was a thing fit in itself to be done ; since our kings and parliaments had a full right to make the dedication ; since they actually made it, and the grant, as being reasonable, has been very often confirmed by the legislature ; since it always continued to be as reasonable, and as much for the service of religion, as it was at first. Under all these circumstances, can it justly be thought, that our legislators had a right, at the reformation, to alienate any part of these tithes into lay-hands ?

‘ The chief pretence upon which it was done, was, that these tithes had been unduly appropriated to religious houses, and might therefore be justly taken away as well as their lands ; but it ought to have been considered, that this appropriation had been made only by the popes, who had no real authority to make it, and who, indeed, greatly injured the parochial clergy by so doing ; to these latter, therefore, the tithes ought to have been restored at the reformation, especially when they lost a great part of their income, by the suppressing of masses and obits, &c. the contrary course to which, of giving these tithes into the hands of lay-men, was certainly a blemish, which, I must own, I cannot undertake to justify. However, I do not presume to determine that the government sins in permitting them to be held, or that the gentlemen possessed of these tithes, are guilty of sin in holding them, and great mischiefs and confusions might follow if these bargains were set aside ; for this reason, even the popish clergy, in queen Mary’s time, consented, by a solemn act, that the possessors of these tithes should continue to keep them, and in so doing, they must have supposed that God would consent to it too, which, indeed, there may be some grounds to presume ; but then it must also be supposed, that however God may excuse the possessors of these tithes, for retaining the main part of them, he will expect that there should be some competent allowance made out of them

them to the vicar, who does the duty. With this charge or burthen they were at first given; and though the bishops may not now have the power by law, as they formerly had, to cause such an allowance to be made to the vicar, yet the proprietors ought to think themselves obliged in conscience to do it, or the parliament is to make them do something in this way. Lord Bacon, *Resuscit.* part i. p. 188, had reason to observe, as he does, that all parliaments, since the 27th and 31st of Henry VIII. have seemed to stand obliged to God, in conscience, to do something for the church; but it must at the same time, be allowed, that our nation has gone some way towards freeing itself from this obligation. There is a fund arising from the first fruits and tenths, granted by the late queen Anne and her parliament for this purpose, that will in time make some better provision for the poor clergy. This fund consists of about 15000 l. *per ann.* from whence about sixty livings are augmented every year, besides those that are each year augmented in conjunction with private benefactions: and so in process of time, all the small livings in England will come to be augmented. In the mean time, there is no reason for the jealousy that some gentlemen have entertained, that this fund will make the clergy too rich; when there is any ground for such an apprehension, it may justly be diverted to some other purpose; but till then, it is very justly employed to wipe away the blemish of the reformation.'

The second objection of the Romanists to our ecclesiastical constitution, is to the want of regularity and competent authority in our sacred ministry. This objection our author removes by the usual arguments produced on this occasion: as this point is at present of no great consequence, we shall pass on to the next objection, relating to the declarations which the Romanists say our laws make, 'that all the ecclesiastical jurisdiction of our bishops flows originally from the crown; to the practice of our common law courts in restraining the exercise of it by prohibitions; and to the king's judging in the last resort by appeals to his delegates of all proceedings in it, which delegates, and even other judges in ecclesiastical causes, though they be only laymen, yet are allowed to excommunicate persons before them in judgment.'

What Bishop Ellys advances in answer to this objection, is well worthy of our readers perusal, as it sets the whole affair in the clearest light, and plainly proves that the clamour raised against ecclesiastical supremacy vested in the crown, proceeds only from an inattention to the laws by which it is restored and united to the crown, as an antient right and jurisdiction belonging to it.

Our author then proceeds to consider some of those spiritual privileges and advantages, which, according to the Romanists, we have voluntarily deprived ourselves of, such as private confession of sins, and extreme unction, together with our want of ecclesiastical discipline for the punishment of heresy, schism, and infidelity. To this last objection the bishop very sensibly and judiciously replies, 'That the allegation against us is by no means strictly true. By our laws now in force, no person can bear even any civil office without professing Christianity, even according to the doctrine and practice of the church of England. And, since the revolution in 1688, there has been a law made for the punishment of open irreligion and heresy, especially against the doctrine of the holy Trinity.' — 'The continual existence (says our author) of this law in force, shews that our governors are not disposed to countenance heresy or irreligion, tho' they forbear to go to the utmost rigour against them; nor are there more grounds for the reproaches the Romanists make against our governors for encouraging and cherishing the Protestant dissenters, and their supposed ill designs against the establishment of the church of England. It is true that, in the beginning of the reign of George the first, the schism and occasional conformity acts, which had been a little while before made against the Protestant dissenters, were repealed; because, the former was against their natural right, in taking from them the education of their children. Every father hath an obligation, and a right from nature, to take care of them, not only to provide for them the necessaries of life, but proper instructions as to virtue and religion, as long as they are not able to judge for themselves. You will say that they are the children of the sovereign and of the public, who have a right to judge for them, and not the natural parent; but I say that the right of the natural parent was the original right, antecedent to any civil societies, or rights derived from them. The civil magistrate has no more a right to judge for the infants, than he has to judge for the adult parent of them; I have shewn he has not this latter right; and, if the parent has a right to judge for himself about religion, he must also have a right to judge for his infant child, who is a part of himself. There is no necessity derivable from the interest of civil societies, that the governors of them should judge for all infant children.

' And the other tended to make them more disaffected to the church of England, and less inclined to constant conformity with it, which there was, and is, some good probability, numbers of them may be, by the practice of occasional conformity, in time brought to, after having had opportunities, by this conformity,

formity, to wear off, and lay aside, in great measure, their prejudices and prepossessions against its way of worship, &c.

' The only probable and effectual way to do this, is to treat them with candour and gentleness, or at least with justice ; which last, they think, is still due to them, with regard to their not being obliged to subscribe the thirty-nine articles of the church of England. 'Tis true, indeed, this was, at first, made, and remains, a condition of their being tolerated or indulged : but this condition was inserted into that act, when the nature of religious toleration had not been so fully considered as it has been since. The dissenters now alledge, that, as they have not the benefit of the civil establishment, nor do conform to it, they cannot justly be obliged to subscribe or assent to the articles of it : Whoever attempts to shew they have no right in this claim, will, perhaps, find it hard to maintain his purpose ; so that our bishops are not justly blamed by the Romanists, for conniving, as far as they are concerned, at the dissenters not subscribing to the thirty-nine articles ; nor for their being willing that some concessions should be made even to the Quakers, as to their being exempted from swearing in courts of judicature, and being relieved as to the manner of recovering tithes from them. The former of these concessions was made chiefly for the benefit of other subjects, whose properties often might depend on the legal evidence of Quakers ; and the other proceeding as to paying tithes was likewise designed for the convenience and ease of the clergy, as well as of the Quakers.

' If the dissenters have as great, and even in some respects greater, liberty than the clergy of the church of England, there are some circumstances which make this indulgence expedient to be granted ; in particular that they may have no shadow of ground to complain of the want of any liberty, necessary to their spiritual interest. But, as to the charge the Romanists make upon our civil governors since the revolution, that they have given the dissenters encouragement to hope, that, by the favour and assistance of the government, they shall be able, by degrees, and in no great length of time, to prevail against the establishment of the church of England ; this charge is made, not only without any sufficient evidence, but even contrary to known and remarkable fact ; for a few years ago, when the dissenters had formed a design to procure the repeal of the Test act, and applied strongly to the then ministry and the house of commons, for that purpose, they found no encouragement from either of them. There were then among the king's ministers some of the ablest men that this age has produced, and who could not only judge extremely well of the domestic interests of this nation, but who were at the same time great friends

to liberty, and to the moneyed interest in the city, in which last several of the dissenters had a considerable weight. Yet, notwithstanding these circumstances, those ministers would not be induced to favour the dissenters in their attempt against the Test; they may justly be supposed to have seen, that the consequence of the repeal of it would be adding great strength to the dissenters against the establishment; that it would enable them to come nearer to an equality of power with the church, and to push the ministry more strongly against it; and that such a state of things would either end in a subversion of the national establishment of the church, or contribute to the increase and continuance of religious factions, which are the most violent of any. Both of these, they saw, would, or might, be of extremely ill consequence; the contests would always continue, till one of the parties should get the superiority; and if that of the dissenters should obtain it, the civil constitution, in which the true liberty and happiness of the nation depends, would soon be weakened, and lose the balance that preserves it; for, by the prevalence of the dissenting scheme, the supremacy of the crown in ecclesiastical matters would wholly be lost, and the democratical spirit, which has been visibly growing very much for two ages past among us, would be very much, and probably too much, augmented; and, in proportion to the increase of it, the respect to the crown, and to the nobility, would certainly decrease, at the same time, that the wealth, and consequently the great influence of the trading part of the nation upon the burghs, would be continually receiving additions. On these and other accounts, the ministry judged, that giving way to the design of the dissenters against the Test, and consequently to the growth of their civil interest and power, would not be for the interest of the Protestant establishment, considered in general; and accordingly they strongly opposed it, so that it miscarried in the house of commons, and has never since been attempted.'

The remarks contained in the passage above quoted are excellent, and, we believe, speak the sentiments of every good Protestant, who wishes well to his king and country.

The sixth Tract is on the Nature of Supremacy in matters ecclesiastical vested in the crown. Our author here enters more minutely into the subject. Here the reader will see at one view, all the laws relative to this point, from the 25th of Henry VIII. to the 13th of Elizabeth, which confirmed the thirty-nine articles, the thirty-seventh of which speaks of the ecclesiastical power of the civil magistrate, by all which it was either expressly or virtually declared, that they did not give the sovereign any power to preach, administer the sacraments, ordain, &c. but only to visit,

visit, repress, and restrain, with the civil sword, all errors, heresies, &c. upon which the oath of supremacy, so much objected to in the reign of queen Elizabeth, is defended, as meaning only to acknowledge a supremacy of power in our sovereigns, in opposition to any foreign prince, prelate, state, or potentate, and that power only directive, coercive, and merely political, without the least claim to any spiritual exercise of it.—A distinction so plain and obvious, that one would incline to think the learned adversaries to it were not *willing*, rather than not *able* to understand it.

The bishop's seventh and last tract is on the Claim of some English Protestants to greater liberty than they now enjoy. Here, after enumerating the several privileges which the Separatists enjoy, and observing that our dissenting brethren have all the liberty that can be necessary in a religious view, in order to their salvation ; he proceeds to consider these three points, viz. First, whether the schism that now unhappily subsists between the dissenters from and the church of England, be chargeable on the former or the latter : Secondly, Whether any alterations in our liturgy be necessary, in order to gain the dissenters : and, Thirdly, Whether the dispositions occasioned by that schism, in some of the dissenters, with regard to the establishment of the church of England, be, or be not, a sufficient reason for excluding the persons so disposed from a capacity of offices of trust and profit in the state. These three important points our author treats with great judgment and candour ; but we must refer our readers to the work, being unable to give quotations, as we have already exceeded our limits, in treating of this article.

Upon the whole, this is one of the most judicious and sensible performances we have lately met with, and as such we recommend it to the public ; who, we doubt not, will receive it with that approbation which it deserves.

ART. II. *Observations on some fatal Mistakes, in a Book lately published, and intituled, the Doctrine of Grace; or, The Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity, and the Abuses of Fanaticism. By William Lord Bishop of Gloucester. In a Letter to a Friend. By George Whitefield, A. M. late of Pembroke College, Oxford, and Chaplain to the Countess of Huntingdon. 12mo. Pr. 1s. Dilly.*

Bishop Warburton having, as our readers must remember, in his excellent tract on the Doctrine of Grace, treated the Methodists with that degree of severity which such pernicious enthusiasts so highly deserve, their great Champion, Mr. George

Whitefield,

Whitefield, rises up in their defence, and in these observations, which are contained in a very few pages, and printed (for the convenience of his readers) like the history of Tom Thumb and Jack the Giant-killer, endeavours to refute the Bishop's arguments,

Nec Diis nec Viribus æquis.

He sets out with acknowledging 'that many of our modern defenders of Christianity, in respect to the out-works of religion, such as clearing up the prophecies of the Old, and vindicating the miracles of the New Testament, against the attacks of infidels and free-thinkers, have shewn themselves to be masters of strong reasoning, nervous language, and conclusive arguments.'

We should never have expected Mr. Whitefield would have granted so much as this: but why he should call the clearing up the prophecies of the Old, and vindicating the miracles of the New Testament, points surely of the greatest importance to Christianity, merely the *outworks* of it, we are utterly at a loss to determine.

'But then (says Mr. Whitefield) one thing they seem to lack, viz. a deeper and more experimental knowledge of themselves and Jesus Christ. Hence it is, that when they come to touch upon the internals and vitals of Christianity, they are quite grappled; and write so unguardedly of the all-powerful influences of the Holy Ghost; as to sink us into a state of downright Formality.' The being *quite grappled* is a polite phrase, which, we must own, we do not thoroughly understand; and as to downright *formality*, except Mr. W. means the formality of his own sect, it is absolutely unintelligible. But Mr. W. goes on to observe; that the author of the Doctrine of Grace, 'instead of vindicating or asserting, rather denies and ridicules the standing and unalterable operations of the Holy Ghost; what could a Middleton say more?' What, indeed, Mr. W.? But the Bishop has said no such thing. He has said indeed, that 'on the Holy Spirit's first descent upon the apostles, he found their minds rude and uninformed, strangers to all celestial knowledge, prejudiced in favour of a carnal law, and utterly averse to the dictates of the everlasting gospel. The minds of these he illuminated, and, by degrees, led into all truths necessary for the professors of the faith to know, or for the propagators of it to teach.'—True.—'Secondly, the nature and genius of the gospel were so averse to all the religious institutions of the world, that the whole strength of human prejudices was set in opposition to it.—To overcome the obstinacy and violence of those prejudices, nothing less than the power of the Holy One was sufficient.'—Good.

—‘ And, thirdly and lastly, There was a time when the powers of this world were combined together for its destruction. At such a period nothing but superior aid from above could support humanity in sustaining so great a conflict as that which the holy martyrs encountered with joy and rapture, the horrors of death and torment.’

‘ But now the profession of Christianity is attended with ease and honour ; we are now so far from being rude and uninformed, so far from being utterly averse to the dictates of the everlasting gospel, that whatever there may be of prejudice, it draws another way.—Consequently, a rule of faith being now established, the conviction which the weight of human testimony, and the conclusions of human reason afford us of its truth, are abundantly sufficient to support us in our religious perseverance ; and therefore it must certainly be a great mark of fanaticism to expect such divine communications as though no such rule of faith was established ; and also as highly presumptuous or fanatical to imagine, that rule to be so obscure as to need the further assistance of the Holy Spirit to explain his own meaning.’ This Bishop Warburton has advanced in his *Doctrine of Grace* : let us hear now what Mr. W. replies to it.

‘ What a total ignorance (says he) of human nature doth this author’s arguing discover ? for supposing that this or any other writer should undertake to prove that the ancient Greeks and Romans were born with sickly, disordered, and crazy bodies, but that we, in modern days, being made of a firmer mould, and being blessed with the established rules of Galen and Hippocrates, need now no further assistance from any present physician, either to explain or apply those rules to our present ailments and corporeal distresses, though we could not, without the help of some linguist superior to ourselves, so much as understand the language in which those authors wrote——Supposing, I say, any one was to take it into his head to write in this manner ? would he not be justly deemed a dreaming enthusiast or real fanatic ? And yet this would be just as rational as to insinuate, with our author, that we, who are born in these last days, have less depravity in our natures, less enmity to, and less prejudice against the Lord Jesus Christ, and less need of the divine teachings of the blessed Spirit to help us to understand the true spiritual meaning of the holy scriptures, than those who were born in the first ages of the gospel. For as it was formerly, so it is now, the natural man discerneth not the things of the Spirit. And why ? Because they can only be spiritually discerned. But when is it that we must believe this author ? For he talks of some of the “ first Christians, who were in the happy circumstance of being found innocent, when they were led
into

into the practice of all virtue by the Holy Spirit." And what occasion for that if found innocent? But how innocent did the Holy Spirit find them? Doubtless just as innocent as it finds us, viz. conceived and born in sin. Having in our flesh, *i. e.* our depraved nature, no good thing; bringing into the world with us a corruption which renders us liable to God's wrath and eternal damnation; with a carnal mind, which is enmity against God, and a heart, the thoughts and imaginations of which are declared to be only evil, and that continually; and whose native and habitual language, though born and educated under a Christian dispensation, is identically the same as that of the Jews, viz. *We will not have the Lord Jesus to reign over us.* This, and this alone, my dear friend, is all the innocence that every man, naturally engendered of the offspring of Adam, whether born in the Antediluvian, Patriarchal, Mosaic, Apostolic, or present age, can boast of. And if this be matter of fact, (and who that knows himself can deny it?) it is so far from being superstitious and fanatical to assert the absolute necessity of a divine influence, or a power superior to that of humanity, that it is a most irrefragable argument for its continuance, without the least abatement or withdrawing whatsoever. Since daily experience proves, that, without such a power, our understandings cannot be enlightened, our wills subdued, our prejudices and enmity overcome, our affections turned into a proper channel, or, in short, any one individual of the apostate fallen race of Adam be saved. And if so, what becomes of our author's arguments to shew the fitness of an abatement or total withdrawing of divine influence in these gospel days? Might he not, with as great consistency, have undertaken to shew the fitness of an abatement or total withdrawing of the irradiating light and genial warmth of the natural sun? For, as the earth on which we tread, stands as much in need now of the abiding influence of the genial rays of that great luminary, in order to produce, keep up, and complete the vegetative life in grass, fruits, plants, and flowers, as it did in any preceding age of the world, so our earthly hearts do now, and always will, stand in as much need of the quickening, enlivening, transforming influences of the Spirit of Jesus Christ, that glorious sun of righteousness, as the hearts of the first apostles; if not to make us preachers, yet to make us Christians, viz. by beginning, carrying on, and compleating that holiness in the heart and life of every believer in every age, without which no man living shall see the Lord.

It would, perhaps, be to no purpose, to tell Mr. W. that his similes of *crazy bodies*, and the *genial rays of the sun*, do not run upon all-fours, and that the cases he compares are by no

means parallel. But as this gentleman writes merely *ad populum*, metaphor and allegory, he thought might supply the place of argument; if a mischievous boy has not strength enough to fight with a man, he can throw dust in his eyes, and then run away. But to proceed with our author. When he comes to consider the Bishop as an enemy to the Methodists, he grows quite outrageous: ‘By thy own pen (says he) shalt thou be tried, thou hapless mistaken advocate of the Christian cause. Not content with dressing up these new missionaries; (the Methodists) in bear-skins, in order to throw them out to be baited by an ill-natured world, he (Bishop Warburton) proceeds to rake up the very ashes of the dead; and, like the witch of Endor, attempts to bring up and disquiet the ghosts of one of the most venerable sets of men that ever lived upon the earth, the good old Puritans.’

What opinion Mr. W. may entertain of these *good old Puritans* (as he calls them) we know not; but very few, we believe, at present, except their legitimate offspring the enthusiasts of our age, look on them as a *venerable set of men*.

But an Independant (says Bishop Warburton) is a Mahometan Methodist. At this Mr. Whitefield cries out, in great wrath,——‘What!—an Independant a Mahometan Methodist?—What!—the learned Dr. Owen, the great Dr. Goodwin, the amiable Mr. How, and those glorious Worthies who first planted the New-England Churches, Mahometan Methodists? Would to God, that not only this writer, but all who now profess to preach Christ in this land, were not only almost but altogether such Mahometan Methodists, in respect to the doctrine of divine influence, as they were! For I will venture to affirm, that if it had not been for such Mahometan Methodists, and their successors, the free-grace dissenters, we should, some years ago, have been in danger of sinking into Mahometan Methodism indeed; I mean, into a Christianity destitute of any divine influence manifesting itself in grace and knowledge, and void of any spiritual aid in spiritual distresses.—But from such a Christianity, good Lord deliver this happy land.’

But the chief strength of Mr. Whitefield’s arguments (if they may be so called) against the bishop is still behind: we will lay it before our readers in his own words.

‘You know, my dear friend, what our ministers are taught to say when they baptise: “I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to this child that thing which by nature he cannot have.” But what says his lordship?—All influence exceeding the *power of humanity* is miraculous, and therefore to abate or be totally withdrawn, now the church is perfectly established.

blissed. What say they when they catechise? "My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commands of God, and to serve him without *his special grace*."—But what says his lordship? A rule of faith being now established, the conviction which the weight of human testimony, and the conclusions of human reason afford, are abundantly sufficient to support us in our religious perseverance. What says his lordship himself, when he confirms children thus catechised? "Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of council and ghostly strength."—But what says his lordship, when he speaks his own sentiments? All aids in spiritual distresses, as well as those which administered help in corporeal diseases, are now abated or totally withdrawn.—What says his lordship when he ordains? "Dost thou trust that thou art inwardly moved by the Holy Ghost?—Receive thou the Holy Ghost."

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire :
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above,
Is comfort, life, and power of love ;
Enable with perpetual light,
The dulness of our blinded sight.

What says his lordship when pronouncing the blessing? "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God."—But what says his lordship when retired to his study? All supernatural influence, manifesting itself in grace and knowledge, is miraculous, and therefore to cease under a perfect establishment.—What says—But I check myself ;—for the time would fail me was I to urge all those quotations that might be produced out of the articles, Homilies, and public Offices, to confront and invalidate the whole tenor and foundation of his lordship's performance. But how it is consistent with that wisdom which is from above, (and by which his lordship attempts to arraign, try, and condemn the Reverend Mr. John Wesley) to subscribe to, and make use of, public offices in the church, and then as publicly deny and contradict them in the press, I leave to his lordship's more calm and deliberate consideration.

Here we find Mr. Whitefield, in spite of all his pretences to argument and reason, is obliged to fly at last to the Methodist's great impregnable fort, to which they always retreat ; the ar-

ticles and homilies. Their constant cry is, Why did you subscribe, if you don't adhere to, confide in, and be directed by every syllable of them? The reply, to every rational and sensible man, is unanswerable: because the articles and homilies are the works of fallible men, and the scripture is the word of God, if at any time they appear to contradict each other, the latter is to be attended to, and not the former: but this way of reasoning will never satisfy bigots and enthusiasts.

Mr. Whitefield's observations on the bishop's book are, as our readers will easily see, from the short extracts here made from them, but very weak and flimsy; at the same time we cannot help observing, that they are greatly superior in point of style to what he generally delivers from the pulpit, which we suppose is adapted to his audience, and consequently low and vulgar. Some people may perhaps infer from the different forms which he assumes as preacher and writer, that when he is talking nonsense at the Tabernacle, it is not from want of capacity to do otherwise; and that, in short, he is, after all, as is the opinion of many, more k——e than fool.

ART. III. *The Origin and Progress of Letters. An Essay, in Two Parts. The First shewing when, and by whom, Letters were invented; the Formation of the Alphabets of various Nations; their Manner of Writing, on what Materials, and with what Instruments Men have written in different Ages to the present Time. Wherein is considered the great Utility of this Art with regard to Mankind. The Second Part consists of a compendious Account of the most celebrated English Penmen, with the Titles and Characters of the Books they have published both from the Rolling and Letter Press. Interspersed with many interesting Particulars by Way of Notes throughout the First Part; and the Second is a new Species of Biography never attempted before in English. The Whole Collected from undoubted Authorities, by W. Masley, Master of a Boarding School for many Years at Wandsworth in Surry. 8vo. Pr. 5s. Johnson.*

WE cannot help congratulating the public on this very uncommon attempt to revive the useful but too much neglected art of antiquarianism. The author of the work before us in his first essay, has discovered erudition sufficient to entitle him to at least a middling rank in learning. He has, with great accuracy, delineated the formation of the alphabets of various nations, and perhaps this is a species of knowledge of more importance to the interests of learning than is generally supposed. The author's observations upon the Saxon and Norman hands in England, are connected with the study of the most instructive antiquity.

‘ Though

‘ Though the Normans, says he, introduced rude and scrawling hands amongst us; so that even their charters, and other instruments of the greatest consequence, are often written, we are told, in so bad a character, as to be scarcely legible; yet they endeavoured to make some amends for that defect, by gaudy ornaments. But a piece of mean writing, however adorned with colours and illuminations in gold and silver, is like a woman of coarse and ordinary features, set off with fine lace, paint, and patches. The Saxons seldom made use of any other colour than plain black ink; yet there was such a regular uniformity, and strength in their character, that it rendered their writing very agreeable to the eye. The Saxon hand was *simplex munditiis, & sine fuce*, neatly plain; but the Norman appears in the tawdry attire of a common harlot. Dr. Hickes, in the preface to his Thesaurus, says, “ He never saw any written instrument of the Anglo-Saxons, that was really genuine, adorned with letters of splendid colours, in red or green; and that those charters are justly suspected to be spurious, that are attributed to them if there be the figures of any golden crosses therein.” It is well that Mr. Massey qualifies his censure of the Norman hands with a *we are told*; for we greatly doubt whether all the art and dexterity of the penman he celebrates can equal the beauty of the writing of the first Norman charters, and the original of the Magna Charta in the time of king John, now to be seen in the British Museum. We doubtless should have had many more, had it not been for the intemperate zeal of some of the first Protestants; who, because they found great errors in the faith and practice of the Roman Catholics of that time, were for destroying every thing that fell into their hands, which once belonged to Papists.

‘ Now as the copying of books for the use of religious houses, or common sale, was a business in those days that employed many people; some writers far exceeded others in that art; and no doubt there was an emulation amongst the chiefs of that faculty, as well as there has been, and still is, among the principal writing masters of this present age. It is to this emulation, a praise-worthy ambition, that we owe, I believe, many excellent performances, not only in mechanic employments, but also in the liberal arts and sciences.’

To the reader who has seen the many fine illuminations that are to be met with in the manuscripts of the British Museum, the following extract must be agreeable.

‘ In those dark times of popery also, a set of new artists, called illuminators, found good business in decorating their books of devotion, with fine colours not only in ink, but also with gold and silver, especially the initial letters, and other

significant capitals. This is very observable, in many ancient missals, or mass-books. Which practice, our ancestors, the Anglo Saxons, borrowed, or rather imitated, from the Italians, as our learned antiquary Humph. Wanley tells us, in his preface to his *Antiqua Literatura Septentrionalis*.—But as these decorations were made oftener with pencils, or small hair brushes, than with pens, they more properly belong to painting than to writing; yet being so nearly connected together, I could not well omit taking this notice of them, as they fell in my way. Besides, I have seen some curious writing, performed here in England with a fine hair brush; which may be better done that way, upon very soft and thin paper, than with a pen. Vossius tells us (*De Arte Gram.* lib. i. c. 26.) from Nicolaus Trigaltius, That this manner of writing is in use among the Chinese; (their paper being extremely thin and fine) and that their pencils or brushes are made (*de pilis leporinis*) of the hair taken from hare skins. J. Bapt. Tavernier, (in his relation of the kingdom of Tunquin, p. 26) informs us also, “That the Chinese for every word have a different figure; and that those figures are made with small brushes, or hair pencils; and that they make use of a certain ink, which being made up into a paste, is moistened with water when used. They have also another sort of colour for certain words. But they cannot make use of pens, as the Europeans do, which are made of quills; nor of those of other eastern people, which are made of small reddish brown reeds; the best of which grow in certain marshes, in the kingdom of Pegu, and Arachan.” To the same purpose let me add the following paragraph, taken from Belon’s Travels, p. 10. “There is a plant in the vallies (of mount Athos in Macedonia) called Elegia, whose branches serve instead of writing-pens; for neither the Turks nor Greeks know the use of quills.”

‘The ink likewise that the Saxons and Normans made use of, was of such an excellent kind, both for brightness and durability, that we can now make none like it. Mr. Wanley says, in his abovementioned preface, that he never saw any foreign manuscripts, written within the same period of time, that can be compared, with regard to the beauty and excellency of the ink, to the manuscripts of those our ancestors; so that it is supposed, that the secret of making their ink lived and died with them; and it is now reckoned amongst the *res perditæ & amissæ*.’

But whatever merit there may be in Mr. Massey’s learned dissertation contained in the first part of this essay, we cannot help owning ourselves to be best pleased with the biographical part of his performance, in which he has rescued from oblivion the memory of many worthy men, eminent in penmanship, and

consequently benefactors to the public. The best authors have been thought worthily employed in transmitting the memoirs of painters, and why not of the other graphical arts, particularly penmanship? If we are not mistaken, Mr. Massey, by consulting the Harleian catalogue, might have improved and enriched his essay, by giving us the history of the famous silver pen, which was, towards the end of queen Elizabeth's reign, publicly written for, and appropriated as the reward of the best penman, and, in former times, was no mean branch of the English education. As a specimen of Mr. Massey's industry, we shall here present his account of a writing-master, who was far from being a mean ornament to learning itself.

‘ DAVIES, (John) this celebrated writing-master was born in Hereford, and was sent, when young, from a grammar school there to the university of Oxford; but Anthony Wood, in the *Athenae Oxonienses*, says to what house of learning he knows not. Probably he was never entered in any college; at least he never took any degree, though he remained there several years. After his leaving the university, he went into his native country, where he obtained the character of a good poet, and published several books, whose titles the aforesaid A. Wood enumerates, and adds, that not finding a subsistence by poetry, he set up for a writing-master; first in his own country, and afterwards at London, where at length he was esteemed the greatest master of the pen of any man in England. Fuller, in his *Worthies*, speaking of this Davies, tells us in his humorous way of expressing it, “that he sometimes made pretty excursions into poetry, and could flourish matter with his fancy, as well as letters with his pen.”

‘ In what year he came up to settle in London, I cannot inform myself; but that he lived in Fleet-street, in 1611, and was a Roman Catholic, the following extract from Mr. Peck's *Desiderata Curiosa*, vol. II. b. 12. puts it beyond all doubt. In the life of Arthur Wilson, are these words. “Then (my father) in 1611, took a resolution to put me into some office, and heard of a place in the exchequer; but I could not write the court and chancery hands. So my father left me for half a year with Mr. John Davies, in Fleet-street, (the most famous writer of his time) to learn those hands; who being also a papist, with his wife and family, their example, and often discourse, gave growth to those thrivings I had; so that with many conflicts in my spirit, I often debated which was the true religion.”

Notwithstanding A. Wood mentions the titles of many of John Davies's poetical performances, such as St. Peter's complaint, with other poems, London, 1595, in quarto. *Microcosmus*, Oxford,

1603, quarto. Wit's Pilgrimage, &c. yet the only book of his from the letter-press, that I remember to have seen, is his Scourge of Folly, chiefly consisting of epigrams; which book, A. Wood takes no notice, which I wonder at; perhaps he never met with it. *Bernardus non videt Omnia*. Some specimens, which more immediately relate to himself, I shall here recite out of that book.

' To my brother Mr. James Davies, master of the art of writing, in Oxford :

' James, now thou liv'st, where I with pleasure liv'd,
Yet thrive thou there, no worse than there I thriv'd;
And thou wilt Oxford find a loving nurse,
To feed thy maw with meat, with coin thy purse. p. 218.

' It is probable, that when he left Oxford, he left this his brother James there, to supply his place. He had another brother likewise, Richard Davies, who was a master in the same faculty; but where he lived, he does not tell us; he writes to him thus :

' Conform thine head and heart, unto thy hand,
Then staidly they thine actions will command;
'Thy hand I taught, and partly stor'd thy head,
With numbers, &c. page 218.

' In another of his epigrams, he tells us, he married a wife, whose name was Croft; by whom, he says, he had a *crop of care*, meaning, I suppose, several children.

' But the 251st epigram (which is upon himself) has something very smart in it, by way of retort upon one John Heath, who, it seems, had touched him to the quick, by censuring his poetry, in a book of satyrical epigrams, intitled, *The House of Correction*, published in duodecimo, Anno Dom. 1619. Davies begins thus :

' A dry friend lately thus did write of me,
But whether well, or ill, the world shall see,
" There's none more fitter than thou to indite,
If thou could'st pen as well as thou canst write."
' This praise is capital; ah, so were't scan'd,
Then shou'd my head be prais'd before my hand,
But this doth lightly lift my hand so high,
To fall on mine own head more heavily;
If I deserve it, still so let it fall,
So shall my shame, not fame, be capital.
If not, your Heath bred muse is but a drab,
'That (Jobb like) embraces with a stab.

‘ In the 225th page of the said book, there is likewise an epigram addressed to his son S. D. He seems to have a good deal of malignity in his natural temper ; but his *spleen* was very manifest, in what he wrote against Peter Bales, as I have taken notice in the article of that celebrated, if not foremost penman, in the rank of our English writing masters.

‘ If the course of his practice, our author published one book (if not more) from the rolling-press, which is intituled, *The Writing School-Master*, or *Anatomy of Fair Writing*. It was engraved by one John Inghenram ; but when it was first ushered into the world, I cannot say. The first edition of it, that I have met with is, that of 1639, which was twenty years at least after his decease.

‘ It contains thirty-one plates, with some leaves of directions for writing, &c. in letter-press work at the end. I have also seen another edition of it, published in 1663. But I find nothing in either of them that merits the compliment that the ingenious Robert More gives him, in his essay on the invention of writing ; where he styles him the incomparable John Davies. Perhaps Mr. More had seen some of his performances that deserve that encomium, which have not come to my knowledge ; for as he was a good judge of writing, and a gentleman of unsuspected sincerity, I think he would not have given Davies that character, in prejudice of others, without very good reasons for it.

‘ If he published any other copy-books besides the *Anatomy of Fair Writing*, I am a stranger to them ; and yet Mr. Oldys, under the article of Peter Bales, in the *Biographia Britannica*, tells us, “ that he was some time tutor in the art of writing to prince Henry, as he writes before one of his copy-books.” What copy-book that was, what title it had, or in what year published, are particulars of which I can yet obtain no further information. Dr. Birch, in his elaborate life of this prince Henry, takes notice more than once of his fair hand-writing, and the neatness of the character, in which he penned his letters. It is probable, his great improvement in writing, was owing to the instruction and care of Mr. Davies ; though Dr. Birch does not inform us, who was prince Henry’s tutor in that art.

‘ Thomas Fuller, in his worthies, in Herefordshire, tells us, he was a good writer in the secretary, roman, court, and text hands ; but in all those he was exceeded, after his death, by Richard Gething, his countryman and scholar. All that I know of John Davies’s death, is what I find in A. Wood’s *Athenae Oxonienses*, where he tells us, that he died about the year 1618, and was buried within the precincts of St. Giles’s church, in the fields, near London ; for which he quotes T. Fuller, as his author.’

We have chosen to give the above extract concerning Mr. Davies, as in one of his poems, intituled, *Microcosmus*, he appears to have been a friend to Shakespear, from the following lines.

‘ Players, I love yee, and your qualitie,
As ye are men, that pass time not abus’d :
And some I loue for painting, poesie,
And say fell Fortune cannot be excus’d.’

It is proper to acquaint the reader that the players here mentioned are marked in the margin to be W. S. R. B. William Shakespear, Richard Burbage. It may likewise not displease our reader to know that Shakespear himself wrote a very fine Italian hand, very little inferior to that of Davies.

ART. IV. *The Histories of Lady Frances S——, and Lady Caroline S——. Written by the Miss Minifies, of Fairwater, in Somersetshire. In three Volumes. 12mo. Pr. 9s. Doddsley.*

THE taste for novel-writing and novel-reading is grown so universal amongst us, that it might be deemed a *crimen lesæ majestatis* against the public, to call it in question; more especially as it would be encroaching on the privileges and pleasures of the fair sex, who have an indisputable right to amuse themselves in what manner they please: we cannot, therefore, but be of opinion that the Miss Minifies, of Fairwater, in Somersetshire, were, at least, very innocently, if not usefully, employed, in writing the *Histories of Lady Frances and Lady Caroline S——*, a work greatly superior to the common run of lives, adventures, memoirs, &c. which have appeared for some years past. Though we do not, in this performance, meet with that perfect and intimate knowledge of the human heart, that variety of well-drawn characters, or those delicate strokes of genius and humour, which we admire in Richardson and Fielding, we shall, notwithstanding, be agreeably entertained by an interesting story, related in an easy and familiar style, with many sensible and judicious observations interspersed; and an unaffected air of piety and virtue diffused thro’ the whole, cannot but recommend it to every unprejudiced reader.

The story is told, after the manner of *Clarissa*, in a series of letters, a method, in our opinion, liable to many objections; particularly that of involving the history in great obscurity. The narrative, however, as well as we could extract it, is as follows.

Lady Frances S——, the principal heroine, and daughter to the duke of ——, is extremely ill treated, whilst a child, by her mother: she is protected by Lord Henry her uncle, who takes her to live with him in the country: whilst she is there, she falls in love with captain Worthley, son of a lady who lives with lord Henry, and whose daughter he was on the point of marrying, when she unfortunately died: lord Henry approves of the match between lady Frances and Mr. Worthley, and makes the proposal of it in a letter to the duke, who, contrary to their expectations, is so incensed at it, that he immediately takes away lady Frances from her uncle, and confines her, with an intention of marrying her to lord Milford. Lady Frances makes her escape out of her father's house, and, after being privately married to Worthley, returns to it undiscovered: the affair, however, is soon found out, by means of an intercepted letter, and lady Frances turned out of doors. She flies for shelter to lady Lucy Walton, who had been her school-fellow at Chelsea, and with whom she had lately renewed her acquaintance. Lady Lucy, with the consent of her father, receives her with great tenderness and affection. Lord Henry endeavours to reconcile the duke and duchess to their daughter, but in vain. Mr. Worthley goes abroad, and lady Frances lives again with her uncle. The duchess continues a long time inexorable; but, at length, being seized with the small-pox, and in great danger, repents of her cruel behaviour to lady Frances, and is reconciled. Colonel Worthley returns, and is promoted by the king.

So much for lady Frances. We must now proceed to the other heroine—Lady Caroline S——, whose adventures are more romantic than those of her sister.

Know then, gentle reader, that in the duke of ——'s family lived one Mrs. Dalton, who, having a daughter of her own, nearly of the same age with lady Caroline, when her ladyship was about a year old, thought proper to make an exchange, to bring her own child up as lady Caroline, and to send lady Caroline down (as her child) into the country to her father, Mr. Nevison, an old clergyman, who educates her as his grand daughter. The supposed lady Caroline, daughter to Mrs. Dalton, dies; the real one grows an accomplished young lady, under the care of the good doctor. Lord Ormsby, the brother of lady Lucy Walton (the same lady who so kindly received lady Frances) falls in love with the supposed Miss Dalton; but imagining her far beneath him with regard to family and fortune, resolves, if possible, to get her for a mistress: he assumes the name of Beaumont, gains her affections, and makes a proposal of marriage, which is agreed to by herself and Mr. Nevison: he then
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decoys her away from her supposed grand-father's house, under a pretence of meeting her mother, puts a guard upon her, with the design, after a few days to discover to her his quality, to point out the impossibility of his marrying her, and thus, by degrees, to persuade to become his mistress. The young lady, by a conversation casually overheard, discovers his wicked intentions, in consequence of it falls ill, and is at the point of death. Lord Ormsby, finding himself detected, and alarmed at her danger, is struck with remorse: he sends a letter to his sister, lady Lucy, wherein he lays open the whole affair, and testifies his utter abhorrence of his past conduct, and sincere repentance. Lady Lucy comes to (the supposed) Miss Dalton, comforts and relieves her: she recovers, and returns to Mr. Nevison. Lord Ormsby offers to marry her, which she refuses; he is to the last degree unhappy. An unexpected accident, however, happens, which sets all matters right. Mrs. Dalton catches the small-pox of the duchess, and dies, leaving a letter behind her, in which she acknowledges the fraud she had been guilty of, with regard to the exchange of children. The duchess finds the supposed Miss Dalton to be her daughter lady Caroline. Lord Ormsby marries her, and every thing ends happily.

Such are the outlines of the Miss Minifies fable; by this imperfect sketch of it our readers will be better enabled to relish the following extracts from the work itself.

It may not be amiss, previously to inform them that, contrary to Mr. Richardson's method (which is, perhaps, the best) of employing the *leading characters* in the relation of their own adventures, our authors have thought proper to make the subordinate personages tell the greater part of the story, most of the letters passing between lady Lucy Walton and her friend Miss Hamilton.

Our readers may remember that, in our narrative, we informed them, that lord Henry was to have married Mrs. Worthley's daughter, who unfortunately died; the relation of this circumstance, as told by Mrs. Worthley herself, in the first volume of this history, though it is a kind of digression from the principal subject, is, in our opinion, much the best written part of this performance. Take it in Mrs. Worthley's own words.

'On parting with my children, and their kind protectress, an unusual melancholy seized me; but this I imagined was owing to the difficulty I had, in tearing myself from the society of persons so dear to me. Ten months passed without any incidents happening worth your attention, except that I constantly received excuses from her grace for detaining my girl, and a promise of paying me a visit with her early in the summer. One evening,

evening, as I was walking in a little wood near my house, I saw a chariot and six driving swiftly towards it: as soon as it stopped, a young gentleman, whom I did not immediately recollect, stepped from it; but what was my astonishment, after speaking to one of my servants, to see lord Henry hastening to meet me. To those enquiries my gratitude suggested, his answers were short and unconnected; but when I mentioned my children, his embarrassment increased: he endeavoured to hide it, giving me a letter, which a secret impulse made me open with impatience; first asking his excuse for doing it. These, madam, as near as I can recollect, were the contents.

‘ My dear Mrs. Worthley,

‘ Our good and amiable daughter has, for some days past, been indisposed in an inflammatory disorder on her lungs; but don’t, my dear partner in this inestimable treasure, imagine the worst; for the physicians I have called in, who are men of great skill, assure me, there is no danger. Lord Henry, knowing the tenderness I have for my charming girl, has proposed attending you to town: the seeing you will be to her the most effectual restorative, and give sincere satisfaction to, madam, your affectionate and obliged humble servant.

‘ P. S. Miss Worthley knows of your coming to town, but not the occasion.’—

‘ On turning to your uncle, I observed he hastily withdrew a handkerchief from his eyes. What a noble tenderness is this, my lord, that can so affect you for the distresses of others; but tell me, my lord, continued I, has her grace really let me know the worst of my child’s disorder?—Indeed, madam, he replied, I flatter myself, there is no danger apprehended, the slightest appearances of which would, I must own, greatly alarm me. O Mrs. Worthley! you know not the interest I have in the life of that excellent creature. Can you pardon me, madam, for hiding the passion, in which I glory, so long from you?—My surprise prevented me from interrupting him, and he went on. Call it not want of confidence, but a diffidence whether I might ever have it in my power to make her mine. Even to herself I did not disclose my sentiments, till I had prevailed on my mother to give them her sanction, with a promise of endeavouring to add to it that of my father’s, who has the highest esteem for Miss Worthley, and never denies any thing to the felicity of his children. Confounded by a declaration so unexpected, I scarce knew what answer to return. When I would have thanked him for the honour he intended us, he prevented me, by saying,
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Mention not that, madam, the honour is mine ; who never saw those charms generally imagined to consist in titles and splendor ; till Miss Worthley gave me hopes I might one day ally them to her virtues.—He further added, that the reason her grace had given Sophy for requesting my presence at this time was, that she might communicate to me his lordship's choice, and have my approbation of it confirmed.—How much the manner of conferring enhances an obligation, to a mind not ungenerous ! Mine was oppressed ; but with sensations the most agreeable. We sat out early the next morning, and found several relays of horses properly disposed on the road, by which means we came to town the day following. The duchess met us at our alighting from the chariot, expressed her satisfaction at seeing me, and said she hoped her dear girl was something better since she wrote to me. His lordship shewed vast pleasure at this account ; eagerly enquiring if he might not be allowed to attend her. Her grace replied, that waiting my arrival at a window fronting the street, she was just dropped asleep in her chair. I begged to be permitted to go to her, on which his lordship left us ; but as he went out at one door, she that moment came in at the other. Not having seen her so long, the alteration in her person was more visible to me ; and struck me with a sorrow I had great difficulty to prevent from appearing. A paleness, like that of death, overspread her cheeks, once animated with the blush of health ; her eyes seemed starting, and full of languor ; and her voice was so lost, as to be scarcely distinguishable. She asked me, after her joy was a little subsided, if I did not perceive the cold she had taken, by walking too late at Vauxhall ; but I ought not to complain, she said, because it was my own obstinacy that occasioned it. I hoped the change of air, I replied, would soon get the better of her indisposition : that I should request her grace to part with her for some weeks, finding I could not support a longer separation.—Yes, Mrs. Worthley, returned the duchess, we will divide her time between us ; for now shall I claim an equal share in the affections of my daughter : but let me conduct you to my closet ; I have an affair of importance to communicate to you.—See, my son is coming towards us ; we'll leave him to entertain Miss Worthley.—This once more called the blood into its native throne, which tinged her whole face.—On our retiring her grace convinced me, in the most endearing manner, that she approved lord Henry's inclination ; but said, she had not yet mentioned it to the duke ; but she had very little doubt of his compliance, and proposed soon to begin her embassy.—The physicians advised the country air, as most likely to restore my daughter's health, which made hasten my departure, though afraid her reluctance in quitting
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the duchess would be attended with painful consequences.—After a few days, accompanied by lord Henry, we took our leave; but his lordship was so impatient to join his and her grace's interest, that, having conducted us down, his stay was short; but he fixed an early day for renewing his visit, and for bringing with him the sanction of the duke, who, he was assured, would not withhold it from him.—The time elapsed, her indisposition increasing; and while I waited in anxious expectation of an event, on which not only his happiness, but perhaps the life of my child depended, instead of himself, arrived one of his lordship's servants. There was something in his look, that struck me with terror; which was heightened, when, upon my asking for the duke's family, the poor fellow gave me no answer to my question; but holding out a letter, turned aside his head, wiped his eyes, and sobbing aloud, went from me.—A shivering coldness rushed through my veins; ten thousand ideas crowded at once upon me; but these lines suspended every faculty of my soul.—

‘How shall I tell my good, my kind Mrs. Worthley, the dreadful, dreadful loss I have sustained, that she, my dear Sophy has sustained? Oh madam! my friend—my indulgent mother is no more! an apoplectic fit has carried her off. Miss Worthley's health is already in so precarious a state, that she must not yet know this addition to my misfortunes. Should she too be snatched from me!—Prevent it heaven! Indeed I cannot bear the thought.—Tell me she is better—tell me she will soon recover;—then shall a gleam of hope again revisit the distracted soul of your and her most affectionate, and most unhappy,

‘Henry S——.’

‘Before I had quite read it through, Sophy came into the room. I would have conveyed it from her sight but it was too late, my grief having brought me to such a state of insensibility, that she took it from my hand, without my being able to prevent it. I was surprized to see with what composure she received the fatal tidings: forgetting her own concern, she endeavoured to lessen mine, by the most filial endearments: but this affected ease her strength could not long support. I was awakened from my stupor by an universal trembling which suddenly seized her. With difficulty I sustained her, till the servants came to my assistance. Violent faintings succeeded each other with little intermission. Judge the distracted state in which I was involved; yet in her intervals was I obliged to appear before her with even a shew of cheerfulness.—Seeing the physicians more uneasy at her late symptoms, than I had ever

till then observed them, I insisted on knowing their real sentiments; for, said I, if I am threatened with a blow, which to me will be worse than death, I conjure you tell me, that I may prepare to meet it with a resignation due to the divine Power who deals it.—After some hesitation, they told me it was their opinion my daughter's disorder proceeded from a sudden decay of her lungs, which might possibly baffle all their skill and diligence; but still added, that there was a probability some of the medicines they had already given, and would farther prescribe, might yet succeed.—Heaven lent me resolution that moment, or no earthly consolation could have supported me.—Pardon me, madam, pardon a fond mother, who (though with pain) loves to recount the precious minutes, as they flew, whilst she was blessed with the sight of her beloved child.—When her grace was interred, lord Henry sent word he intended being with us in a few days. Contrary to my own belief, I flattered myself his presence might give her spirits, if not health. So greedily do we grasp at the least shadow of hope, where a disaster is foreseen, that will certainly destroy our peace; little suspecting that we only climb a steep precipice, to make our fall the greater.—His lordship's interview with her was affecting beyond imagination; he approached her with an assumed air of calmness; took her hand, his own trembling so that he could scarcely hold it; while passion struggling for vent, choaked the passage of his words, and he could only express himself in broken accents. Not being able to bear the conflicts of his soul in her presence, he left the room with precipitation. Go to him, my dear mother, go to him and comfort him, said she; his seeing me has, I fear, raised in his memory what can never be erased from mine.—Happy, that she did not attribute any part of his concern to the alteration in her own health: I told her, I did not expect he would so soon get the better of it, considering the tender duty he always bore her grace. We must both, my love, endeavour to console him; and your being chearful will, I am convinced, the soonest effect it.—Having said this, I went to seek his lordship, and found, by the redness of his eyes, that his heart was just relieved by a friendly shower; and he listened, with some degree of patience, to the reasons I urged for a resignation to our fates, if they destined us to be unhappy.—A fortnight after reduced her to such a state of weakness, that it would not permit her to leave her room; yet had she never mentioned to us, that she thought herself in the least danger. One morning, when she was remarkably chearful, lord Henry, delighted at seeing a symptom which he thought favourable, was proposing a journey to the Hot Wells at Bristol, when she could bear the fatigue of travelling.

velling. Your lordship is very obliging, said she, interrupting him; but don't you really know, looking at us with a piercing serenity, that I am preparing myself for a journey of much higher consequence? We both guessed at her meaning, and sorrow kept us silent; whilst she thus proceeded. I was never superstitious; yet own my resolution was last night staggered by a dream, which I look on as ordained by heaven, to warn me of my approaching dissolution.—Soon after I was retired to rest, a tranquil sleep took possession of my senses; when methought my dear, my ever honoured second mother stood before me. The splendor in which she appeared, dazzled my sight, and I endeavoured to hide my face; but advancing towards me, she took my hand, calling me by the tender name of daughter. Encouraged by the sound of a voice so dear to me, I lifted up my eyes.—The same bright benignant smile, that always shone upon her countenance, was heightened, not diminished. Her robe was transparently white, and the crown that encircled her head, reflected so great a brilliancy, that, like the sun, it enlightened every thing around it. In one hand she held a golden harp, in the other a mirror. Upon the harp she made the most enchanting music; singing the praises of her God in strains so melodious, that I could no longer restrain the extacy of my soul, but joined with her in chanting the same praises to the great Creator; and was surprized to hear my own voice equally harmonious. All that fear and reverence, which had at first seized me, at sight of the shining vision, was now fixed on the omnipotent power worshipped in my song, of Holy, Holy, Holy: these words I distinctly remember. The music ceasing, she held the mirror to my face, bidding me look on it. I obeyed; but was so transformed, as to have no idea of myself, till the angelic form assured me, I saw no other. The reflection was more beautiful than fancy can paint. Whilst I stood in admiration, a robe was thrown over me, and a crown of light placed on my head, like that of my once earthly, but now heavenly, guide; who told me I should soon be in reality; what at present I only saw in a transitory appearance. My joy and emotion were so great at these assurances, that I offered to seize one of her hands: she, knowing my intention, held it out to me. The clay-coldness of it awoke me; when I found I had taken hold of the wood-work of my bed.—Here the dear creature ended.—Lord Henry's affliction was too big for utterance.—Watching her looks, I saw them alter; I saw his lordship endeavouring to support her in his arms, which roused me from a fixed thoughtless stupor to a more expressive sorrow.—I insisted on his leaving the room, as soon as we perceived the least sign of her return to life, lest the seeing him in

the agonies he then was, might throw her back into the same degree of insensibility, from which she was but just returning.—Three days were past in a dreadful uncertainty ; expecting each would terminate in the great event that threatened us. Seeing it now irremediable, and being both in her room at the fatal moment, lord Henry on his knees by her bedside, she took a hand from each, and first pressed one, then the other, to her dying lips, pronouncing these words, which were all she had spoke distinctly since her seizure.—Will you, my much-loved lord, the only one who has ever shared in your Sophy's affections, for my sake, for her own sake. cherish the best of women, and of mothers ? I am called upon this moment to join yours, from whom I have received tenderness truly maternal.—Let this comfort you, my lord, and you my dearest mother, (throwing her arms about my neck) that I am assured by her I shall be blessed,—blessed beyond even what you yourselves could wish or imagine. She then recommended, in the strongest terms, her brother to his care ; desiring he would be his protector and instructor through the difficult paths of youth, which he knew how to tread with such noble exactness. My Lord, with a fervency near to devotion, assured her he would only live to obey every command of hers ; for, said he, bathing her hand with his tears, is not your mother, my dearest life, already mine ? shall not then your brother be my brother ? While they live will I admit of no other consolation, than in striving to promote their happiness.—At this a grateful smile took possession of her countenance, indicating an inward peace, receiving the only addition it could receive, and in less than an hour she expired, without nature's offering the least struggle to detain her soul from the hands of its maker.*

Though the style of this novel is, in general, easy and perspicuous, justice obliges us to say, that, in some parts, it approaches the turgid and bombastic *, and is in others a little too flowery and

* For instance : ' Thus, my dear lady Lucy, are the cheerful mornings of our days often obscured by envious vapours : and our bright and flattering hopes prove delusions, that are sometimes fatal to those that raise them.—The gloomy clouds of despondency full of horror surround us, and we are just sinking into the graves ready to receive us—when lo ! the hand of heaven snatches us from the jaws of death, and the sun of righteousness breaking through the gloom again, enlivens the face of nature, at whose presence the clouds of discontent fleet away, and we again enjoy those blessings so long hid from us.'

and poetical. We could also wish that all the poetry inserted in this work, and all the similies which generally make an awkward figure in prose, had been omitted. Miss Hamilton, speaking of lord Edgmoor, says, 'Like the villain spider, he had artfully spun his web of so fine a texture, as to make it imperceptible. Hid in the close recesses of his wicked machinery, with malicious pleasure, he saw the innocent unsuspecting fly enjoying the sweets of content, and the liberty of roving from flower to flower, and sucking the sweets of education; till at last allured by a sun-beam, she is entangled in the net of vice.——The spider now shews itself, creeping out by slow degrees, eyeing its prey; who, at his approach, sends out a feeble cry of pity to its destroyer.——Bloated with imagined success, methinks I see him just ready to seize the victim of his revenge, when behold she is miraculously delivered by the force of her own virtue.'

Speaking of lady Frances, one of our fair correspondents cries out, 'Charming as I thought her, a certain air of melancholy was not to be conceal'd by the sweet smile of affability playing about her face. So have I seen, in a still evening, when the all-chearing body that illuminates the earth is gradually sinking behind some high hill, which, for a few hours, is to obscure its brightness, just as he is about to leave us, as if recollecting some neglected spot, turn his departing looks, and with faint rays throw a shadowy kind of glory over it; which, though pleasing, is not enough to dispel the natural shade.'

Upon the whole, we think the Miss Minifies have acquitted themselves very well in their first performance, and will venture to foretell that they will one day rank amongst the first authoresses of this authorefs-creating age.

ART. V. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LII. Part II. for the Year 1762. 4to. Pr. 6s. 6d. Davis and Reyniers.*

EVERY person who has employed himself in the study of the sciences, must be convinced, that the greater part of the many useful discoveries lately made in various branches of lite-

And again; when lord Henry concludes his letter to colonel Worthley, with saying, 'And I will pray heaven that the virtues I have been enumerating may arrest inflexible death, till the hand of stealing time, moving on old age, moulders down the walls of his prison.'

ture, are owing to the laudable emulation of the members of this society, and others of the same kind, established in different parts of Europe; and that the transactions and memoirs occasionally published in our own and the neighbouring kingdoms, may be considered as the most useful repositories of science known in this or any preceding period of time.

The piece before us, which is the second part of the fifty-second volume, contains forty-four articles, besides an alphabetical index.—The first article, which is the LXIVth of this volume, is an extract of a letter of Mr. John Wood, from Calcutta, to J. Perry, Esquire. In this letter Mr. Wood describes two natural curiosities, found in that part of the East Indies; a burning rock, and a flaming well. The former, which is situated about a mile beyond Islamabad, the capital of Chetagou, continually emits a weak flame from several parts, and may be extinguished for a time, but will again kindle of itself. The rock is of a hard nature, without any kind of unctuous matter; nor would a piece of it broken off near the flaming part, sweat, discover any signs of sulphureous matter, or even emit smoke, when heated red-hot. Mr. Wood adds, that a small pagoda is lately erected over this rock.—The flaming well is situated among the hills, about four miles to the southward of the rock. The fire blazes on the surface of the water, which the people have inclosed with brick work, in the form of a funnel, or chimney, that draws the flame to a point, and makes it burn the fiercer. The flame issues also with the water, through some holes left in the brick inclosure, for conveying it to an adjacent cistern, like fire confined, and wanting vent. The water thus let out bubbles like a boiling pot, though only luke-warm close to the flame. A pagoda is also built over this well.

‘LXV. Some account of the extraordinary agitation of the waters in Mount’s bay, and other places, on the 31st of March, 1761. By the reverend William Borlase, M. A. F. R. S.’

This ingenious gentleman has collected in this paper, the phenomena that attended the agitation of the waters in different parts of Europe, at the second earthquake at Lisbon, and drawn from these accounts several curious remarks and observations.

‘LXVI. Observations on a clock of Mr. John Shelton; made at St. Helena, by the reverend Nevil Maskelyne, M. A. F. R. S.’

Mr. Maskelyne, from very accurate observations on the oscillations of the pendulum, found, that the force of gravity at Greenwich is to the force of gravity at St. Helena, as 10000000 to 9975405; and that the extent of the vibrations of the pendulum were exactly the same at St. Helena as in England. Whence he very justly observes, That if the body of the earth was homogeneous throughout, not only the figure of the earth, but

but also the law of the variation of gravity in different latitudes would be given, and would be the same as Sir Isaac Newton has described them. But if the earth be not homogeneous, and there seems great reason, from late observations, to doubt if it be so, we can form no certain conclusions concerning the figure of the earth, from knowing the force of gravity in different latitudes; as this force must depend not only on the external, but also on the internal, figure and constitution of the earth.

‘LXVII. Observations on some gems similar to the Tourmalin; by Benjamin Wilson, F. R. S.’

This gentleman, well known for his curious experiments in electricity, has presented several papers to the Royal Society, with regard to the Tourmalin, a species of gem remarkable for its properties in electric experiments. But Mr. Wilson has now discovered that these properties are not peculiar to that stone, several gems of different sizes and colours having fallen into his hands that exhibit the same phenomena.

‘LXVIII. Observations on the tides in the Straits of Gibraltar; by Henry More, Esq.’

It has been long supposed that there is a constant influx of the waters through the Strait of Gibraltar into the Mediterranean: and hence a difficulty has occurred, to account how that immense supply, besides what is poured in by many large rivers, can be expended. The vapours continually raised from the surface being thought insufficient for this purpose, it has been imagined that there is an under current setting continually out of the strait’s mouth. But Mr. More has found by observation that this supposed current, setting constantly into the strait, has no existence; there being, in reality, counter-streams, or tides, which, at different times, set the contrary way. He adds that, when these currents are thoroughly known, a ship will be enabled to work in or out of the strait with a contrary or light wind. But Mr. More, in order to illustrate his subject, has been strangely mistaken, with regard to the tides between Portsmouth and the Isle of Wight, called tide and half tide, by which he thinks is meant, ‘That when it is high-water in the mid-channel, ’tis half-ebb on the one side, and low-water on the other (or else, when high-water on one shore, ’tis half-ebb in the midst, and low-water on the other) and so vice versâ, change alternately.’ But this is so far from being the case, that it is high-water very nearly at the same time both in the middle and on the shores of the Isle of Wight and Portsmouth. And nothing more is meant by the expression of tide and half-tide, than that the current sets to the westward from half-ebb to half-flood, and to the eastward from half-flood to half-ebb.

‘ LXIX. An account of a young man stupified by the smoke of sea-coal ; by Dr. Frewen, of Suffex.’

It has been long known that the vapour of charcoal is deleterious ; but this is the first instance we have found of a similar effect produced by the smoke of sea-coal. The boy went to sleep in a small cabin, where there had been a sea-coal fire, which was not properly extinguished, and the chimney place being closely stopped, it soon grew full of smoke ; the effect of which, when the people came on board the next morning, proved to have been so powerful, as to render him totally deprived of all sensible motions of the body, excepting those of the heart and lungs. This soporous or apoplectic state, was, however, happily removed, by plunging the patient into a cold-bath.

The papers 70 and 71 contain some remarks on Mr. Delaval’s electrical experiments ; by John Canton, M. A. F. R. S.

‘ LXXII. An attempt to assign the cause, why the sun and moon appear to the naked eye larger when they are near the horizon. With an account of several natural phenomena, relative to that subject. By Mr. Samuel Dunn.’

The curious phenomena relating to the difference between the apparent magnitudes of the sun and moon, when in or near the horizon, and in the zenith, has engaged several learned men to enquire into the cause of these different appearances in the magnitude of the same object ; and after several researches, have declared the whole to be nothing more than a mere optical illusion ; it having been agreed that the horizontal vapors are capable only of producing a refraction in a vertical direction, whereas it evidently appears, that the horizontal diameter of the object is longer than the vertical. But Mr. Dunn, from several experiments, has found this opinion to be false, and that the atmosphere has the power of reflecting horizontally as well as vertically ; and very justly concludes, that not only the sun and moon, but all other objects seen at great distances, under a horizontal direction, appear larger to the naked eye, than objects of equal magnitude and distance appear, when seen under a vertical direction.

Article 73 relates to an Aurora Borealis seen at Philadelphia, in America.

‘ LXXIV. Observations on noxious animals in England ; by the reverend Richard Foster, M. A.’

It has been long an opinion, that the bite of the slow-worm is poisonous, and attended with the same consequences as that of the viper, and hence the animal has been approached with terror and abhorrence. But it appears from two instances given in this paper, that the bite of the slow-worm is entirely inno-

cent, and consequently the notion of its being a poisonous reptile is founded only in a vulgar error.

Article 74 contains an account of an extraordinary agitation of the sea at Barbadoes: 75 Observations on a remarkable Aurora Borealis in Sweden: 76 An account of the double refraction in crystals: 78, A catalogue of the fifty plants from Chelsea garden: and, 79, An account of a foreign botanical work, intended to exhibit the Fungi of Bavaria.

‘LXXX. An account of a remarkable agitation of the sea July 28, 1761, and of two thunder-storms in Cornwall; by the reverend William Borlase, M. A. F. R. S.’

The agitation of the sea, mentioned in this paper, was very remarkable, the water having risen near six feet perpendicular. The same day there was a violent storm of thunder and lightning, which did considerable damage to Ludgvan church. But this storm was nothing in comparison of that which happened on the eleventh of January, 1762, at Breâg in the same county, of which the reverend Mr. Henry Ustick, vicar of that parish, has given the following account.

‘On Monday the 11th of January, about a quarter past four, P. M. the barometer as low as 28, the wind blowing hard at south-west, on a sudden it grew very dark, and a shower of hail not remarkably large, followed, accompanied with the fiercest flash of lightning, and the most violent explosion of thunder, I ever saw or heard. The lightning and thunder were almost instantaneous; so that if the motion and sound be about 1000 feet in a second, the distance of the cloud from us could be but very little. My servant, who happened, at that time, to be in the fields, was struck on his knees, but felt nothing like an electric shock, ran in immediately in a great fright; said he saw the lightning fall on the tower, and something like a black smoke arise from it; and believed that one of the pinnacles was thrown down. I went to the church-tower, about 200 paces from the vicarage house, to examine what damage had been done, where I found the havock to be past description or conception. The western part of the tower was rent from almost the top to the bottom, the crack not in a straight line, but irregular, and from one to five inches wide; the south-east pinnacle split into a thousand pieces, and scattered all over the spacious church-yard, and church-tower; two of the battlements on the western, and four on the eastern and southern sides of the tower struck off; and every one of the windows of the church (except one in the jet-out north-isle) shattered to pieces, presented a most dismal prospect. On entering the church I felt a sultry heat; but no sulphureous smell, though a person present said he had very plainly perceived one just before.

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'Tis difficult to say in what direction the force proceeded; I apprehend it might have penetrated the tower through the middle of the arch over the belfry door, which, though locked and strongly bolted, was burst open; the center of the arch is divided, and the top stone of that remarkably fine one over the window cracked athwart: the lightning must therefore have passed directly up the tower, through the midst of the wall, the outside of which has the exact appearance of being battered with cannon-ball, and is quite bulged out between the first and second ring. Had not this been the case, how could such a large quantity of entire stones, and fragments of others of prodigious size, be forced out of their places, as well on the inside as the outside of the wall?

The stones of the pinnacles and battlements were scattered in all directions; one, of at least a hundred and fifty pounds weight, fell on the top of a house, about sixty yards to the south, another was cast full four hundred yards to the north, one very large one to the south-east of the church; a long stone, which served for a bench, adjoining to the south stile, was cracked cross-ways, and one end turned quite upside down. When the lightning entered the church, its direction seemed to be partly north-east and partly south-east, diverging from the belfry; for on each side, the top of the wall in my chancel is broken so exactly alike, as if it had been done on purpose; but its force was so spent, or the resistance it met with so great, that it could not penetrate, though it shattered the glass to bits. With regard to the eastern-end windows of the north and south isles, the case was different; there the glass not only suffered, but the masonry was greatly damaged, and the walls cracked on each side, in many places, the cracks from one to four inches wide; below the south window, the lightning not only forced its way out in the south-east direction, but entered perpendicularly, and passed through the wall, about two feet below. 'Tis remarkable, that about the middle of the south isle, over one of the arches, a round hole, of about two inches diameter, was pierced through the carved oak, directly under the plaister, and a piece of the main soil, of more than a foot in length, struck off, and part of it burnt to a charcoal. The eastern part of the tower is likewise somewhat damaged. Two of the standing pinnacles are much damaged, and part of the cross of the north-western one is struck off; the corners of the tower are very firm, so are the buttresses, excepting the southermost one of the west end, some stones of which are moved out of their places. Thus, sir, you find, that the beauty of our admired tower is quite destroyed, never more, I fear, to be retrieved, as
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the top of it, as far down as the leads, must be entirely taken off, and the western side is condemned from top to bottom.

‘ It was very providential, that no fatal accident happened to any person, in so populous a place, during the whole melancholy affair; several, indeed, perceived a kind of electrical shock; and one woman was struck quite backward, as she stood just within her door.’

‘ LXXXI. Extract of a letter from John Huxham, M. D. F. R. S. relating to two remarkable cases in surgery.’

The two cases deserve attention: the first relates to one John S—r, of the parish of St. Clear, in Cornwall, whose throat was cut in a shocking manner by his wife. The surgeon, one Mr. Adams, who performed the cure, tells us, that the wound was near seven inches long, and three parts round the neck; the trachea cut almost through, but the knife had fortunately escaped the jugular arteries. The parts were reunited by a suture, and the cure completed by superficial dressing and bandage, in a month’s time. The other is of a man struck by lightning in a very extraordinary manner. ‘ I found, says Mr. Adams, it had pierced through his coat, waistcoat, and shirt, a little above the deltoid muscle of the right arm. It had burnt to tinder almost all the sleeve of the shirt, waistcoat, and inside of the coat sleeve, but the outside appeared untouched, except where the lightning pierced. The flesh of his arm, from the shoulder to the elbow, was burnt, especially where the lightning pierced, a full inch deep, and onwards to the wrist and fingers less and less deep, till it did but just destroy the scarf skin; it pierced again near the umbilical region in a different direction, but not so deep: his thighs were burnt in various directions, but not so deep: from the right knee downwards on the outside, it first burnt the skin, then the scarf skin, and continued on deeper, especially about the ankle and instep of the foot. The left leg much in the same manner on the inside, but not so deep burnt. His waistcoat, breeches, and stockings burnt on the inside, as his coat sleeve, and the outside appeared untouched: his buckles melted in his shoes in various directions. In this deplorable condition, his arms and other parts appearing greatly inflamed, I bled, and gave him a purging draught, to empty his bowels and next day put him upon the use of the bark: the applications were a warm spirituous bath, and the common digesters. By these means there was a separation begun; in two days the edges of the burnt parts beginning to separate, when I thought to assist nature by deep scarification; but to my very great surprize, I could no more thrust my knife through the burnt parts, than through hide leather, or a thong; by
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which means the separation was rather slow, and the stench intolerable.' The cure was completed in about six weeks.

[*To be concluded in our next.*]

ART. VI. *The King of Prussia's Campaigns. With Remarks on the Causes of the several Events. Translated from the Original French. Part the First. 12mo. Pr. 2s. 6d. Becket and De Hondt.*

THIS performance appears to be gleanings from the observations of a very intelligent officer in the Prussian service. The whole of it is destitute of one great help to the knowledge of its subject, which is that of plans and maps, thro' which defect it is almost impossible for a reader, not present on the spot, to form just ideas of the operations, which the author describes. There is, perhaps, a little bookseller-craft in the title page, in not mentioning that the campaigns treated of in the work are those between January 29, 1742, and March 20, 1746; subjects which the editor, perhaps, thought too stale for the public attention; but many of the facts are new, though we cannot help thinking that he has been greatly distressed to swell out his work to its selling-price size, from the real materials afforded him by the principal author; as we meet in it with several anecdotes, topographical descriptions, characters, and other remarks that seem to be foreign to an officer bound up by that strict discipline, and employed in that perpetual action, which always distinguished the campaigns of the king of Prussia. The reader shall judge for himself, whether an officer in such a situation could have been author of the following extract from his second letter, which must have required both a body and mind well at ease, to have penned.

' You found me in my last at the gates of Olmutz. Every one, that is not influenced by prejudice, thinks this place pretty tolerable. The houses, built after the Italian fashion, with very high frontispieces, which conceal the real roofs, have the appearance of platforms, and afford the eye a very agreeable prospect. The two great squares are beautiful, and ornamented with fountains, and statues of saints; and in the streets, though a little narrow, there are abundance of handsome houses.

' The bishop's seat may pass for a castle: there are in it a number of beautiful apartments, very well furnished, and you breathe there the air of a court: though the count de Lichtenstein, who is the present bishop, with a revenue of near three hundred thousand florins, chuses rather to appear a good ecclesiastic, than a great lord. One cannot say too much good of this

this worthy and illustrious prelate. He acts the part of a faithful shepherd towards his flock; yet his exhortations have not so great force as his example: his charity prevents the wants of his neighbours; and he never refuses his personal assistance to the sick, even in those dangerous distempers, whereby his own health is exposed to hazard. He never thinks of meddling in those affairs, which come not within the sphere of his office, and though he is not ignorant, with regard to the affairs of this world, he makes no use of his knowledge therein, but to amuse himself, or furnish matter of conversation. He is a little gouty man, about fifty-two years of age, with a countenance open and full of candour. He received the king with great declarations of sincere affection, and lodged him, with a good part of his retinue, in his own house, as well as he possibly could. The chapter, whereof he is the head, consists of men of the highest birth. There are among the canons, princes, counts, and barons, all men of good estates, and that live like noblemen.

‘ Besides these, a great part of the Moravian nobility had come to reside in this city, and the carnival there is well supplied with comedies, balls, masquerades, and assemblies. Strangers may partake of these balls, by giving a ducat each for admission. The genius of the ladies of this country is not altogether the same as that of our ladies of quality: their way of living has a little of the libertine in it; they become too soon familiar in their conversation, and have something too rustic in their manner of expression. It is pretended that their private interviews are very consistent with the opinion, which one is apt to form of them, from their forwardness and coquetish airs. But this I can by no means affirm: on the contrary, it seems to me, that many of them are very reserved, when one attempts to make advances to them. Those, perhaps, on whom I made my observations, may be exceptions from the general rule: The gentlemen, who are of a contrary opinion, have possibly met with such as were not the most honourable and accomplished of the sex. The case must remain undetermined, and we must come at last to this indisputable maxim, that there is a mixture of good and bad to be met with every where.

‘ Most of the inhabitants of Olmutz are nuns and monks: the college of the Jesuits is tolerably handsome, and contains above two hundred friars and scholars, besides a great number of servants. They value themselves on having a very fine library; and, indeed, the hall, in which it is kept, may be called grand, with respect to its architecture and decorations: but the library itself consists only of commentaries on the fathers, treatises of scholastic theology, books of physic, and a great many histories of the church. There are in it but a small number of
profane

profane authors, except geographers and astronomers, and nothing else that can excite the attention of the curious. The convent of the order of the Premonstrants at Hradisch, near the city, is more beautiful, with regard to the building; but the library is still less than the society's.

The third letter contains an account of the reduction of Igla, by the Saxons, but under the auspices and protection of the Prussians; for the reader may remember, that those two powers and that of France had, at this time, but one common interest. This letter is written in a sensible and soldier-like manner. In the fourth we have the following passage, on which we shall make no comment, as we are convinced that we are less acquainted with the inhabitants of some of the interior parts of Germany and Hungary, than with the savages of America.

‘The Hainacks, or Vallachians, are peasants, who inhabit the mountainous border, between Hungary and Moravia; they are very resolute, and live by plunder, even in time of the profoundest peace. They come down, at times, to ravage the flat country; where they take a particular pleasure in ransoming the country clergymen, and, after having extorted from them sums in proportion to their abilities, they make them say mass gratis, and then recommend to these poor priests good oeconomy, that they may be in a condition to pay the same contribution next year. In their rejoicings and dances, which are very much of the grotesque kind, they sing a ballad, the burthen of which imports, that if they knew their children would not be as great robbers as their fathers, they would wring their necks about as soon as they were born.’

This letter concludes with a story of a soldier getting the better of a clergyman, who wanted to frighten him in the shape of a devil, which is so stale, and has been served up in so many different manners, that it gives us some small doubts as to the authenticity of some parts of this performance. The three following letters, which includes a narrative of a very fine retreat the Prussians made at Chroudim, are well wrote, and not without military pertinence and precision. The same may be said of letters 9, 10, and 11, which concludes with the battle of Chourositz, which was gained by the Prussians, and which is, indeed, described in a masterly manner. It would be injustice to deny that the whole of the remainder of the first part seems to be genuine. As to the second part, the first letter is dated from the camp under Schweidnitz, May 29, 1745, and is, indeed, historically instructive, as to the first battle of Landshut. The same may be said of the second letter, the subject of which is the battle of Hohen-Fridberg; which likewise was gained by the Prussians, and is accompanied with some military remarks. The
subject

subject of the third is the battle of Soor, in which the king of Prussia lost his baggage, but gained the victory. Here the reader will meet with some facts that place his Prussian majesty's generalship in a true, but uncommon, light. The whole concludes with a letter on the expedition of the Prussians into Saxony, in the year 1745; but, by the editor's own account, the author was not present at the actions related here, though his narrative appears to be supported with authenticity.

Notwithstanding what we have said in favour of this small piece, we must still be of opinion, that some part of it is the composition of the French editor; (for we cannot imagine that an English bookseller would venture on such an expedient) especially considering the blind manner in which it is ushered into the world.

ART. VII. *The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XXXIX. 8vo. Pr. 5s. Millar.*

SINCE the first publication of this work, the alterations, in favour of Great Britain, upon the continent of America have been so important, that our authors seem to think the British interest there is now connected with that of the Spanish as well as the French. This consideration renders the plan of the work more extensive than they originally apprehended it would have been. Before the peace of Fontainebleau, (or Paris) in 1763, a mighty gulph lay between the dominions of Spain and Great Britain on the American continent, and now they are almost contiguous, which makes a knowledge of the Spanish America, (heretofore an object of curiosity) now a matter of consequence to a British reader. The history of French America, for obvious reasons, becomes still more important to our countrymen, as almost the whole of it is now their own, under the auspices and protection of their government. We could formerly read in Charlevoix, Hennepin, Lahontan, and a hundred other French authors, (for almost every Frenchman who travelled in Canada, provided he could write, upon his return to Europe, became its historian, geographer, and even its legislator), the merry, mad, pranks of the Tsonnonthouans, the Outagamis, the Iroquois, and a thousand other savages of inexpressible names, without taking any farther concern than being diverted with their humours, or disgusted with their cruelties. None but a professed geographer then consulted the map, for the various communications between the Lakes of Canada;

the

the situation of the Onnontague and other numerous cantons; fort Cataracouy, and the more distant settlement at Michillimakinac, and many other parts : but all those particulars are now drawn home to ourselves, and the history of Canada and New France, is at present the history of a great part of the British dominions.

The volume of Modern History before us is equal in its composition ; but, for the above reasons, perhaps, superior in its utility, to any of the preceding. Add to this, it has the merit of novelty to recommend it, because great part of its contents, particularly a continued history of Canada to the present time, is new to an English reader ; and the authors appear to have wrote it with an eye to the improvements it may admit of under the British government. At least, such is the idea we conceive of their design, from the part of it published in this volume. A history, written upon such a plan, we cannot help thinking, must be of national benefit, at this time especially, as every one knows (though few inquire into the reasons) the immense disadvantages we lay under during our two last American wars by suffering the French to get the ascendancy over us, amongst those numerous American tribes that people the continent of North and Middle America, and whose internal history becomes a most important part of that of Canada.

The authors begin this volume with a continuation of the history of Peru, including that of the Incas, the religion, government, customs, and manners of the ancient Peruvians, all which, they observe, are involved in as much obscurity and uncertainty as the ancient histories of Greece and Rome. This part of the work is taken from Garcilasso de la Vega, who was himself descended from the Incas by the mother's side, and whose account of the Peruvian barbarity, before the establishment of monarchy amongst them, is a high compliment to the civil as well as military virtues of his maternal ancestors. The deriving the descent of Manco Capac and Caya Mama, the first Inca and Incaness, from the sun and moon, is more simple, and less replete with impious absurdities than the accounts which the Chinese, the Romans, the Greeks, and many other polite nations, give us of their several origins. It shews us at the same time, how nations the most distant in their situation, the most discordant in their characters, and most differing in their policy, nations unknown to one another, concurred to establish the authority of their civil institutions, by inculcating the belief of a supreme being. Manco Capac was the founder of Cusco, the capital of Peru, and the great legislator of that mighty monarchy. There is the less appearance of his history being fabulous, because only his twelfth descendant was upon the throne when
Peru

Peru was invaded by the Spaniards. So that, at a mean calculation, Manco Capac might have been alive within 250 years of that period. By what we can collect from the work before us, which proceeds upon the most indubitable authorities, (though all his institutions are not irreprehensible) he was the greatest founder, the most virtuous legislator, and the most amiable philosopher that any people ever had, without excepting even the celebrated Confucius of the Chinese.

‘ This prince, say our authors, likewise planted the valley of Sacsalumona, and twenty leagues round, establishing such wholesome regulations that the human species multiplied and increased with the astonishing rapidity of plants, cherished and raised by the parental hands of the skilful husbandman. To every new colony were communicated new instructions, fitted to their peculiar circumstances. The arts of plowing and sowing, of planting and pruning, of forming aqueducts and conservatories of water, of building, cloathing, and every other particular necessary to the commodious sustenance of life, were taught to all; but the laws of civil œconomy, for the support of friendship, brotherhood, and the dictates of nature and reason, were diversified. It was laid down as a general maxim, that all unruly passions should be subdued, all animosity one with another be forgot, and that they should distribute impartially the same justice to others which they required for themselves. Above all, the sage inca was careful to inculcate precepts of chastity and delicacy with respect to the sex, in which the Indians were hitherto peculiarly gross and brutal. He ordained that adultery should be capital, as well as murder, rapine, and robbery. For this purpose, it was necessary that marriage should be instituted, and every man enjoined to take only one wife. This was laying equal restraints upon both sexes, which the inca thought would be a means to induce the women to bear the restriction without repining. To prevent confusion in the lineage, it was besides recommended, that the people should confine themselves in their marriages to certain tribes, which, in our opinion, was the most impolitic ordonnance of this legislator, as it laid the foundation for separate interests, and divided the whole body of the people into casts and clans, each of whom afterwards struggled for independency. At twenty the men were supposed by the law to be marriageable, and capable not only of propagating the species, but of managing their families with prudence, and supporting the necessary labour; the women were allowed to marry earlier, for reasons deduced from the nature of their constitutions, and the station allotted them in civil society. Over each of these tribes or colonies he appointed a chief, or curaca, who governed the people as the inca’s lieutenants, being responsible to him for

their conduct. These persons were chosen for their merit solely, without regard to any other distinction; for when any of the people were observed to be more religiously scrupulous in their devotion to the gods, more regardful of justice, more obliging to their equals, more obedient to their superiors, and affable to all, they were promoted to governments, to instruct the more ignorant Indians. Until the fruits of their industry could be reaped, the people were supplied with provision out of large magazines, formed by the prudence of Manco Capac, who omitted nothing that became a great legislator.

Many other particulars, especially concerning the royal family, then follow, and there is the less reason for believing them to have been the inventions of later ages, because they agree exactly with the state in which the Spaniards found the Peruvians, and are void of those embellishments and improvements which fiction has introduced in all other countries. When the males of the royal family were obliged to shave their hair, by way of distinction, the painful operation was performed by so simple an instrument as a sharp flint, and the royal ears were bored by the point of a thorn. What is remarkable as to Manco Capac, is, that he left a race of princes as illustrious as himself. His successor was his son, Sinchi Roca, by his sister and queen Caya Mama, who likewise took his sister to wife; a custom that was denied to all the inferior ranks of people. This prince's legislation consisted chiefly in regulating the Peruvian police, and settling the different degrees, ranks, judicatures, districts, and punishments of his people. The next inca was Lloque Yupanqui. The same may be said of those first incas, as was observed of the first kings of Rome; the difference of whose characters chiefly contributed to the greatness of their city and government; for this Lloque was as warlike as his father and grandfather had been pacific. Notwithstanding this, he conquered but to humanize, and his arms only reduced those whom the wise institutions of his predecessors could not reach; so that he died with the reputation of the greatest captain and statesman who had yet filled the Peruvian throne. His son and successor was Mayta Capac, who, like other great conquerors, propagated the arts of peace by the horrors of war. To him was owing the humane institution of hospitals amongst the Peruvians. Capac Upanqui was the next inca, and was the author of many public roads, buildings, and bridges for the beauty and conveniency of his dominions, which he greatly enlarged; and he too died with the reputation of a prudent, politic, and brave monarch. Inca Roca, the next and sixth inca, to all the merits both civil and political of his predecessors, added the glory of instituting schools at Cusco, where the noble Peruvian youth were instructed in the arts and sciences,

sciences, in history, poetry, philosophy, astrology, music, and even divinity; their instructors, or, as they were called, *amanu-
tas*, having noble appointments from the inca. The next inca,
Yahuar'huacac, was in his own nature timid and unenterpriz-
ing. This sunk him in the eyes of his subjects; but his brother
gained him some conquests. This could not retrieve his
character; and, after an inglorious reign of trouble and disqui-
et, during which his dominions were bravely saved by his son,
whom he had banished for some youthful excesses, he was obliged
to resign the government to that prince, and, after a long
life, he died in an honourable and happy privacy. His son
Virachoca excelled all his predecessors in all their virtues, and
is said to have reigned gloriously for fifty years. If possible he
was exceeded by his son and successor Pachacatec, who built
the magnificent palace at Cusco, and is said to have reigned se-
venty years. Yupanqui was his son and successor, and every
way worthy to be so; and his reign was equally glorious with
those of his predecessors. His son Tupac Yupanqui did not de-
generate from the virtues of his family, and is said to have en-
tertained a faint idea of the true God; nor did his son and suc-
cessor Huayna Capac degenerate from him; as he is said to
have improved upon his father's notion of a Being existing su-
perior to the sun. The reader, in the former volume of this
work, will meet with a detail of the conquest of Peru by the
Spaniards. We have mentioned the names and characters of
the incas, because the history of Peru, before its subjection to
the Spaniards, is but little known, though abounding in
events as interesting and glorious as those of any other coun-
try; and recalls to our minds, in the actions of the incas,
the ideas of a Trajan and Antoninus making war in their
own persons only for the happiness of the barbarians against
whom they fought. This division of the *Modern History* con-
taining that of Peru, is the only sensible, and indeed intelli-
gible account to be met with, of that mighty empire; whose
riches, at the time the Spaniards invaded it (if gold can con-
stitute riches) to use the poet's phrase, beggared all descrip-
tion; for, in comparison of them, all the monarchies that ever
existed in the world appear to have been poor and needy. Next
follows, in this volume, a general view of all the Spanish and
Portuguese settlements on the continent of America, parti-
cularly of California, New Mexico, Florida, and Mexico
Proper, or New Spain. The merit of this view is its concise-
ness, and its giving the reader an adequate idea of countries
where few historical facts occur, and which were but little known
before in the English language.

There is something remarkable in the natural history of the province of Lima. 'Nothing, say our authors, more various or uncertain can be imagined than the climate and soil of this country, which, in some places, is exceeding hot, in others insupportably cold, and at Lima always equal and temperate, because it never rains in this city. The seasons vary within the compass of a few miles, and, in certain parts of the audience, all the vicissitudes of weather are experienced in twenty-four hours. However, what is most singular is, that no rains fall, or rivers flow on the sea-coast, though they are supplied by thick fogs, and dark clouds, that never, however, condense into showers. This phenomenon hath exercised the wits of many naturalists; some ascribe it to the constancy of the south winds, which propel the vapours exhaled from the sea insensibly to the same point. Others, unsatisfied with this explication, attribute it to the coldness of the south wind; but this is more liable to exception than the former, even admitting that it was established upon fact; the contrary of which is true. The most rational account of the phenomenon is, that in summer when the atmosphere is most rarified, the influence of the sun's rays proportionally elevates the vapours, and gives them a greater degree of rarefaction. The vapours then touching the lower part of the atmosphere, when the winds blow with the greatest force, are carried away before they can rise to the height required for melting into drops, and consequently no rain can be formed. All vapours issuing from the earth, are washed along the lower region of the atmosphere, without any impediment; and the winds blowing always from the south, and the vapours being rarified in proportion to the heat of the sun, its great activity hinders them from combining. Hence, during the whole summer, the air is clear, and quite free of all exhalations. With respect to the winter, it may be so called, the rays of the sun being less perpendicular to the surface of the earth, the atmosphere becomes considerably more condensed; but the south winds still more so, as being loaded with the cold particles from the frozen zone, which particles it communicates to the vapours as they issue from the earth, and consequently renders them more condensed than in the summer; hence they are hindered from rising with the same celerity as before. Yet this mist or fog is incapable of being converted into rain, hail, or snow, because all the adventitious particles are congealed, and thus cannot unite with the effluvia from the earth, so as to overcome the resistance of the air that supports them; for the quantity of those which have ascended to a sufficient height for combining, is too inconsiderable to withstand the continual dissipation occasioned by the sun's rays. This is the hypothesis of the ingenious Antonio de

Ulloa, which we have given for the satisfaction of the curious reader, though we think it liable to objection, and by no means adequate to the difficulty.'

Next follows a short description and account of the present state of Terra Firma, called also the New or Golden Castile, and of Peru and Chili, Buenos Ayres, Paraguay, Brasil, &c. in which the commodities and curiosities of each province are specified.

'We may judge, say our authors, speaking of the audience of Quito, of its extent and populousness, from the computation given by Ulloa, of the number of its inhabitants, which, including all degrees, he reckons to amount to sixty thousand, nine tenths of whom are Indians, mulattoes, and their descendants. They are divided into four classes, the principal of which are the Spaniards in dignity, but by no means in wealth, as they refuse to apply themselves to any mechanic business, considering it as a disgrace to that quality on which they so highly value themselves, and resting perfectly satisfied with being more proud and more wretched than the Meztizos, whose pride is regulated by prudence. They readily apply themselves to the arts, and arrive at great perfection in the more polite; such as sculpture and painting. A Meztizo, called Miguel de Santiago, acquired so much reputation, that his paintings were applauded and bought at a great price in Rome, the scene of the fine arts; and what renders many of the admirable pieces of painting and sculpture executed in Quito still more exquisite is, that the artists are destitute of many of the tools and instruments requisite to bring their works to the highest perfection. Young persons of family are instructed in philosophy and divinity; some proceed to the study of the civil law, but follow that profession with reluctance. The belles lettres is entirely neglected and unknown; poetical and historical knowledge is of no repute; but from the vivacity and subtilty displayed in the old scholastic metaphysical jargon, we may venture to pronounce, that the Meztizos would become proficient in more useful and rational science, if it were once introduced, and the prejudice against innovation overcome.'

Amongst other curious particulars, we recommend to our readers the description of the Jesuit republic at Paraguay, the whole of which we should have given, because it is the most accurate we have ever met with, had it not been too long for a quotation, and too connected to be divided. The description of Brasil, belonging to the Portuguese, from whence the trade of England receives such vast benefits, ought, at this time, to be peculiarly interesting to a British reader; and the account of Surinam, the Dutch settlement, within which the rebellion of

the Negroes at Berbice falls, cannot fail to engage the curiosity of the public, as it displays very particularly the importance of that revolt.

The sixteenth section of this work contains a history of the first establishment and progress of the British settlements in North America. Within this section are comprehended the history of Virginia, Newfoundland, Nova Scotia, New England, New York, and New Jersey. The writers seem to have had a difficult task in rendering this section worthy the other parts of the work. They have, however, succeeded admirably well, notwithstanding the barrenness of historical events which those countries afford, without entering into commercial or political disquisitions, which would have been very inconsistent with their work. We have here an account of all the public transactions relating to, and public benefits arising from, those noble settlements. We can, however, easily observe, that the narrative is, in a great measure, suited to the materials from which they were obliged to write, a diversity of which arose from the circumstances rather than the genius of the several colonies. Those inhabitants of establishments that were formed under vast disadvantages and discouragements, by their persevering industry and intrepidity (which was the case with many of our English settlements) cannot be supposed to have time for historical labours, and their private history forms that of the colonies, but is improper for more general relations. It was otherwise with the province of New England, many of whose first planters and patrons were themselves scholars, and therefore seminaries of learning early took root amongst them. Thus we see their history in this work is more copious and full than that of our other colonies. The authors were under another disadvantage, which they have very judiciously avoided in executing this part of their undertaking. The most brilliant events in the history of English America are those of the last war, in which all our colonies co-operated, according to their different abilities. Had the history of each been particularly related, the repetitions of the same adventures and expeditions, in which they all equally shared, must have been endless as well as disgusting. We are therefore told, that the particular transactions of each province, during the late war, are reserved for the history of Canada, where, say the authors, as in one common center, the merits and spirit, during that war, of all our North American colonies will appear in their full and true light, and thereby prevent numerous repetitions.

The history of Canada, now an English province, which follows, is highly interesting to British readers. The authors have availed themselves of all they could collect from the best French

French writers concerning this country; and seem all along to make the following distinction, viz. between their vanity and their veracity: the first being as little to be suspected with regard to our country, as the latter is with regard to their own. That Canada could be conquered by Britons was an idea that never could enter into a Frenchman's head; and therefore, we may well suppose, that the jesuits, the missionaries, and the officers both civil and military, were very sincere in all the relations they either published or laid before their court, concerning the means of improving that colony, the different branches of its trade, manufactures, and products, mineral, animal, and vegetable; its fisheries, its quarries, lakes, rivers, and seas. Neither can we question their sincerity, in their representations of the various causes that hurt the interests of the colony. The work before us makes it extremely probable that the jesuit missionaries and ecclesiastics were the true obstacles that prevented Canada from becoming a great and a flourishing colony. It was at first in a great measure peopled by French Calvinists. 'William de Caen, say our authors, speaking of the first settlers, a Calvinist, and one of the new patentees, visited Canada in person, and was well received by the new colonists. Here we cannot help observing, that had it not been for the impolitic introduction of the ecclesiastics into the new colony, they might have been in a flourishing condition. But, to bigotry and enthusiasm, they joined craft and avarice, and above all, an unbounded desire to enlarge the power and riches of their several orders. For this purpose, they formed parties amongst the natives, instructing them in all the refinements of European falshood, in the practice of rapine, revenge, and every diabolical crime that heated fancy and selfish views can suggest. Champlain was not a man of a cast either to discover or to remedy those disorders, and Pontgrave, in whom Caen very deservedly reposed his greatest confidence, was, by the bad state of his health, forced to return to France in 1623.'

'The religious disputes, continue they, that then prevailed in France, was probably the chief reason why, about the year 1626, Quebec began to assume the face of a city; but, as it was under a Huguenot direction, the jesuits prevailed with the duke de Ventadour to write a sharp letter to Caen, whom they represented as being the author of all the difficulties they met with. This divided state of the colony had almost ruined it. The natives massacred the French wherever they could securely do it, and religious disputes in the colony came to such a height, that, in 1627, when Champlain returned to Quebec, he found no advances had been made either in building houses or clearing the ground. The jesuits, some of whom were not only men of in-

terest but quality, made strong complaints on this at the French court, throwing all the blame upon Caen and his associates, who minded nothing but the fur-trade.

‘ Richelieu was then first and sole minister of France, and his character cannot be unknown to our readers. He hated the French Protestants, and resolved entirely to alter the constitution of Quebec.’

Notwithstanding all this, the English, who, soon after, conquered Quebec, and the Protestants, maintained the chief interest there, and the jesuits must have been rooted out of the colony, had they not persuaded the French court, about the year 1632, to banish all Protestants, out of Canada, so that it was entirely planted with good Catholics. ‘ Whatever endowments the French may be possessed of as a people, they certainly acted impolitically on this occasion; and their public was the dupe of the European jesuits, who thought to extend their power and influence at the expence of the company.’ The authors prove the justness of the above observation, by a continual deduction of facts, which evince that, though the jesuits were extremely indefatigable in converting the Indians to popery, they neglected to give them the smallest idea of Christianity, one of the main principles of which is a submission to the civil power: ‘ All they studied was, to instruct the poor natives in ceremony, superstition, and in mysteries which they could not comprehend. They continued rude as to all the arts of civil life, and ignorant in the principles of society, industry, and moral virtue; and though nominally Christians, they were as real savages as ever.’ In short, the work before us plainly proves, that the interest of the mother-country was starved between the perpetual voraciousness of the jesuits for power amongst the natives, and that of the Quebec company of Old France for wealth, by the trade of Canada. The jesuits, however, appear to have always had the ascendancy at court; and in the year 1659, they had interest enough to procure a bishop of their own stamp to be appointed for the see of Quebec.

‘ Our authors, as we have already mentioned, had the vanity of the French nation to combat in this history, as well as the practices of the jesuits; and we cannot help thinking they have done it with great spirit and judgment, not only by confuting from other evidences, but from their own works, all that they have advanced against the English; and the following quotation will plainly evince of what great importance, even in a national sense, this work is to the public of England.

‘ The ascendancy of the jesuit counsels at the court of France could not render it entirely insensible of their engrossing practices amongst the savages; and therefore repeated orders were

sent to Talon, that the missionaries should by all means instruct the children of the savages in the French language. The jesuits have not informed us, why that instruction, so evidently beneficial to the colony, was not followed; but we are given to understand, that they had the address to gain over to their interest Colbert as well as Tracy; and, in general, that the instruction was dropt, because of the difficulties attending it. In the mean while, Talon exerted amazing talents in promoting the prosperity and commerce of the colony. He had been told of silver mines that were to be found in Canada; but in this he was soon undeceived by experience: other mines, however, were discovered in great abundance, and especially those of iron; and Talon formed a scheme for manufacturing it, and shipping it to Europe from Gaspey, then in possession of the French. In August, 1666, he employed la Tessarie to discover mines; and he found a very fine one of iron, with a prospect of copper and other mines. Soon after Talon went to France, and prevailed with Colbert to send la Potardiere, a famous miner, to Canada, where he made a most favourable report of the mines, particularly those about the town of Champlain, and Cape Magdalen, between Quebec and Trois Rivières. In the year 1668, full liberty of commerce was published in Canada; and this, together with the discovery of the mines, and a tannery manufacture, which had been set up with great appearance of success, raised very high expectations in all who had the least concern with Canada. It may perhaps give some information to a British reader, at this time, to be informed, that, notwithstanding all the promising appearances of this colony from its mines and manufactures, they came to nothing; unaccountably, as father Charlevoix says, though the reason is very plain. It was against the interest of the jesuits, his brethren, that any thing but their own commerce should flourish in Canada. They knew that if the inhabitants should once be possessed of a spirit of commerce, their functions must cease of course.'

We cannot help owning our impatience to see the remaining part of this history, as well as that of Louisiana and Florida, executed in the same manner, and upon the same principles as those of the volume now before us. Experience of past times, which can only be gained by history, is the surest directory, next to great abilities and virtuous intentions, for government; and this work has an advantage which seldom occurs, that of uniting, in the account of this valuable acquisition, historical knowledge with national interests.

ART. VIII. *The Adventures of Patrick O'Donnel, in his Travels through England and Ireland. Written by himself.* 12mo. Pr. 2s. 6d. Williams.

THIS is one of the most serious histories we remember to have read, and our author has had several serious motives for writing it; he has been a tennis-ball of fortune, he has had an inclination to relate his adventures, and live over again. He was apprehensive his papers, after his death, might fall into rude hands, who would not do his memory as much justice as he himself can; but his chief motive seems to be, that relating his adventures will be a very pleasant amusement, particularly to himself. He proposes the rectitude of his own conduct as a chart to guide ours, and indeed, if we except his giving one or two challenges, fighting one or two duels, debauching one or two young ladies, together with betraying a wretch to the gallows who trusted him, we think our author has no great crimes to answer for. Perhaps, like the butler in Addison, he fancies himself guilty of no sin, because he never committed murder.

Near one half of this book is the history of Patrick's grandfather and father; the other half contains the history of Patrick himself. A triumvirate of graver personages we don't recollect among our acquaintance. Every incident gives rise to reflexion: wherever the father or the son move, metaphysics, ethics, and divinity sink before them. Could the tottering throne of virtue be supported by any single arm, 'Etiam hac defensa fuissent.' O let Patrick alone for that!

Patrick O'Donnel, of the family of the O'Donnells of Carrickfergus (we suppose this family something related to the Donnellys, but this by the bye) was the grandson of a carpenter, who passed his time in comforting the broken hearted, smocking his pipe, and chatting with the priest of the parish. Patrick's father, a man, as he tells us, 'possessed of a very sickle brain, was so very volatile that every object that struck the retina of his eye immediately passed from thence to the brain, and all remonstrances to him were written upon sand, and washed away by the feelings of the soul.' However, though so very volatile at first, in the latter part of his life he gave good advice, and would often exclaim at boys heads being stuffed with the rules of grammar, and often, as he thus spoke, would slap his hand with great vehemence on the table. Patrick listened, and, as he tells us himself, profited by the instruction, and we can here bear witness to the truth of the assertion. Such
being

being O'Donnel, the father's frame of mind, it was no wonder, that when a boy he should engage in amours; two women servants were turned away upon his account, while he was yet at school. But the remedy was worse than the disease. When he had none else to fall in love with, he fell in love with the schoolmaster's niece; she was therefore sent away to Newry, and thither he resolved to follow her: thus old O'Donnel, while he was young, travelled forward from Belfast to Hillsborough; from Hillsborough to Loughbrickland, and from Loughbrickland to Newry, where he met Miss O'Flaherty (for that was her name) and so they then travelled off together. Upon returning from this adventure, he led a very idle, dissolute life; but Miss O'Flaherty lived still worse than he, she run him in debt, and so he ran away from her. At length when old O'Donnel arrived at the age of forty, 'reason took place and returned joyful to her throne, he found that the happiness his passions had told him they would lead him to was ideal only, it was a bubble, that floating on the air's vast bosom broke with the breath that caused it;' so he made a resolution to save his soul. In this pious resolution he was strengthened some time after by the miserable death of the tender O'Flaherty, whom he met in Dublin accidentally, 'Her vitals were consumed by excessive dram drinking!' But the melancholy caused by her death was soon removed by the kind assiduities of Mr. O'Dogherty (for that was the gentleman's name) who invited him to Cork. There he had not been above three weeks before he found his excessive grief visibly abated by the company of Mr. O'Dogherty's sister, in whose conversation old O'Donnel tasted a peculiar pleasure; and soon cheerfulness and serenity beamed in his countenance. Miss O'Dogherty appeared to him a lady of unaffected piety, and artless innocence, so that Hymen was soon called in to tie the connubial knot. But alas, it was soon discovered, that the seeds of levity and wantonness were sown in her disposition, and it being a fertile soil, they produced a plentiful crop. Nothing could have counterbalanced this, but her declaring herself with child, and this child was no other, nor no less, than Patrick! Young O'Donnel was scarce born, when old O'Donnel was made a cuckold; this lady of the family of the O'Dogherty's squandered away her husband's substance, and admitted a whole seraglio of gallants to surround her. Among others, a young officer found way to her bed, who ran old O'Donnel through the body for having detected them. However, all this did not pass unpunished; for one of them, a merchant, was sued at law for crim. con. which obliged him to leave the city without paying one farthing of damages;

damages; and soon after Mrs. O'Donnel herself went off, having broke open the bureaux, and taken away every thing of value. When old O'Donnel found out how he had been used, 'he wondered and looked, and looked, and wondered. John, said he to the servant, confusion in his face, and surprise in his whole deportment, John, what is the meaning of all this? Upon my word, Sir, said John, (whom we suppose to have been a fellow of uncommon penetration) with a faltering voice, and with a look of amazement, I know nothing about it: His despair, however, was much abated at the appearance of his son Patrick, our biographer, to whom, 'stretching out his hands with a melancholy smile, my dear Patrick, said he, thy unfeeling mother has left thee, has left me, but I will be a mother to thee as I am thy father;' at these words young Patrick's eyes let fall a shower of pearly drops: however his father was as good as his word, and continued giving him very good advice till the moment of his death, which happened some years after.

Such is the history of old Mr. O'Donnel, which takes up almost half the book, and now we come to Patrick himself, who is left an orphan at seventeen. After selling all that was bequeathed him, which amounted to something above fifty pounds, he became clerk to an attorney; but falling into company with a sharper, he was soon reduced to his last thirteen. What moveable this may be, we are utterly at a loss to determine; we suppose it signifies some branch of Irish manufacture: but to proceed, upon disposing of this thirteen, he was revenged upon the sharper in a boxing-match, for they both met soon after, stript, and boxed it out fairly. O'Donnel gave his antagonist blows in his face, in his breast, in his stomach, that made him sick of the battle; but at last, collecting all his strength, he hit him such a blow in the 'bread-basket' as made him spin to t'other end of the room. Here again we are at a loss to know what our biographer means by the bread-basket: but we are apt to suppose that the sharper, while boxing, caught up the bread-basket, and used it as a weapon of offence; and this is the more probable, as they boxed in an alehouse. But again to proceed: Soon after this victory he became acquainted with an author, one Mr. Hughes, and with him travelled to London. 'He was highly delighted at reaching this great metropolis, this emporium of trade and envy of the world: its gilded turrets, its superb temples, its rattling coaches, and splendid signs, all arrested his attention as he marched to take lodgings at the Black Lion in Water Lane. It was in this city that he first saw the charming Charlotte, of whom we shall

shall hear more hereafter. 'Charlotte was then just sixteen' and nature had lavished all her gifts with such profusion, that each bold spectator of so much beauty confessed she was the peerless paragon of the lovely sex. Nature had vermillioned her cheeks with her own most delicate *rouge*, the lillies and roses contending in sweet emulation for excellence. A small beautiful foot peeping from under her cloaths, forced its idea to our fancy, and raised thirteen thousand agreeable images: Paint a more lovely object if you can? With this lady he fell desperately in love, and soon after fell deeply into poverty. Then he became a strolling player, and acted George Barnwell and Othello with great applause; then he fell desperately in love with miss B——, who acted Desdemona with as much applause as he. Miss B—— was the pattern of chastity, but the Hibernian's importunities were powerful. In short, Patrick was happy, and passed some 'undescribable' moments in her arms. He was then made manager of the company, and though Spoutwell, a good actor, opposed, he continued in the administration, till he had saved enough to purchase a commission; and, at the head of his men, once more met his friend Mr. Hughes, whom he had formerly known as an author, but who was now a man of fortune, and married to the angelic Louisa, the beautiful Charlotte's sister. After this interview he was, by his friend's assistance, made a captain, and then he rescued the beautiful Charlotte, who was on the point 'of being ravished by robbers in Hornsey wood;' he bound them, carried them before justice Fielding, who sent them to Newgate to be dispatched the ensuing sessions at Tyburn. The tender Charlotte now falls in love with him in good earnest; upon which he fought a duel with his rival, the captain of a man of war, and ran him through the body. Being obliged to abscond for this, he sells his commission, returns to Ireland, is robbed of his money, and, being in very low circumstances, meets sometime after with Spoutwell his former strolling companion, who lends him twenty guineas, and invites him to go upon the highway. Spoutwell it seems was the man who had lately robbed him, and O'Donnel was resolved to have his revenge. He therefore sallies out with Spoutwell and two more of his companions, pretending to assist them in robbing, but resolved upon the first opportunity to betray them. In short, they met with a lieutenant of O'Donnel's acquaintance, who, with his servant and our biographer, take Spoutwell and the other two robbers prisoners, conduct them to jail at Cork, and there they hang every man of them: whether he had the reward we are not told. From Cork he travels to Dublin, as usual, talking

ing of virtue by the way. But in Dublin whom should he meet but his mother, who, by marrying a Lisbon merchant, had by this time acquired immense riches. Philipson was her name, she was of the family of the O'Dogherty's. Their meeting was tender. 'Her eyes beamed with parental, and his eyes flashed with filial affection. Unable to bear the load of joy, which then oppressed her, my son, my son, said she, and fainted in his arms.' The rest of the history is dispatched in a single page. Charlotte arrives in Dublin, and is married to the expecting O'Donnel. She was still as beautiful as ever; she had once like to have been ravished herself, and now in her turn looked perfectly ravishing.

' Grace was in all her steps, heaven in her eye,
In every gesture dignity and love :'

Such is O'Donnel's 'life's history,' and we must candidly confess that there are good lines in it. Those we have last quoted are by no means the worst: they may amuse some, and perhaps the reader would be equally pleased if we held up to his view our biographer's reflexions, or displayed him as the moralist as well as the historian. Who, for instance, would not be delighted to hear him talk of 'the bliss in reversion consequentially attendant on a good life; or of vice, putting on the cloaths of virtue, thoughts adapted to the learned and grave, or fitter for all the lovers of good things, and designed to resound in Ballyhaife's awful groves and shady retirements.' May Ballyhaife, wherever it be, still enjoy the beauties of a work, professedly written for its shades, and let us be the first to felicitate its philosophic author upon the chance he stands of still enjoying, unmolested, his favourite obscurity.

ART. IX. *A Review of the genuine Doctrines of Christianity. Comprehending Remarks on several principal Calvinistical Doctrines; and some Observations on the Use of Reason in Religion, on Human Nature, and Free Agency. By Joseph Towers. 8vo. Pr. 1s. 6d. Sandby.*

THE Author of this tract, having first established a principle, which, in our opinion, must be admitted by every reasonable man, namely, that we may with safety and propriety follow reason in an examination of what are the genuine doctrines of the gospel, proceeds to shew that the opinions of the Calvinists, and other sectaries, differ widely from what Christ and his apostles appear chiefly to have inculcated upon those to whom they preached. In pages 18 and 19, the
author

author observes, that those who have imbibed the most absurd and inconsistent notions of Christianity, read and quote the Epistles of St. Paul, much oftener than they do the gospels; this he accounts for by their being in some places difficult and obscure, and consequently better calculated to countenance any favourite doctrine, than those parts of scripture less capable of perversion.

It is not to be wondered at, that modern sectaries should thus avail themselves of the obscurity of St. Paul's epistles; as St. Peter observes, there are some things in them hard to be understood, which those that were unlearned and unstable wrested, even in his time, to their own destruction.

Nothing can be more certain, than that Christ, in the representations which he gives of the future world, always describes the final state of men as determined by their own moral characters. Now if this state was to be determined by a meer arbitrary election of some favoured individuals to eternal life, without any respect to their own personal merits, whilst the remainder of the human race were suffered to perish, (which is the opinion of the Calvinists) or if it had been determined by the warmth and fervency with which they had relied upon the merits of Jesus Christ, according to the doctrine of the Methodists, it would be very extraordinary that these representations of Jesus Christ, as well as those of the apostles in the other parts of the New Testament, should concur in declaring that, in the world to come, men would be rewarded or punished according to their works.

It is indeed evident, from a general view of all our Saviour's discourses, parables, and public instructions, that their sole tendency is to inculcate the sincere practice of piety, humility, benevolence, and the most exalted virtue. Calvinism and Methodism both run counter to this, as the former supposes the salvation of mankind to depend upon the arbitrary election of God, and the latter lays it down as a maxim, that men are accepted in proportion to the degree of their faith, and that good works are entirely unnecessary to salvation. These two erroneous doctrines our author refutes, by making it appear, from several passages of scripture, that man has a natural ability to conform to the rules of religion, as well as to discern the existence and character of the deity, by the unassisted light of reason. To this effect, Peter expressed himself after having healed a lame man in the temple. *Repent ye therefore, and be converted, that your sin may be blotted out; and concluded with telling them, that God had raised up his son Jesus, and sent him to bless them, in turning away every one of them from his iniquities.* From these texts it is plain, that St. Peter considered men as free

free agents, who had a power to regulate their conduct as they thought proper.

The Methodists having endeavoured to support their doctrine of faith without works, by citing the epistles of St. Paul, who has declared that men shall be saved by faith alone, and not by the works of the law; the author of the work before us, after having premised, that these epistles were written to particular churches and persons on particular occasions, and had immediate reference to some contentions and disputes, which had arisen in the primitive churches, a circumstance which could not but make St. Paul's epistles more difficult to be understood, than many other parts of the sacred writings, then shews that, by a proper attention to the view of the apostle in writing the epistle, from whence the above words are taken, it may be easily made appear, that they do not favour the methodistical doctrine of faith without works.

In the apostle's time, there were many of the Jews who had embraced christianity, but who nevertheless were very much attached to the ceremonial law of Moses, and who laboured to prove, that it was necessary for the Gentiles, and all the professors of christianity, to conform to the Mosaic rites; these St. Paul opposes, and shews that christians might be saved by their faith in Christ, without the works of the law, i. e. without observing those ceremonial rites.

By these and many more citations, the author of this treatise fully proves, that the tenets of the Methodists and Calvinists are contrary to scripture. We should exceed the limits of an article, were we to produce them all, though they are equally apposite. We shall, therefore, conclude by recommending the perusal of this pamphlet to all sectaries, as it is, in our opinion, perfectly well calculated to convince them of their errors; errors so pernicious, that we cannot but assent to the observation of this writer, that the opposition of the deists has done less hurt to christianity, than the absurd and inconsistent representations given of the christian system by its mistaken friends.

ART. X. *A new and accurate System of Natural History; containing*
I. The History of Quadrupedes, including Amphibious Animals, Frogs, and Lizards, with their Properties and Uses in Medicine.
II. The History of Birds, with the Method of bringing up those of the singing Kind. *III. The History of Fishes and Serpents, including Sea-Turtles, Crustaceous and Shell-Fishes; with their medicinal Uses.* *IV. The History of Insects, with their Properties and Uses in Medicine.* *V. The History of Waters, Earths, Stones, Fossils,*

Fossils, and Minerals; with their Virtues, Properties, and Medicinal Uses: To which is added, the Method in which Linnæus has treated these Subjects. VI. The History of Vegetables, as well Foreign as Indigenous, including an Account of the Roots, Barks, Woods, Leaves, Flowers, Fruits, Seeds, Resins, Gums, and con- creted Juices; as also their Properties, Virtues, and Uses in Me- dicine; together with the Method of cultivating those planted in Gardens. By R. Brookes, M. D. Author of the General Prac- tice of Physic. In Six Volumes 12mo. Vol. I. Price 3s. 6d. Newbery.

THIS is a posthumous publication, and it is a little re- markable, that the only useful body of natural history which we had in our language before it, was published in the same manner; for our learned countryman Ray left his work to be made public after his death, as Doctor Brookes has done in the present instance. Nor is it to be wondered at that in an history of nature, where fresh matter is still growing under the pen, such works should be coeval with their writers, and only end with the lives of their authors.

Doctor Brookes the author is now no more, and praise at such a time cannot be accounted flattery in us who give it, nor can it serve him to whom it is given. The French upon the death of any useful member of the republic of letters never miss the occasion of setting his merits in the strongest light, and giving him those honours the world refused him while living. Instead of panegyric let us do justice. Doctor Brookes ever appeared to us as one of the most industrious, useful, and accurate compilers of his age. He was one of those characters in the re- public of letters who go on silently and laboriously, widening the land-marks of science, without being known to fame, or without seeming much to regard it. Cool, accurate, and timid, asserting nothing without the clearest proofs, disdaining the borrowed ornaments of imagination, and contented with the simple dress of truth. In short, the character which was given a late accurate writer seems entirely applicable to him. He was of the number of those obscure philosophers, who, fur- nished with a right understanding, judge soundly of all things, living among each other in peace, and an intercourse of rea- son, unacquainted with those literary quacks that would extort our applause. These were the talents which rendered Doctor Brookes not a celebrated but a serviceable writer, and have occasioned, that while the Practice of Physic and some other works of his are reckoned standard books in their way, his name has been held up with no degree of celebrity.

In the performance before us, however, as the Doctor wrote the work for posterity, so he seems to have had an eye to their applause, the only reward they could confer. Here he strains hard to be considered not as a compiler but as an author; and yet we must refuse him the honour of the latter appellation, allowing him at the same time to be one of the most judicious compilers in our own or any other language. There are, we grant, in the volume we now review, some things his own, but certainly not enough to admit his arrogating the title of author; we readily grant him the merit of his arrangement, of his accuracy, and unwearied assiduity, yet at best he has trodden in paths that have been beaten by others before him, and only gleaned a small harvest which has been overlooked by former naturalists. But if he has not added much new of his own, he has omitted nothing that has been discovered by others; he has arranged their observations in proper order, so that upon the whole his work appears a most accurate and useful compilation, and the most complete body of natural history that has yet appeared. The science is ever admitting improvement, and the last work of this kind is usually the best.

The first volume, which is all that has been hitherto published, contains the history of quadrupedes, including amphibious animals, frogs and lizards, with an account of their properties and uses in medicine. These materials, of which there is the largest collection hitherto made public, he has disposed in the most judicious method; not quite wedded to system, nor yet wholly abandoning it. His manner of classing the animals seems to be taken from their most obvious similitudes; so that all those which at first view appear most to resemble each other, he has referred to the same genus. By this means, in our opinion, he has judiciously steered between the extremes of Linnæus and Daubenton. Linnæus, a friend to systems, seems to examine every subject for minute resemblances, and classes his animals by very trifling characteristics. He draws, for instance, the distinction of one class from the similitude of claws, that of another from the teeth, a third from the number of paps, and so on; thus with him two animals that have no resemblance to each other, except in the teeth or paps, are of the same class, as a mole and an elephant. This is in fact not following the resemblances of nature, but forcing a similitude. Linnæus, sensible of the weakness of such a method, has been already obliged to reform his system two or three times, in subsequent editions of his work; and it is probable, as all such systems are arbitrary, he may continue to go on altering, till in the end he finds that he has been mis-

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taking change for improvement. The present work avoids a similitude of error, yet at the same time fleers clear of the verbosity of the French naturalists, Daubenton and his ingenious coadjutor. The French have ever had a way of teaching the sciences peculiar to themselves, sprightly, talkative, and entertaining; their manner rather teaches us to love the sciences than to understand them; for it often happens, that the most dry and difficult parts of a science are the most useful. Such as read a French naturalist for mere amusement will seldom be disappointed; but those who consult him occasionally for more solid information, will too often find, as among mankind, that the most sprightly companion is not the most useful friend.

Yet we would not be understood by all this to insinuate that the present compilation (for such we must continue to call it) affords no amusement, or that all the writer's efforts are only to make his work accurate and copious rather than entertaining. There are several parts of the performance that will be found highly pleasing, even to the most indolent reader. Giving an account of the general classes and divisions of quadrupeds, he goes on thus: 'In the first ages of the world it is probable, that all living creatures were nearer an equality than at present. Man, while yet savage himself, was but ill qualified to civilize the forest. While yet naked, unarmed, and without shelter, every wild beast was a formidable rival, and the destruction of such was the first employment of heroes. But when he began to multiply, and arts to accumulate, he soon cleared the plains of its brute inhabitants; he soon established an empire over all the orders of animated nature; a part was taken under his protection and care, while the rest found a precarious refuge in the burning desert or the howling wilderness.

'The most obvious and simple division therefore of quadrupeds, is into the domestic and savage; by domestic I mean, such as man has taken into friendship, or reduced to obedience; by the savage, those who still preserve their natural independence and ferocity; who either oppose force by force, or find safety in swiftness or cunning.

'The savage animal preserves at once his liberty and instinct, but man seems to have changed the very nature of domestic animals by cultivation and care. A domestic animal is a slave, which has few other desires, but those which man is willing to grant it. Humble, patient, resigned, and attentive, it fills up the duties assigned, ready for labour, and content with subsistence.

'We, in some measure, see nature under a continual constraint, in those creatures we have taught to live about us;

but it is otherwise when we come to examine the savage tenants of the forest, or the wilderness; there every species preserves its characteristic form, and is strongly impressed with the instincts and appetites of nature. The more remote from the tyranny of mankind, the greater seems their sagacity; the beavers, in those distant solitudes, where men have rarely past, exert all the arts of architects and citizens; they build neater habitations than even the rational inhabitants of those countries can shew, and obey a more regular discipline than ever man could boast; but as soon as man intrudes upon their society, their spirit of industry and wisdom ceases; they no longer exert their social arts, but become patient and dull, as if to fit them for a state of servitude.

‘ But not only their industry, but their courage also, is impressed by the vicinity of man: The lion of the deserts of Nubia, that has been only taught to measure his strength with weaker animals, and accustomed to conquer, is possessed of amazing courage; instead of avoiding man, as other animals are found to do, he attacks whole caravans crossing the desert, and, when overpowered, retires still facing the enemy. But the lion of Morocco, which is a more populous country, seems to acknowledge a superiority, and is even scared away by the cries of women and children.

‘ It is in the forest therefore, and remote from man, that we must expect to find those varieties, instincts, and amazing instances of courage and cunning, which quadrupedes exert in a very high degree. The various methods of procuring subsistence, may well attract our admiration; and their peculiar conformation for the life in which they find greatest pleasure, is not less surprizing. The rapacious animal is in every respect formed for war; yet the various kinds make their incursions in very different ways. The lion and tyger pursue their prey by the view alone, and for this purpose they have a most piercing sight. Others hunt by scent, while some lie in wait and seize whatever comes near them, or they are able to overpower.

‘ But to have a more distinct idea of the life of a beast of prey; let us turn to one among the number; the wolf, for instance, and view him in his native deserts; with the most insatiable appetite for animal food, nature seems to have granted him the most various means of satisfying it. Possessed of strength, agility, and cunning, he seems fitted for finding, overcoming, and devouring his prey; yet, for all this, the wolf often dies of hunger, for he is the declared enemy of man. Being thus proscribed, he is obliged to frequent the most solitary part of the forest, where his prey too often escapes him, either by swiftness, or cunning, so that he is most frequently

indebted to hazard alone for subsistence. He remains lurking whole days in those places where the lesser animals most frequently pass, till at last becoming desperate through want, and courageous through necessity, he ventures forth to attack such animals as have taken refuge under the protection of man. He therefore falls in among the fold, destroys all he meets, kills merely from a pleasure in slaughter, and, if this succeed, he returns again, till being wounded, or frightened by dogs or men, he ventures out only by night, ranges the fields, and destroys whatever he has strength to conquer. He has been often seen when those sallies have proved unsuccessful, to return back to the woods and pursue the wild animals; not so much with the hope of overtaking them himself, as in expectation of their falling a prey to some other of his own species, with whom he may come in to divide the spoil. In short, when driven to the last extremity, he attacks even man himself, and grown quite furious, encounters inevitable destruction.'

Such is the manner he differs when the subject affords him an opportunity; but in describing each animal, he does it with all possible simplicity and conciseness.

What has been here extracted will serve as a specimen of this performance, which is rather serviceable than brilliant, will probably be more read than applauded, and we make no doubt will continue to be the standard book of this science in our language, till further discoveries shall render a new work necessary. We have looked over the succeeding volumes, of which we may give some future account: there we plainly perceive the great industry of the compiler; and wish as much could be said for those whom he appointed to overlook the press, as we find many literal errors, which he himself would undoubtedly have never suffered to escape. Yet to do his executors justice, (if they be the proprietors of the copy) what they have been wanting in accuracy one way they have made up by their honesty another. Had this work fallen into the hands of some sons of industry, they would have swelled it to four times the size and price. The first volume, for instance, contains between four and five hundred pages very closely printed, and the second, which in our opinion is every way superior to the former, contains full five hundred. Tho' remarks like these may appear trifling to many, they may have their use at a time when readers are often invited to purchase a book, and find themselves duped with what scarce would fill a pamphlet.

Monthly CATALOGUE.

Art. 11. *Poems on several Occasions.* By John Glasſe, late of Trinity-College, Cambridge. 4to. Pr. 1s. Lewis.

WE are utterly at a loſs to conceive what could induce Mr. John Glasſe to publiſh theſe poems, which ſeem to be written, *invitâ Minerzâ*, without the leaſt ſpark of merit or genius throughout the whole collection. They conſiſt of odes, fables, cantatas, epigrams, tranſlations, imitations, &c. all equally dull and contemptible, as the reader will ſee by the few following quotations.

In his firſt ode, written among the ruins of Barkhamſtead caſtle, we have this fine ſtanza.

‘ Here, what an awful ſilence reigns !
Not a ſound
Is heard around,
Save the flocks upon the plains ;
‘ That as they crop their flow’ry food,
Bleating ſpeak their gratitude.’

This is the firſt time, we imagine, that the *bleating* of a ſheep was determined to be an expreſſion of *gratitude* ; nor do we ever remember, that *lyre* was a word of two ſyllables, except in theſe lines of our ingenious bard.

‘ Woult thou attempt to draw each ſcene divine,
Sweet Horace’ ſprightly *lyre* ſhou’d be thine.’

If we were not told by the poet that the following was meant for an epigram, we ſhould never have diſcovered it.

‘ Thyriſis, who feeds the virgin’s fleecy train,
And well as Pan can tune the rural ſtrain,
‘ Tired with heat, and overcome with wine,
Now ſleeping lies beneath a lofty pine ;
While heedleſs Cupid, on the deſart rock,
Handles his crook, and tends his bleating flock.
Haſte, haſte, ye nymphs, and wake the ſhepherd’s boy,
Leſt the fierce wolves ſhould tender love deſtroy.’

For a compliment to a fair lady in the ſing-ſong way, recommend us to Mr. Glasſe, where he cries out,

‘ Ye nimble-wing’d hours that rapidly run,
And roll thro’ the heavens the car of the ſun,
Stop, ſtop for a while your career thro’ the ſkies,
For Sol would recruit his bright beams from her eyes.

A ſimile

A simile fit for her person and mind
Is hard, very hard, I confess, for to find ;
Yet I'll venture on one, which, I hope, you'll think rare,
'Tis Perfection's sweet self must with Phillis compare.'

Perfection's sweet self is, to be sure, an exceeding pretty *simile* ; but where this same Perfection is to be found we cannot possibly tell ; certainly, however, not in Mr. Glasie's poems.

We will trouble our readers with no more of this gentleman's verses, which are really beneath all criticism ; but would advise him, if he has any regard to his own reputation, or the honour of Trinity-College, Cambridge, if he should be again seized with the *Cacoethes*, to burn all his manuscripts, and never expose himself in print for the future.

Art. 12. *A Congratulatory Ode to Ireland.* — Non deficit alter Aureus— By Charles Jones, *Sometime Fellow of New College, Oxford.* Folio. Pr. 6d. Williams.

What d'ye think of he now ! Well done, Charles Jones ; thou art a genius ! *Alter Aureus* too, the other guinea—faith, honest Charles, we're glad of it with all our hearts ; and wish, for thy sake, it had been fifty.

Waldo commission'd is a colonel,
And of land-force brigadier-general.

Douglas's Summary, vol. i. p. 453.

Art. 13. *The Buds of Parnassus : A Collection of Original Poems.* 4to. Pr. 2s. Wilkie.

The shrubs and trees growing on this author's Parnassus, if we may judge of them by the buds they emit, are so sickly and dwarfish, that neither their flowers nor fruits can ever arrive at any degree of perfection. The first must always be insipid, and the latter rotten before they are ripe.

Art. 14. *Detraction. An Essay in Two Parts. Wherein is described the Precipice on which every Man stands. With some just Remarks on the Liberty of the Press.* 8vo. Pr. 6d. Knowles.

He that filches from me my good Name,
Robs me of that which not enriches him,
But makes me poor indeed. Shakespear.

Says Echo, *Poor indeed !*

Art. 15. *A Brief Detail of the Home Fishery from early Time ; particularly as relating to the Markets of London and Westminster. With Remarks on Mr. Blake's late Advertisements to the Public with regard to his supplying those Markets. Also an Abstract of the late Act in favour of the Land Carriage of Fish, &c. with political, historical, and arithmetical, Observations on the Importance of keeping up our Attention to the Fishery on our own Coasts, and of rendering fresh Fish cheap through the whole Kingdom. With various Proposals to the Public, and likewise to the Society for the Encouragement of Arts, Manufactures, and Commerce, for the more effectual Establishment of the Fishery. In Three Letters. 8vo. Pr. 1s. 6d. Henderfon.*

We have given the title of this pamphlet at large, for a very singular reason, viz. that though the reader may think it overcharged, and therefore a little upon what is commonly called the *puffing* strain, the performance answers more than the title-page promises. The author is as far from being an advocate for the impositions of the fishmongers, as he is from being an enemy to the undertaking of Mr. Blake, superintendant of the plan for the better supplying the cities of London and Westminster with fish by land-carriage. But he thinks it is possible there may be honest fishmongers ; that it is, by no means, for the interest of the public, for Mr. Blake and them to have any difference ; and that, unless he leads fishmongers by the hand, his own operations will be greatly inadequate to the end in view. He thinks that the common-good requires, and that the intention of the legislature, in their late act concerning fish, was, to increase the number of fishmongers, who would be contented with a moderate profit : but he seems to be of opinion, that the share which Mr. Blake takes in the generous plan laid down by the society for reducing the price of fish, is greater than what he can manage with propriety, or what is consistent with the increase of fishermen and fish-sellers, which this judicious writer thinks ought to be the great object of the public-spirited plan upon which Mr. Blake acts, and the only method of answering its great ends. ‘ If, says the author, Mr. B. continues to exercise his useful talents, and divides part of the hundred fish-carriages into different hands, making choice of proper persons, he will give them an experimental knowledge of the sweets of gain : this will secure the event upon a more solid principle, than leaving it to any future contingency. If encouragement is given by degrees to trusty persons, the great principle on which the act of parliament is founded, will be promoted. If these men form themselves into partnerships, of two, three, or four, as may seem most conducive to the success of this enterprize,

enterprize, and as they may be acquainted, or known to each other, it can hardly fail of success. Though some of them should meet with disappointments, it may be hoped the business will be done when it becomes the interest of many individuals to do it. Some of the partners may be employed in several places in buying at the ports, of conducting the fish to market, whilst others are engaged in selling it. Perhaps some will chuse to bring the fish for account of the retailer, or sell the same to them, as far as the act may permit. Being according to law, it matters not much to the public how this is managed. The objections which may be made to such methods, are such as prove too much, for they extend to the limitation of all kinds of trade whatsoever to few hands, which is contrary to the spirit of freedom, and the spirit of trade.'

But, after all, whatever the event may be, we cannot help being of opinion, that if this author's or any other proposal shall reduce the price of fish, so as to render that wholesome food more attainable by the middling and lower ranks of people, the thanks of the public are due to Mr. Blake, from the highest Apicius to the industrious labourer, for having pointed out the means, and raised the spirit which has reduced speculation into practice. Mr. Blake must be perfection itself if he could propose a scheme that might not have been improved by others.

Art. 16. *Ministerial Patriotism detected; or the present Opposition proved to be founded on truly, just, and laudable Principles, by the Evidence of Facts. With an impartial Review of Affairs from the Rise of the present Opposition, to the Resignation of Lord Bute.* 8vo. Pr. 1s. Cooke.

O Liberty! O Virtue! O my Country!

Cato.

O my country, indeed! Wretched must that son of hers be who reads such stuff as that before us.

Art. 17. *Observations on that Part of a late Act of Parliament which lays an additional Duty on Cyder and Perry.* By Thomas Alcock, A. M. a Cyder-maker in Devonshire. 8vo. Pr. 1s. Hawes.

We shall readily admit all that this writer says concerning the utility of cyder, and the most deplorable oppression of its drinkers, being obliged to contribute, in a small proportion (compared to what is paid by ale and beer drinkers) to the exigencies of government; and we most heartily recommend to Mr. Alcock, in the next edition of his pamphlet, to explain to the public the self-evident reasons why they should not; and likewise to prove that this act is not binding upon the subject because

because it has that tendency ; but, above all, that the imposing any tax whatever ought to free the people from their allegiance.

Art. 18. *The true Flower of Brimstone : Extracted from the Briton, North Briton, and Auditor : And humbly presented to the Noses of the Dukes of Cumberland, Devonshire, Newcastle, and Bedford ; the Earls Temple, Talbot and his Horse, Bute, Egremont, Halifax, and Powis ; the Bishop of Gloucester ; Lord Viscount Barrington ; Lord Mansfield ; Sir John Philips ; Sir Francis Dashwood ; Master Elliot and Papa ; Henry Fox, Henry Bilson Legge, George Grenville, Richard Rigby, William Beckford, William Pitt, and John Wilkes, Esqrs.* 8vo. Pr. 1s. 6d. Williams.

It is, perhaps, doing this fœtid compilation too much honour to mention it at all ; it being no other than a wretched collection of the scurrilous things said on both sides, after the abdication of Mr. Pitt from the ministry, and presented to the noses of noblemen and gentlemen who have made the greatest figures on both sides during our late unhappy public divisions.

Art. 19. *An easy Method of discharging the National Debt, with the Consent and Approbation of the Stock holders.* 8vo. Pr. 6d. Kent.

Though this title has the air of a performance sent into the world by some blessed cousin to Jacob Henriquez, or one of those gentlemen who hunger and thirst for the good of their country, commonly called projectors ; yet we were agreeably disappointed, in finding it full of cool reasoning, and practicable calculations, so far as the knowledge we have of money matters extend. ‘ I should, says the author, be glad to see an act of parliament pass in the approaching winter, giving such encouragement to the stock-holders, as should induce many of them to relinquish the perpetuities of their annuities, for annuities determinable at certain periods, suppose at the end of twenty, forty, and sixty years ; it is not to be expected that the proprietors will consent to this, but for a reasonable equivalent, which can be no other than an increase of interest, equal in present value, to the difference of annuities determinable at such periods, and the fee-simple of the perpetuities of the present annuities.

‘ I should hope that the sinking-fund is already sufficient, or with very little difficulty might be made able to bear fifteen hundred thousand pounds a year additional charge upon it, which is as much as is needful for the purpose. But if it is insufficient, what nobleman, gentleman, tradesman, farmer, mechanic,

chanic, or even labourer, would grudge to contribute, for a few years (about twenty only) a few pounds, shillings, or pence, to free himself from many, and his posterity from all of the most burthensome taxes, now raised, and for ever to be raised, unless thus redeemed.'

The author then proceeds to explain and defend his system, which leads him into various estimates and calculations that admit of no extracts.

Art. 20. *The Royal Register : or, a Chronological List of Creations and Promotions in Church and State, Civil and Military, in Great Britain and Ireland, and his Majesty's Dominions Abroad; from the Accession of George the Third to the Time of Publication. In which will evidently appear the extraordinary Partiality towards the Scotch, from the great and alarming Number of them in every Department of Government, both at home and abroad; from the most powerful and lucrative Employments, down to the very lowest.* 8vo. Pr. 2s. Williams.

We have seldom, since we entered upon our reviewing office, met with a more artful imposition upon the common sense of the public than this Register, which plainly appears to be collected by some sly Scotchman, to prove by a ready, ocular, inspection, that the number of his countrymen who have been preferred or provided for since the accession of his present majesty, are not, by one third, equal to those of any three years during the two preceding reigns, or, indeed, ever since the union of the two crowns. As this is a matter of fact, which may be decided by intuition, nothing else can either enforce or weaken it.

Art. 21. *An Enquiry into the Legality of Pensions on the Irish Establishment. By Alexander M^cAulay, Esq; one of his Majesty's Counsel at Law for the Kingdom of Ireland.* 8vo. Pr. 6d. Wilkie.

This pamphlet is plausible and well written; but we apprehend that it turns upon a point of double prerogative, which Mr. M^cAulay ought to have stated with the greatest precision, before he had jumped into his conclusion,—'Not a single pension on the Irish establishment warranted by law.—All clearly illegal.' The public would have been greatly obliged to the author, had he proved himself as able an advocate for the *Independency* as he has shewn himself a zealous friend for the *Interest* of Ireland. A sensible Irishman must know what we mean, nor do we chuse to explain ourselves farther on a subject that, in many respects, is invidious, and in all, delicate.

But

But tho' we wish well to the cause Mr. M^cAulay has espoused, so far as is consistent with justice and the British prerogative, yet, without making use of harsh terms, we cannot acquit Mr. M^cAulay of indecency in one particular. 'This, says he, (speaking against anonymous writers) induced me to insert my name in the title-page, and will, I hope, justify me in declaring that I shall consider an anonymous answer as unworthy of a reply.' Not only Ireland, Sir, but England, must applaud the spirit you discover for the interest of your country, but we cannot think this declaration of yours to be quite fair. In the first place, they who are best qualified to answer you, will, very probably, decline appearing personally as authors. In the next, if the answer given you should be fair and satisfactory, it will not be the less so, because it is anonymous; and lastly, a man must have a more than ordinary degree of intrepidity, who, by putting his name to such an answer, should personally expose himself to the resentment of a whole people, by no means the least irascible in the world, upon national points. You see, Sir, we treat you as a gentleman, without making use of the palpable advantage you have given us, by asking you, *What kind of a name you would have put to the answer that is intended you?*

Art. 22. *An Impartial Examination of the Conduct of the Whigs and Tories, from the Revolution down to the present Times. Together with Considerations upon the State of the present political Disputes.* 8vo. Pr. 2 s. 6 d. Wilkie.

This is one of those gentlemen authors who is so violently moderate, that like Tallboy in the play, he laughs with the tear in his eye. As a proof of this we need but quote the words of an advertisement under the droll name of a Postulatum, which informs us, that 'before the reader can be properly qualified for the perusal of the following tract, he must, ipso facto, renounce the damnable doctrines and positions of party.' Our author then enters upon his arduous task, in which he must be acknowledged to have acquitted himself with some degree of ability as a lobby-politician. But the misfortune is, that almost every position he lays down is founded upon false facts, which shews that our author's course of reading has been as trite as his rule of judging. Every page of his pamphlet furnishes us with glaring evidences of this observation, and therefore we shall confine ourselves to one or two proofs. 'Every body (says he) knows, that the disposition of the house of commons is always understood from the cast and complexion of the speaker they chuse. — This reasoning is so fair, that I do not imagine any one will dispute the justness of the inference.'

ence.' Those are positions entirely in the stile of a lobby-member, or what we may call, a Monmouth street politician; and they are the common themes of every political spouting club in or about this metropolis. We must inform, however, our readers, who may be imposed upon by this writer's dogmatisms, that there is, at this very time, a living instance, in which candour, disinterestedness, and superior abilities placed a speaker of a house of Commons above all ministerial, or other, influence, but that which was effected by the sense the members had of their own dignity and importance.

Notwithstanding what we have said, the author, from reading Boyer's annals of queen Anne, bishop Burnet's history, and a few foolish political pamphlets, has waded through a kind of a review of that reign, every sentence of which violates his own postulatam, by deviating into 'the damnable doctrines and positions of party.' To prove this, we need but repeat his own words, for such is his unbounded detestation of the whigs, that speaking of the bishop of Rochester, he says, 'If he had any thing of a trial allowed him, it was only such as proved their (the whigs) villainy more emphatically.' We shall not pollute this page with the other, if possible, still grosser ebullitions of the same impartial writer against the whigs, while he touches the tories with the fox's tail. Our detestation of party is as real as that of this writer is pretended; but, perhaps, we may not be agreed on the meaning of the word. He supposes a party to move, like the hands of Briareus, in one direction, and from one principle of action. We believe that a party may be composed of very heterogeneous particles, which operate together only in a certain degree; and within the experience of six years past we know of a majority in parliament, who sided with the minister for very wise and justifiable reasons, and yet secretly disapproved of his conduct. Our readers, in the political strictures we have been obliged to exhibit, must acquit us of all enmity to lord Bute, or partiality for his opponents; though we cannot think this author can serve any party, but that which he opposes. However good his intentions may be, yet every page, almost every sentence, of his voluminous pamphlet, betrays his insufficiency for, and ignorance of, his subject. To give instances of this would be endless; but one we cannot help mentioning, because it must expose him to the ridicule of the meanest dabbler in politics, and that is his always naming lord Bute by the title of 'the late lord treasurer.'

Art. 23. *The great Happiness of finishing our Christian Course with Joy. A Sermon, preached before the Clergy, at the Visitation held at Richmond, May 30. 1763. By the Reverend William Cooper, A. M. Rector of Kirby-Wisik in Yorkshire, and late Fellow of Trinity College, Cambridge. Published at the Request of the Clergy. 4to. Pr. 6d. Doddsley.*

The author of this discourse, after observing to the clergy, before whom it was preached, that God Almighty brought about the establishment of the christian religion by means, which he providentially foresaw would prove the most effectual, and so far graciously interested himself in our behalf, as entirely to frustrate and render ineffectual the many perfidious and horrible designs of the inveterate and incensed enemies of our religion, reminds them, that in their ministry, they are now not only free from the persecution, to which it was then exposed, but are also perfectly secure against any apprehension of that kind for the future; and endeavours by his exhortations to fortify them in their religious perseverance, and excite them to make the best use of the considerable advantages they possess.

This is a point very proper to be insisted upon in a visitation sermon, as its end is to direct the clergy to do their duty in such a manner, as may tend to the edification of the people committed to their care. Mr. Cooper, in the task of advising his brethren, has acquitted himself in a manner that shews his piety to be equal to his learning and good sense.

Art. 24. *The Triumphs of Jehovah, or Peace-Offering. A Critical Dissertation on the LXVIIIth Psalm. With an Application to the Events of our own Times. To which is subjoined an Appendix, containing short Essays on some Passages of the Revelation; especially the great River Euphrates. 8vo. Pr. 1s. 6d. Buckland.*

The author of this dissertation reduces his whole work to three general heads; under the first of these he treats of the exploits and operations of Jehovah recorded in this Psalm. Under the second, of the fruits and benefits resulting from those operations; and under the third, of the use and improvement to be made of them.

In speaking upon the first of these heads, the author, after proving, by many learned remarks which shew him to be a critic in the Hebrew, that Jehovah is represented in the sixty-eighth Psalm as sustaining the character of a general or commander, endeavours to draw a parallel between the operations recorded in it, and the events of our own times. To this end he strains hard

hard to make it appear, that a particular providence is eminently conspicuous in the manner of the king of Prussia's routing the combined armies of his foes at the battle of Rosbach. In proof of which he urges, that if the Prussians were uncommonly daring, the Imperialists were uncommonly timid; in a word, seized with that unaccountable dread, which the ancient Romans ascribed to the influence of the god Pan, and which is for that reason called a Panic.

From this instance the reader may form a judgment of our author's way of thinking. He seems indeed to have something of the enthusiastic turn of a certain reverend Doctor, who made an extraordinary discovery, that the King of Prussia is prophesied of in Daniel and the Apocalypse, as a great general that God was to raise up for the deliverance of his church.

As we are entirely of the opinion of Descartes, that the providence of God is at once both general and particular, and that this distinction is merely owing to the limitation of our faculties, we cannot admit that the divine interposition is more visible in the above-mentioned event than in any other. It is, indeed, common for men attached to any party, to represent the Deity as favouring their cause, in a more particular manner than other causes which have been successful. Thus the Revolution, because religion was interested in its success, has been represented by some over-zealous protestants, as brought about by divine Providence. Mons. Rapin, who was a zealous Calvinist, speaks of the winds favouring king William as a proof that Heaven espoused his cause, and upon this occasion cites the following lines of Claudian,

O fortunatus nimium, cui militat æther
Et conjurati veniunt ad classica venti.

We cannot by any means approve of an attempt to trace Providence through its mazes, or point out a particular interposition of the deity, upon any occasion whatever; as we apprehend that the finger of God is equally visible in all events, and that the Almighty, as Mr. Pope beautifully expresses it,

— Sees with equal eye, as God of all,
A hero perish, or a sparrow fall;
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.

Art. 25. *A Reply to a Pamphlet published in two Parts by E. Owen, entitled the necessity of Water-Baptism. By Samuel Fothergill.*
8vo. Pr. 6d. Hinde.

Nothing can shew the disinterestedness of this well-meaning, sensible, quaker, better, than that he gives us sixty-three full
pages

pages of good paper and print for the price of one six pence. The share he takes in this controversy arose from a sermon, preached by Mr. Pilkington, prebendary of Litchfield, some time ago, *On the nature and necessity of water baptism, as an indispensable token of the Christian covenant, &c.* This sermon was prefaced with an address to the people called quakers; in which Mr. Pilkington, it seems, pointed them out as in a state of exclusion from the covenant of Jesus Christ. Mr. Fothergill demurred to this severe proscription, and urged in print a kind of plea of *præmunire* against the prebendary, as if he had usurped an undue jurisdiction in awarding such a sentence; as we suppose. One M. P. stepped forth, as the prebendary's auxiliary, and published what he called, *A temporary, local, antidote against the errors in Mr. Fothergill's pamphlet*, and so disinterested was this volunteer in polemics, that he served for nothing; for, soon after, he published a second part of his pamphlet, which was given gratis to the purchasers of the first; and then, getting the better of his awkward bashfulness, he owned his real name to be E. Owen, against whom our quaker, Fothergill, now enters the lists. Without entering into the merits of the dispute, we will venture to pronounce the quaker to be a fair and dispassionate reasoner, and that he writes with as much perspicuity of style and strength of argument, as the doctrine he espouses can admit of.

Art. 26. *The Anatomy of Policy: Or, A History of the Blue War. In a Letter to the Public. Containing some Arguments why Military Force and Execution should not be used in quieting the present Disturbances raised in the North of Ireland.* 8vo. Price 6d. Johnston.

This is a well-meaning attempt, but not without some tincture of enthusiasm, at once to expose the unjust proceedings of the Irish insurgents, and to mitigate the punishment they deserve upon principles of policy as well as humanity and religion.

Art. 27. *A Discourse on the Lord's Supper.* By S. Morton Savage. 8vo. Pr. 4d. Buckland.

This is a pious, rational discourse; and seems very well calculated to answer the laudable intention of the author, which is, to convey a proper idea of the important subject he has chosen to the lower class of people.

Art. 28. *A Letter written by the late Mr. Pearfall, of Taunton Dean, to the Church of Christ under his Pastoral Care, and which was read to them soon after his Death.* 12mo. Pr. 3d. Field.

Contains his dying advice to his parishioners, bears genuine marks of his affection for them, and every where displays great sincerity and devotion.



T H E

CRITICAL REVIEW.

For the Month of September, 1763.

ARTICLE I.

Ecclesiastical Law. By Richard Burn, L.L.D. Vicar of Orton, in the County of Westmoreland. In Two Volumes. 4to. Pr. 2l. 2s. in Boards. Millar.

THE Critical Reviewers would, long ago, have given their opinion of this performance, had they not, upon inspecting it, found its contents to be of such uncommon weight and variety, the arrangement of its materials to require such perspicuity, and its conclusions so much accuracy, that they must have been unjust to the purchasers or the author, had they given either their approbation or censure of it, without the most mature deliberation; but they can now congratulate the public, upon the happy execution of it in all the above respects.

The subject of it is of as much importance to the ecclesiastical constitution of this kingdom as any ever published, and its connection with the civil renders it of as general utility to the laity as to the clergy. It is the first work of the kind that ever exhibited the mutual relation between the church and state; the firm insertions of the civil into the ecclesiastical, law, the strength that each communicates to the other, and a rational system of clerical œconomy, on the principles of equity, justice, and liberty. It is true, the stand which the clergy of England made against popery, immediately before the revolution, did immortal honour to their learning; but it is equally certain, that, after that glorious period, many of our clergy, who had distinguished themselves in that celebrated controversy, entertained notions of ecclesiastical power and jurisdiction that were inconsistent with revolution-principles, and founded on maxims wholly abhorrent of our present happy constitution.

The history of the period between the revolution and the death of queen Anne, in which the claims of ecclesiastical jurisdiction were carried by high-flyers to a length that was sub-

versive of all civil authority, sufficiently evinces the truth of the above observation. It would be invidious to deduce it to times nearer our own; but, perhaps, had a system of ecclesiastical law, constructed on the principles of the work now before us, sooner appeared, many public inconveniencies might have been avoided, from the disaffection of the clergy, merely for want of better information: nor can we help thinking that this disaffection, the influence of which was extensive amongst the people, arose chiefly from mistaken conceptions of the ecclesiastical law, which ecclesiastics themselves entertained.

To rectify those mistakes required the utmost address on the part of the civil government. Men of wisdom and moderation, clergy as well as laity, perceived that the evil was not to be cured all at once; and all that has been done to remedy it, has been effected by gradually introducing a greater consistency between the civil and the ecclesiastical law, and explaining the former, so as to render it more responsive to the great ends of the reformation, and the principles of public liberty. Our author's care has been to bring all those improvements into one general system, and to explain the whole in so clear and so well supported a manner, and with such perspicuity and precision, that a subject hitherto little understood, may be rendered intelligible to all ranks, without that vast expence of time and study that sometimes attend the most trivial enquiries and disquisitions that almost every day occur in matters either of interest or literature.

Dr. Burn, early in his work, gives us a specimen of the principles on which he proceeds in his dedication to his present Majesty. 'The princes of this realm, says he, speaking of the reformation, in those days, intoxicated (as it should seem) with that excess of power which the pope had assumed, would needs understand it, that the same was not extinguished, but only transferred from the popes unto themselves: and they carried similar notions into the civil administration. This excited disorders and convulsions in the state, and in the end overturned the government.'

The doctor's preface exhibits his plan, which is entirely new, (perhaps because it is so obvious that it has been overlooked) and most excellently illustrates the confluence, as we may call it, of streams from the civil and the canon law, the common law and the statute law of Great Britain, with numerous smaller springs of jurisprudence, to form the present ecclesiastical law. In the body of his work, he has, we think, most judiciously chosen to place the several heads of it in alphabetical order. Amongst many conveniencies attending this method, we cannot help observing one, which is, that there are few of the clergy, and indeed few men of property, especially landed, who, some-
time

time or other, have not occasion to consult ecclesiastical law upon one, or two, or three, and no more, particular points, which may be of importance to them, and which the alphabetical order readily directs them to.

With regard to the excellent execution of the work, our approbation of it might seem somewhat presumptuous, considering the vast variety of its articles, did it not carry its own evidences along with it. The author is so much master of his subject, that he renders all the authorities he quotes both familiar and intelligible to his readers, though they are not always in the most pleasing style, or perspicuous terms. For his article of Advowsons, we acknowledge ourselves highly indebted to his information, and the historical deduction by which he has illustrated that important head; and, indeed, one of the chief excellencies of this work is not only that he cites his vouchers, but that he gives us authorities for their authorities, by tracing, from antiquity and precedents, the rise, the progress, the variations, and, in short, the rationale, of every article, so as to throw a light upon the opinions which he cites.

As a specimen of the doctor's candour, we shall give the following, from the head of the articles of the church of England, when speaking of the statute 13 El. c. 12.

‘*The said articles.*] It hath been doubted by some, what articles are here meant, namely, whether all the 39 articles, or only such of them as are in this act above specified. The case is this : The act requires first of all, that every person under the degree of a bishop, pretending to be a preacher or minister by reason of any other form of institution, consecration, or ordering, than the form set forth in the time of Edw. 6. or then used, should before Dec. 25. then next following, declare his assent and subscription to all the articles of religion, *which only concern the confession of the true faith and the doctrine of the sacrament*, comprized in a book imprinted, intitled, “Articles, whereupon it was agreed by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London in the year 1562,” &c. After which follow the several clauses requiring subscription to the *said articles* in time to come; and the question is, whether to the whole book of articles, or only to such of them as concern only the confession of the true faith and the doctrine of the sacraments, for these only were required in the former part of the act. And there is a remarkable passage in D’Ewes’ Journal, p. 239. which explains the aforesaid clause requiring assent and subscription to some of the articles, and not to all. Mr. Peter Wentworth, in a speech in the house of commons, inveighing against a message of the queen to the house, that they should not deal in any matters of religion, but first to

receive from the bishops (for which speech he was afterwards sent to the tower), expresseth himself thus: "I have heard of old parliament men, that the banishment of the pope and popery, and the restoring of true religion, had their beginning from this house, and not from the bishops. And I have heard, that few laws for religion had their foundation from them. And I do surely think (before God I speak it) that the bishops were the cause of that doleful message; and I will shew you what moveth me so to think. I was, amongst others, the last parliament, sent unto the bishop of Canterbury, for the articles of religion that then passed this house. He asked us, why we did put out of the book the articles for the homilies, consecrating of bishops, and such like? Surely, Sir, said I, because we were so occupied in other matters, that we had no time to examine them how they agreed with the word of God. What, said he, surely you mistook the matter; you will refer yourselves wholly to us therein? No, by the faith I bear to God, said I, we will pass nothing before we understand what it is; for that were but to make you popes; make you popes who list, said I, for we will make you none. And sure, Mr. Speaker, the speech seemed to me to be a pope-like speech; and I fear lest our bishops do attribute this of the pope's canons unto themselves, *Papa non potest errare*."—However, in practice it seemeth to have been generally understood, that the subsequent clauses in the act, requiring subscription in time to come to the said articles, do refer to the whole book of articles abovementioned, and not to those only which were at that time required to be assented to and subscribed. For there is no other act of parliament, that enjoins the subscription of persons admitted to benefices. The act of uniformity of the 13 & 14 C. 2. c. 4. doth not extend to them in this respect; but seemeth to suppose that their subscription was sufficiently provided for before.

The article of Benefice is, by far, too copious for us to transcribe it here; but it serves to shew the great perspicuity of the doctor's plan and manner. 'In order, says he, to be legally intitled to a benefice, the several following particulars are considerable.

- ' 1. Presentation.
- ' 2. Examination.
- ' 3. Refusal.
- ' 4. Admission.
- ' 5. Institution, or collation.
- ' 6. Induction.
- ' 7. Requisites after induction.'

The author then explains the nature of each of those heads, with an accuracy of which we have few instances. He points out what a presentation is, and that it must be to a void benefice;

fice; that it may be by an infant, for this reason, 'because he can take nothing for the presentation for which he may account to the heir.' For which reason, the lord chancellor King said, that 'if the infant were but a year old, or younger, they ought to put a pen in his hand, and guide it to sign the presentation.' The author then shews that presentations may be made by coparceners, joint-tenants, and tenants in common, by executors, by the husband in right of his wife, by tenant in dower, by the mortgagee, by the king, during the vacancy of a bishopric, by the king on promotion to a bishopric, by the king in prejudice of another's right, by the lord chancellor of benefices in the king's gift. The explanation of all those articles is full, clear, and perspicuous, and such as leads us entirely to a knowledge of the doctor's manner, in which he treats all the great articles that require uncommon elucidation. He next resolves in the affirmative, the question, whether an alien may be presented; and then shews the cases in which a layman or a deacon, a pluralist, a patron presenting himself, may be admitted, and has the following curious observation on the 17th section. 'By a decretal epistle of pope Alexander the third, it is enjoined, that if any sons of presbiters do hold churches, in which their fathers did serve as parsons or vicars, without any other intervening, they shall be removed, whether they were born in the priesthood or not.' Upon this epistle the doctor observes, that all children of clergymen in the times of popery were not illegitimate. He then points the time, manner, and form, of the presentation, and examines whether it may be revoked.

In the next head, that of examination, the doctor, as usual, historically investigates its original, and it appears from his disquisition on this head, 'That the right of patronage is really but a limited trust; and the bishops are, still in law, the judge of the fitness of the persons to be employed in the several parts of their dioceses.' The time and manner of examination is then discussed, and the whole illustrated by a variety of curious precedents cited by the doctor, in explaining, as he always does, the statutes, constitutions, canons, and other authorities, which he quotes. Under the head of Refusal, he explains the causes of refusal, the notice to the patron of the same, the remedy for the clerk refused, by *duplex querela*, in the spiritual court, and the remedy for the patron in the temporal court by *quare impedit*.

Admission next comes under the doctor's consideration, and then Institution, or Collation. This article, after discussing the difference between the two terms, comprehends the different oaths of simony, allegiance, and supremacy, canonical obedi-

ence, and residence, the subscription to the three articles concerning the supremacy, the common prayer, and the thirty-nine articles, with that to the declaration of conformity; all which are here inserted and fully explained. Next follows the description of the person instituted, and of the place, form, manner, and entry, of the institution, and the register, and the letters testimonial, stamp duty, seal, mandate, fee, effect, trial, superinstitution, and the first fruits to be compounded for after institution.

The next head that falls in order is, Induction. Here the mandate and manner of the same is discussed, as are likewise the fees; under which last fall some strictures so very curious that we persuade ourselves our readers will not be displeased at having some part of them in the doctor's own words.

‘ By a constitution of archbishop Stratford, it is ordained, that “for the writing letters of institution or collation, and commissions to induct, or certificates of induction, no more shall be taken than 12 d.”

‘ Which sum was considerable in those days, being nearly equal to 20s. now.

‘ But (as was said before of institution) these fees are generally regulated, according to the custom of the respective places.

‘ But as to the expences of the induction it self, it is directed more at large by a constitution of the same archbishop as followeth: “We do decree, that they who are bound by the mandate of their superior to induct clerks admitted to ecclesiastical benefices shall be content with moderate expences for such induction to be made; that is to say, if the archdeacon induct, he shall be satisfied with 40 d; if his official, he shall be contented with 2s; for all and every the expences of themselves and their servants for their diet: reserving nevertheless to the person inducted his option, whether he will pay this procuracion to the inductor and his attendants in such sum of money, or in other necessaries. And if more than this shall be taken by the inductors by reason of the premises, or if they shall take any more for making the induction by themselves in their own persons, or if they shall delay by artificial pretences to make and deliver to the clerks inducted letters certificatory of their induction; they who shall be unduly culpable in this behalf, shall be suspended from their office and entrance into the church, until they shall make restitution. Lindw. 140.

‘ *That they who are bound*] By this it appears, that it is not in the archdeacon's power to induct or not induct, after he hath received the mandate from his superior; because he is bound to obey his mandates, and so this importeth a necessity. Lind. 140.

‘*By the mandate*] For neither the archdeacon nor any other ought to induct any person into a church, without a mandate from the person instituting. Lind. 140.

‘*Of their superior*] As, of the archbishop, or any other, to whom by right or custom institution belongeth. Lind. 140.

‘*For such induction to be made*] That is, for the expences concerning the induction. Lind. 140.

‘*If the archdeacon induct*] For it is his office (saith Lindwood) to induct persons admitted to ecclesiastical benefices into corporal possession of the said benefices. Lind. 140.

‘*He shall be satisfied with 40 d*] which sum in those days was sufficient (Linwood says) for four persons and as many horses, together with one sumpter horse. Lind. 140.

‘*If his official*] So that it is not required in the induction, that the archdeacon perform this act in his own person, but he may execute it by another. Lind. 140.

‘*He shall be contented with 2 s*] Namely, for two or three horses at the most. Lind. 140.

‘*For their diet*] To wit, victuals for themselves, and provender for their horses, for one day and night. Lind. 140.

‘*Reserving nevertheless to the person inducted his option*] Which at this day (Dr. Gibson saith) the person inducted hath lost by custom. Gibs. 814.’

Dr. Burn then considers the effect of induction, and proves that it is of temporary cognizance.

The last head under the article we have mentioned, is requisites after induction. These are to read the common prayer, and declare assent thereto; to read the thirty-nine articles, with declaration of assent, the declaration of conformity to the established church, the keeping a memorandum of the same, and taking the oaths at the general sessions of the peace. All which requisites are so amply explained, that it is impossible a clergyman can stand in need of any farther information.

Under the article *Bishops* the doctor treats, 1. Of archbishops and bishops in general. 2. Form and manner of making and consecrating archbishops and bishops. 3. Concerning residence at their cathedrals. 4. Concerning their attendance in parliament. 5. Spiritualties of bishoprics in the time of a vacation. 6. Temporalities of bishoprics in the time of vacation. 7. Archbishops jurisdiction over their provincial bishops. 8. Of suffragan bishops. 9. Of coadjutors.

It is a loss to our readers that the bounds of our undertaking does not admit of our giving the whole of this curious article, which, in fact, is a library of itself. The subdivision concerning bishops attendance in parliament, puts that much litigated point in a very new and clear light, which is so well sup-

ported, that we cannot resist the temptation of giving some part of it to our readers.

‘ Concerning the point, whether they sit in parliament in their temporal capacity only, by reason of their temporal baronies ; or in their spiritual capacity also, as bishops ; the substance of what hath been said seemeth to be as followeth :

‘ Lord Coke saith ; The lords spiritual, viz. the archbishops and bishops, being twenty-four in number, sit in parliament by succession, in respect of their counties, or baronies, parcel of their bishopricks. And every one of these, when any parliament is to be holden, ought *ex debito justitiæ* to have a writ of summons. And they may make their proxy as other lords of parliament. 1 Inst. 97. 4 Inst. 1, 12.

‘ And again ; every archbishoprick and bishoprick in England are of the king’s foundation, and holden of the king per baroniam ; and in this right the archbishops and bishops are lords of parliament ; and this is a right of great honour that the church now hath. 2 Inst. 3.

‘ And this, saith Dr. Gibson, is true ; but not the whole truth. For, although their baronies did put them more under the power of the king, and under a stricter obligation to attend ; yet, long before William the Conqueror changed bishopricks into baronies, they were, as bishops, members of the *mycel synod* or *witena-gemot*, which was the great council of the land. And an argument of their spiritual capacity in parliament, is, that from the reign of Edward the first to Edward the fourth inclusive, as appears by the records, great numbers of writs to attend the parliament, were sent to the *guardians of the spiritualities*, during the vacancies of bishopricks, or while the bishops were in foreign parts. The writs of summons also preserve the distinction of *prelati* and *magnates* ; and whereas temporal lords are required to appear in *fide et ligeantia*, in the writs to the bishops the word *ligeantia* is left out, and the command to appear is in *fide et dilectione*. Gibs. 127. Seld. Tit. of Hon. 575.

‘ And in 3 Salk. 73. it is said, that bishops did sit and had a vote in parliament, in the time of the Saxons : but it was not in respect of any barony, but by a personal privilege, as they were bishops : for they were not barons until the Norman reign ; for in the reign of the Saxons, they were free from all services and payments, excepting only to castles, bridges, [and, as it should have been added, expeditions ;] but William the Conqueror deprived them of this exemption, and instead thereof turned their possessions into baronies, and made them subject to the tenures and duty of knights service.

‘ Unto all which may be added, what lord Hale delivers, in a manuscript treatise touching the right of the crown, as set forth by the very learned Dr. Warburton, bishop of Gloucester,

in his "Alliance between church and state," p. 131. as follows:—The bishops sit in the house of peers by usage and custom; which I therefore call usage, because they had it not by express charter, for then we should find some. Neither had they it by tenure; for, regularly, their tenure was in free-alsms, and not per baroniam: and therefore it is clear, they were not barons in respect of their possessions, but their possessions were called baronies, because they were the possessions of customary barons. Besides, it is evident, that the writ of summons usually went *electo et confirmato*, before any restitution of the temporalities; so that their possessions were not the cause of their summons. Neither are they barons by prescription; for it is evident, that as well the lately erected bishops, as Gloucester, Oxon, &c. had voice in parliament, and yet erected within time of memory, and without any special words in the erection thereof to intitle them to it. So that it is a privilege by usage annexed to the episcopal dignity within the realm; not to their order, which they acquire by consecration; nor to their persons, for in respect to their persons, they are not barons, nor to be tried as barons, but to their incorporation and dignity episcopal.*

The doctor's information concerning the article *Church* is equally new and important; but we are obliged, greatly against our will, to refer the reader to the work itself. The title of *Colleges*, we believe, is quite new ground, which has been broken up and cultivated by the doctor with the utmost care, and to the greatest perfection. Several new cases, and a most excellent learned argument, are introduced under this head. Much the same may be said concerning the article of *Convocations*, one of the most important that can fall under the cognizance of an historian, an antiquary, or a clergyman. The great article of *Courts*, after saying all on the subject that ever has been said to the purpose, is concluded by the doctor with the following † observation upon the judges Hale, Coke, and Holt, which discovers the doctor's genuine spirit of liberty, and that he is resolved to stick by the maxim, *Nullius in verba jurare magistri*.

We shall reserve to ourselves and our readers the pleasure of prosecuting and finishing our review of this great work in our next Number. In the mean time we cannot help terming it a milledarian performance; for though it consists of a vast variety of articles, yet each is a whole, and perfect in its kind.

† 'After all, it is humbly submitted, whether there doth not appear to be some kind of prejudice even in this great and good man (meaning Sir Matthew Hale) whenever he touches upon ecclesiastical jurisdiction. And the like may be observed of two other very great men, who (in like manner as lord Hale) sustained the office of lord chief justice of England, in their respective ages, with integrity, learning, and spirit; namely, the lord chief justice Coke, and the lord chief justice Holt. The truth is, this seeming byas in them all was owing, in a great measure, to the spirit of the times in which they were respectively educated; wherein the contests between the two jurisdictions were violent, and carried on with obstinacy on both sides.'

ART. II. *A Course of Lectures on the Principal Subjects in Pneumatology, Ethics, and Divinity: with References to the most considerable Authors on each Subject. By the late Reverend Philip Doddridge, D. D. 4to. Pr. 14s. Buckland.*

AS pneumatology, ethics, and divinity, are the most important of all sciences, the first being dignified by the name of *philosophia prima*, the second being that branch of knowledge which comes most home to men's business and bosoms, and the third superior to all human sciences, as being the one science needful; the utility of the work which we now recommend to the public cannot be disputed, since in it pneumatology, ethics, and theology, are considered in such a connected view, as cannot fail to convey to the mind the principal truths relating to each.

The whole work is divided into ten parts, containing two hundred and thirty lectures, which were at first drawn up by the learned author, for the use of the students under his care, and published after his decease, in pursuance of a clause in his will. The first part treats of the powers and faculties of the human mind.—The second of the being of a God, and his natural perfections.—The third of the nature of moral virtue in general, and of the moral attributes of the Deity, as well as of the several branches of moral virtue, and the nature of civil government.—The fourth of the original, immortality, and immateriality of the human soul; as well as of our general obligation to virtue and the state of it in the world.—The fifth of the reason to desire and expect a revelation, and of the external and internal evidence with which it may be supposed to be attended.—The sixth asserts and vindicates the genuineness, credibility, and inspiration of the Old and New Testament.—The seventh contains an account of the scripture doctrine relating to the existence and nature of God, and the divinity of the Son and Spirit.—The eighth treats of the fall of human nature, and our recovery by the mediatorial undertaking of our Lord Jesus Christ, with the nature of faith in him, and of the covenant of grace established through him.—The ninth is a survey of the chief duties which the gospel requires, and more particularly of the positive institutions.—The tenth and last part contains the scripture doctrine of angels, and of the future state, including the resurrection, and the most remarkable events that are to precede or attend it.

In the first part the author justly observes, that we have as clear an idea of spirit as we have of body. The same position had been before advanced by Mr. Locke, and it were to be wished it had been fully proved, that the captious reasoning of Atheists and Materialists might appear to be entirely without foundation: 'Tis apprehended that something more might be said upon this subject

subject than has been hitherto by any author that has treated it. Mr Locke seems to think he has sufficiently proved this truth, by asserting that the essential properties both of body and spirit are equally known, and the inward constitution of both equally unknown. This, in our opinion, is not sufficient, it being by no means clear, that thinking is a property of spirit, and not its essence, in like manner as solidity and extension, instead of being the properties, may make the internal constitution of matter. The point might, it is apprehended, be put into a proper light thus; we could have no idea of any thing coporeal without the assistance of spirit operating upon body, and we could have no notion of spirit, did not corporeal and external objects operate upon it, to the production of a variety of different ideas. The several objects which environ and affect us, may be compared to letters, which, when joined together, so as to form words, excite in the intelligent mind ideas. Thus letters convey to the mind the ideas of external objects, and those objects themselves may be considered as letters, or archetypes in the hand of God, by which he speaks to the eyes of intelligent beings, and represents to them all the various productions of nature. Lucan makes use of this very metaphor in speaking of the invention of letters by the Phœnicians:

Phœniones primi, famæ si credimus, ausi

Mansuram rudibus vocem signare figuris.

The noble art from Cadmus took its rise

Of painting words, and speaking to the eyes.

Thus it appears, that, in order to produce perception, one spirit must act upon another; and, as matter is the medium by which the supreme intelligent Being produces ideas in created beings, or subordinate spirits, we consider it as the archetype by which various objects are traced to the mind's eye, or in other words, we have an idea of matter as of a thing perceived, and of spirit as of a thing perceiving.

Might we venture to give our opinion upon so abstruse a subject, thought itself seems to be the very essence of the soul, and it is as impossible it should cease to think whilst it exists, as for the same thing to be and not to be at the same time. Mr. Locke has indeed advanced, that the soul does not always think; but we chuse rather to accede to the opinion of Cartesius, that it does not cease to think for a moment. Mr. Baxter has justly observed, that even supposing it to discontinue thinking for a time, this could never be ascertained, since the mind, during this suspension of thought, could not have any consciousness of it, and what it could know nothing of at the time, it cannot be supposed able to recollect afterwards.

In page 7, the author justly observes, that it is not proper to speak of the understanding and other faculties of the soul as distinct

distinct principles of action, the understanding is the soul, understanding, the will is the soul, willing; and the representing them as distinct agents, has produced great confusion in our ideas, and great obscurity in our expressions. In pages 23 and 24, the author enquires wherein personal entity consists; but we cannot but think that all he has said himself, and all he has cited from other authors upon this subject, might as well have been omitted, it being, in our opinion, of so mysterious a nature, that it is as vain to undertake to determine it as to explain to man in what manner the Deity exists.

In part the second, which turns upon the being of God, the author demonstrates, that something has existed from all eternity, much in the same manner that lord Bolingbroke has done: his demonstration is as follows; 'Something does actually exist; if something has not existed from all eternity, the things which now are must have arisen from nothing, and without any producing cause; but this being an absurdity which is acknowledged by the Atheists themselves, we are under the necessity of concluding, that something has existed from all eternity. Lucretius himself, who maintained that the universe was produced without the interposition of a supreme Intelligence, and owed its existence to the fortuitous concurrence of atoms, lays it down as a maxim, that nothing could come out of nothing, *ex nihilo nihil fit*.'

Our author acknowledges, that it is extremely difficult to conceive of any thing having existed from eternity; but adds, that since there are so many proofs of it, we learn that a thing may be true, the manner of which is entirely unconceivable to our limited minds, or against which some objection may be made, which to us are unanswerable. Dr. Doddridge then proceeds to observe, that since a thinking substance is more excellent than a substance destitute of thought, it is not to be imagined that spirit should be produced by a being which is not possessed of thought.

Having thus established the existence of a Deity, the Doctor then proceeds to take a survey of the chief sects of Atheists amongst the antient Greeks. They all agreed that there was nothing but matter in the universe, but differed as to the question, whether it was animate or inanimate. Those who held matter to be animated, were, in general, called *ύλαιοι*, who maintained that matter had some natural perception, but no animal sensation or reflection, in itself considered; but that this imperfect life occasioned that organization from whence sensation and reflection afterwards arose. Of these some held only one life, which they call a plastic nature; and these were called the Stoical Atheists, because the Stoics held such a nature, though they supposed it the instrument of the Deity: others thought that every particle of matter was endued with life, and these were

were called the *Stratonici*, from Strato Lampfacenus. Those Atheists who held matter to be inanimate were called *ἀψυχιστοι*. Of these some attempted to solve the phenomena of nature, by having recourse to the unmeaning language of qualities and forms, as the Anaximandrians, who thought they were produced by infinite active force, upon immense matter, acting without design : others by the figure and motion which they supposed to be essential to those atoms : these were the Democritici, whose philosophy differed but very little from that of the Epicureans, who evidently borrowed many of their notions from Democritus. It seems probable that Confucius, and the learned amongst the Chinese, are Atheists whose opinions differ but very little from those of the Greek philosophers above mentioned.

The learned author then proceeds to treat of the several attributes of God, and concludes the second part by observing, that many arguments which have been brought to prove the infinity of God, are inconclusive ; and that though it be most honourable to the divine Being, to suppose him infinite, yet, if we conceive of him only as superior to all other beings, there will be a sufficient foundation laid for religion and virtue. It seems surprizing that the Doctor should have any doubt concerning the infinity of God : had he but reflected that it is of the nature of what is infinite not to be comprehended by what is finite, his doubt would have vanished. In an appendix to this part, he examines Dr. Berkely's system, that there is no material world. But amongst all the objections he makes to this doctrine, he omits one which would have made all the others unnecessary, namely, that it totally overthrows the Christian religion ; for if there was no such thing as matter, Christ could never have assumed a body, and died upon a cross, to make atonement for the sins of mankind. Indeed it seems to be full as absurd to deny the existence of matter, as to deny the existence of spirit ; so that it is reasonable to conclude, that, as some have rejected all material and others all immaterial substances, each asserting one or the other other only to be real, we should believe them both to be so.

In part the third, the author takes into consideration some of the most celebrated definitions of virtue, and accounts of the foundation of it. Dr. Clarke and Mr. Balguy have the same notions with that of our author and of the ancients, who defined virtue to be *living according to nature*. Mr. Wollaston has placed it in a regard for truth : that is, he supposes that not only our words but our actions have a language ; when this language is agreeable to the nature of things, then the action is virtuous, but when it implies a false assertion, then it is vicious. Dr. Hutcheson defines moral goodness to be a quality apprehended in some actions which produce approbation and love towards the

the actor from those who receive no benefit from the action. Lord Shaftsbury's opinion seems to coincide with that of Dr. Hutcheson, since he considers virtue as founded on the eternal measure and immutable fitness of things. Many writers both antient and modern, have placed virtue in the imitation of God. Aristotle and other antient moralists, have placed virtue in a mediocrity; supposing vice to consist in extremes. Some have placed all virtue in a wise regard to our own interest, which seems to have been the opinion of Dr. Waterland, Mr. Clarke of Hull, and Dr. Rutherford. From a survey of all these different notions concerning virtue, it appears, that moralists have differed from each other more in expression than meaning, in the different views they have given of moral virtue. In the remainder of the third part, the author treats of marriage, parental authority, the origin of government, and other interesting subjects. We shall here cite what he has said upon the first of these subjects, as a specimen of the work, which, it is apprehended, will be thought both entertaining and instructive by our readers.

DEFINITION XLVIII.

‘ Marriage is a covenant between man and woman, in which they mutually promise cohabitation, and a continual care to promote the comfort and happiness of each other.

PROPOSITION LVII.

‘ Virtue requires that mankind should only be propagated by marriage.

DEMONSTRATION.

‘ 1. A more endearing friendship, and consequently a greater pleasure arises from continual cohabitation, than could arise from the promiscuous use of women; where there could be little room for a tender, generous and faithful friendship between the sexes.

‘ 2. The promiscuous use of women would naturally produce a great deal of jealousy, bitter mutual contentions, and a variety of other passions, from which in marriage, when preserved inviolate, very much secures.

‘ 3. Experience teaches that a promiscuous commerce between the sexes is very unfavourable to propagation, at least for producing a healthful offspring, and would prove the means of spreading to a fatal degree the venereal infection.

‘ 4. The weakness and disorders, to which women are subject during pregnancy, require, that both out of regard to them and the future race of mankind, they should be tenderly taken care of; and that during their confinement they should be comfortably maintained: now there is none, from whom these offices of friendship can be so reasonably expected, as from

from the person who apprehends himself the father of the child; but without marriage, no man could ordinarily have the security of being so.

‘ 5. The education of children is much better provided for by this means, both with respect to maintenance, instruction and government, while each knows his own, and the care and authority of both parents concurs in the work; to which that of the father is generally on the whole of the greatest importance.

‘ 6. The regular descent of patrimony, being the consequence of fathers knowing their children, is better provided for by marriage, than it could be without it; which, by the way, is a great encouragement to industry and frugality.

‘ 1, 2, 3, 4, 5 & 6. | 7. The happiness both of men and women, and of the rising generation, is on the whole more effectually secured by marriage, than it would be by the promiscuous use of women; therefore mankind ought only to be propagated this way. Q. E. D.

<i>Puff. de Jure</i> , l. vi. c. i. § 5.	<i>Ostervald of Unclean</i> . § 1. c. i.
<i>Wiss. Egypt.</i> l. ii. c. vi. §	p. 4—10.

13—15.

<i>Baxt. Works</i> , vol. i. p. 314.	<i>Fordyce's Mor. Phil.</i> l. ii. § 3. c. ii.
<i>A.</i> vol. ii. p. 31. B.	<i>Milt. Parad. Lost</i> , l. iv. ver.

753—770.

‘ COROLLARY 1:

‘ Those unnatural lusts, commonly known by the name of bestiality and sodomy, are to be greatly detested, not only as actions, whereby the dignity of human nature is in the most infamous degree debased, but also as alienating the mind from marriage, which is so important a band of society.

‘ COROLLARY 2.

‘ Those who seduce single women to violate their chastity, are guilty of a very great crime; as thereby they discountenance marriage, and bring on persons so debauched, and the families to whom they are related, great calamity and indelible infamy.

Guardian, vol. ii. N^o. 123.

‘ COROLLARY 3.

‘ All those things, which tend to cherish wandering lusts, are for that reason to be avoided, as lascivious actions, and unclean words, which generally lead on by a strong impulse to greater irregularities.

<i>Spect.</i> vol. iv. N ^o . 286.	<i>Osterv. of Unclean</i> . Pref. p. 16. <i>ib.</i> § 1.
	c. vii. p. 60—72.

‘COROLLARY 4.

‘ Since marriage is of so great importance to the happiness of mankind, it is plain that it ought not to be dissolved upon any trifling consideration; since uncertain marriages would be attended with many of the same inconveniencies, as the promiscuous use of women, and would differ from it little more than in name.

Puff. de Jure, l. vi. c. i. § 20.

‘PROPOSITION LVIII.

‘ To enumerate the principal duties of the married state.

‘SOLUTION.

‘ 1. Virtue requires that both parties preserve their fidelity to each other inviolate.

‘ 2. They should study in every instance to promote each other's comfort and happiness.

‘ 3. They are to contribute their respective parts towards the maintenance and education of their children.

Delany on Relat. Duty N^o. ii. iii.

‘DEMONSTRATION.

‘ The obligation to perform these several duties arises, from the nature of the engagements into which the parties have entered; (*Def. 48.*) and from the tendency which such a conduct will have to secure their mutual happiness and that of their families.

‘PROPOSITION LIX.

‘ Virtue requires that no man should at the same time have more than one wife, and no woman more than one husband.

‘PART I.

‘ No man should have more than one wife at a time.

‘DEMONSTRATION.

‘ 1. The number of females, so far as we can judge by the best computations, is not entirely equal to the males, in the human species. *Vid. Prop. 27. Dem. 4. gr. 4.*

Derham's Phys. Theol. p. 175, | Reflect. on Polyg. p. 4—7.

176.

‘ 1. | 2. Should polygamy prevail, there would not be females enow to supply all the males, consequently many of them must be deprived of the advantage of marriage: not to mention, how far it might be the occasion of those hateful and destructive practices, of sodomy and eviration.

Reflect. on Polyg. p. 32—34.

‘ 2. | 3. Quarrels would probably arise between those men, who endeavoured to possess themselves of more women than one, and those who were by this means deprived of partners in life; which might be attended with fatal consequences on both sides, should polygamy very much prevail.

‘ 4. The jealousy of the wives would probably make them very unhappy, were several women to share among them the affection and care of the same man; and it would occasion many caballings, and mutual endeavours to supplant each other in his affections, by which the peace of families would be greatly disturbed; not to mention the frequent adulteries that might be expected, if there was not a strict guard. *Vid Gen. xxix. xxx.*

‘ 5. The discords of the mothers might be communicated to the children; and so not only alienate their hearts from the father, and thereby prevent the efficacy of his care for their education, but also prevent a due harmony between them in riper years, and lay a foundation for quarrels to be transmitted to the next generation.

‘ 6. The master of the family would have his part in all this uneasiness; and would find it hardly possible to preserve his own quiet in any tolerable degree, without sacrificing the peculiar pleasure of having one intimate and best beloved friend, with whom to converse with the highest endearment: and if he had any true taste of the sublimest pleasures of friendship, the gratification of appetite with a variety of women must appear but a poor equivalent for such a sacrifice.

‘ 7. The practice of polygamy may leave room to a married man to be continually entering upon new amours, and treaties with respect to other women; which would keep the mind in an uneasy agitation, and greatly divert him from applying to cares of the greatest importance to the happiness of his family and of the public, and expose him thereby to many obvious inconveniencies.

2, 3, 4, 5, 6 & 7. | 8. Since polygamy is thus pernicious to the interest of the husband, wife and children, and, if it commonly prevailed, to that of so many single persons, virtue requires that one man should have but one wife at a time.
Q. E. D.

Burn. Life of Rochest. p. 112,

113.

Puff. de Jure, l. vi. c. i. §

16—19.

Salm. State of Turkey, p. 411

—416.

Reflect. on Polyg. p. 13—19.

L'Esprit des Loix, vol. i. l. xvi.

c. ii—vii.

‘ COROLLARY.

‘ It is yet more evidently unlawful for him who has married one wife, with a promise of confinement to her, afterwards to take a second. *Vid. Prop. 55.*

‘ SCHOLIUM I.

‘ Some have argued in favour of the proposition, that it would prevent the over-stocking the world with inhabitants, which would be the consequence of polygamy. But we have waved that argument.

‘ 1. Because it seems that the contrary is true, *i. e.* that the number of mankind is lessened rather than increased by polygamy, which is a direct consequence from *grad. 1.* for it is plain, that ten women, for instance, would be like to have more children by ten men, than by one, especially in some length of years; considering how much the body might be weakened, by that luxury with which seraglios are generally attended: and accordingly it is found in fact, that there is the greatest increase of men, where polygamy is not used, as the author of the reflections on that subject has proved, in an accurate and convincing manner. But

‘ 2, If it were fact, that polygamy would increase the number of mankind, it would be an argument *for* it, rather than *against* it: for it is certain, the earth, with proper cultivation, would be capable of maintaining a much greater number of inhabitants, than at present subsist upon it; and so many general calamities have from age to age interposed to thin their numbers, that it is hardly to be imagined, they will ever grow insupportably great. In the mean time, that polygamy lessens the number, is an additional argument that it is contrary to the happiness of the species, and therefore to virtue.

Reflect. on Polyg. Dissert. vi. vii.

‘ PART 2.

‘ One woman should have but one husband at a time.

‘ DEMONSTRATION.

‘ 1. Several of the arguments urged in the preceding demonstration will (*mut. mutandis*) prevail here; especially those taken from the proportion of the sexes, mutual jealousy, and the want of peculiar endearments arising from one most intimate friend.

2. The offspring would be thereby rendered uncertain, and healthful propagation prevented, by which the main purposes of marriage would be evidently defeated. *Prop. 57.*

1 & 2. | 3. *Vale! propositio.*

Puff. ib. l. vi. c. i. § 15.

‘ SCHOLIUM’

‘ SCHOLIUM.

This has appeared so intolerable a thing, that it has hardly been practised by any nation on earth, unless some very barbarous people are to be excepted. On the contrary, it has almost universally been made a main branch of the marriage covenant, that with regard to matrimonial converse, a wife should be the property of one husband alone, and those women have been accounted infamous, who have violated this engagement.

L'Esprit des Loix, vol. i. l. | *Temple's Hist. of Engl.* p. 14—
xvi. c. v. | 16.

‘ PROPOSITION LX.

‘ To enquire to whom virtue prohibits marriage.

‘ SOLUTION.

‘ 1. In general, it is not advisable that marriage should be contracted by those, who, by reason of their unripe age, or some natural or accidental defect in their understanding, are destitute of reason, and so incapable of making a proper choice, or behaving themselves aright in the conjugal state.

Puff. de Jure, l. vi. c. i. § 26.

‘ 2. It is prohibited to those who are evidently incapable of propagation, unless they marry with others in the like condition with themselves: otherwise by their incapacity, the great end of marriage would be frustrated, and a foundation laid for a perpetual jealousy, and many other irregular passions.

Puff. ib. § 25.

| *Lettres Persannes*, N^o. 41.

Ricaut's Ott. Court, p. 293.

|

‘ 3. To those who labour under any distemper of body, or distraction of mind, which would probably be conveyed to their offspring.

‘ 4. To those who are already married, and whose consorts are yet living, virtue forbids marriage, upon the principles of the preceding proposition, while the former marriage continues undissolved: and whereas among us, one man and one woman have been mutually appropriated to each other, it is yet more evidently and universally unlawful for either to marry a third person, without the consent of the other, as it is a breach of the marriage covenant: whether it may be lawful when such consent is gained, even supposing the preceding proposition to hold good, *i. e.* whether marriage may be dissolved by mutual consent, will be enquired in the next proposition.

Grot. de Jure, l. ii. c. v. § 11.

‘ 5. It has generally been said, that marriage is unlawful to those who are nearly allied by blood or affinity. The chief reasons assigned against such marriages are,

‘ 1. That in some cases, the duties of other relations would be plainly confounded by them, as in case of a mother’s marrying her son.

‘ 2. Friendship by this means would be less widely diffused; and covetous parents would hinder their wealth from being communicated, perhaps on these principles even forcing the elder brethren to marry their sisters, however contrary to their inclination; which must be the source of great calamity to them, as well as detriment to others.

‘ 3. By prohibiting these marriages, provision is made against some temptations to unchastity, arising from the more frequent converse of near relations.

‘ 4. There seems to be something generally in the constitution of our natures abhorring such marriages, if the relations are near, which has rendered them infamous among most civilized nations: though it must be owned the Egyptians and Persians were an exception to this rule; however, among the European nations, it prevails in its full force.

Puff. ib. § 28, 32, 34.

*L’Esprit des Loix, vol. ii. l. xxvi.
c. xiv.*

‘ SCHOLIUM I.

‘ Notwithstanding what has been said, it must be owned very difficult to fix the degrees of affinity, or consanguinity, within which marriage is unlawful, and if mankind ever have been or should be in such circumstances, that a brother could have no wife but his own sister, most of the arguments urged above would cease, and the rest must give way to such a necessity.

‘ SCHOLIUM 2.

‘ The argument urged *gr.* 5. concludes much more strongly against marrying with those nearly related by *blood*, than by affinity.

Puff. ib. § 35.

‘ PROPOSITION LXI.

‘ To enquire in what cases marriage may be rightly dissolved.

‘ SOLUTION.

‘ 1. It is no doubt dissolved by the adultery of either party, which is an apparent breach of the most fundamental article of the covenant. *Def.* 48. and *Prop.* 55.

‘ 2. For the same reason, it is dissolved upon the obstinate desertion of one of the parties, since thereby the covenant is also broken.

Life of Calcecius Caracciolus.

‘ 3. It

‘ 3. It is questioned whether marriage may be dissolved, on account of the unkind behaviour of one of the married persons. In one view, it may appear reasonable that it should, since consulting their mutual happiness and comfort is a branch of the marriage covenant : yet when we consider what damage might arise to the innocent offspring, how frequently complaints of this kind occur among married people, how generally in this case both parties are to blame, and on these accounts how uncertain marriage would be rendered, if the dissolution of it in this case should be allowed, it seems on the whole more for the happiness of mankind, that some who are in these unhappy circumstances should bear their calamity, than that they should be eased of it on terms so hazardous to the security and happiness of many more. To which we may also add, that the consideration of marriage as an indissoluble bond may engage both husband and wife, out of regard to their own peace, to be careful to govern their passions, so as not to make it mutually intolerable ; in which exercise of wisdom and virtue, each party may find a very great account.

‘ 4. Marriage may not be dissolved, as many other covenants may, by the consent of the parties ; if it might, marriages might frequently be contracted almost in jest, or merely in some views of present indulgence : and when one party was weary of the bond, very indirect measures might be used to procure the consent of the other to dissolve it ; and thus a state of things would probably be introduced into the world, little different from that which marriage was intended to prevent.

‘ 5. Neither ought marriages to be dissolved, merely on account of barrenness, unless one of the parties evidently appears to have been under some natural incapacity before the contract ; otherwise it would be difficult to fix the time when such a dissolution should take place, and great room would be left for fraudulent separations.

‘ 6. Neither are marriages to be dissolved, on account of any concealed deformity of body, or flaw in estate ; though it be allowed very criminal and foolish, for any to impose upon another in a matter of so great importance.

<i>Milton's Prose Works</i> , p. 5—	<i>Locke on Government</i> , part ii. §
12.	78—81.
<i>Puff. l. vi. c. i. § 20—22, 24.</i>	<i>Reeve's Apol.</i> vol. i. p. 187, 188.
<i>Lettres Persannes</i> , vol. ii. N ^o .	<i>More's Utopia</i> , p. 141—144.
102.	

‘ COROLLARY.

‘ Since the marriage bond is of so strict a nature, it ought never to be formed without the most mature consideration ; nor

should any be forced into it by the authority of superiors, contrary to their own inclinations.

‘ DEFINITION XLIX.

‘ Concubinage is a sort of marriage, in which the woman by agreement of both parties is to be considered as a servant in the family, and exprels provision is made, that her children shall not have such a right of possession and inheritance, as the children of the primary wife.

‘ SCHOLIUM.

‘ It appears by Prop. 59. part 1. that the taking a concubine during the life of another wife is generally at least to be avoided: and it seems, that he who never marries any woman but as a concubine, neither pays due respect to the female sex, nor sufficiently consults his own happiness, in a free and ingenuous friendship: yet perhaps, in case of a second marriage, where the children by a former wife are living, concubinage is not altogether to be condemned, if the constitution of the country permit it.

Puff. de Jure, l. vi. c. i. §. 36. | Grot. de Jure, l. ii. c. v. §. 15.
l. iv. c. xi. §. 9.

From the above passages the reader may form a judgment of the author's method, style, and manner of reasoning.

We shall now proceed to examine that part of the work, in which Dr. Doddridge treats of the Christian religion, as it is too voluminous for us to give an abstract of the whole. The author introduces his lecture upon revealed religion by ascertaining the meaning of the word miracle; in this he has acted very judiciously, as miracles are the basis and foundation of the Christian religion, insomuch, that if there remains any doubt or misapprehension concerning them, the whole superstructure must be in danger. This done, he defines the internal and external evidence of a revelation, under which head he informs us, that the internal evidence of any revelation, is drawn from the consideration of those declarations and doctrines which are contained in it; and that is called its external evidence, which arises from some other circumstances referring to it; for example, from prediction concerning it, miracles wrought by those who teach it, its success in the world, &c. These points settled, he goes on to prove in the five remaining parts of this work, first, the antiquity of the Christian religion, then that Jesus of Nazareth was the founder of it, and was crucified in the reign of Tiberius Cæsar. These two last particulars are evident from prophane authors; thus Tacitus, speaking of the Christian religion, says *Auctor nominis ejus Christus qui Tiberio imperitante*

Sub Pontio Pilato in Judea proconsulare imperium habente summo supplicio affectus est. “The founder of this sect was Jesus Christ, who suffered capital punishment in the reign of Tiberius, while Pontius Pilate was imperial procurator of Judea.” He next proves that books were written by the first publishers of Christianity, bearing the same names with those in the New Testament; then produces testimonies of the most antient ecclesiastical writers to corroborate the authority of the books of the New Testament; and, this being done, proves that the books of the Old Testament were extant before Christ’s time, and were genuine: points of as much importance to the Christian religion as the former; as the truth of the New Testament is so connected with that of the Old, that both must stand or fall together. The author, in the progress of his work, produces testimonies from heathen writers to the facts in the Old Testament. This is a point of the highest importance to religion, as those passages of Tacitus, Suetonius, Ammianus Marcellinus, Pliny, &c. in which the Christians are spoken of, shew that revelation is supported by the pillars of historical evidence. He next proceeds to speak of the expectation of a Messiah amongst the Jews and Heathens, a point which fully proves the divine origin of the Christian religion, as it does not appear that any thing but a revelation from heaven could give rise to the opinion which generally prevailed amongst men, a short time before the birth of Christ, that a great being was to be sent into the world about that time. This opinion passed from the Jews to the Heathens; and we find Tacitus speaking of it in the following terms. *Invaluerat opinio per totum Orientem esse in satis ut Judæâ præfecti rerum potirentur.* “An opinion had obtained all over the East that it was a decree of fate, that one come out of Judea should acquire universal empire.”

We shall here conclude our remarks upon this book, which we think ourselves obliged to recommend earnestly to all who attach themselves to theological studies, as the most learned and judicious collection of lectures in divinity and morality which has hitherto appeared in the world.

ART. III. *Gratulatio Academiæ Cantabrigiæ in Pacem Augustissimi Principis Georgii III. Magnæ Britanniæ Regis Auspiciis Europæ feliciter restitutam Anno M.DCC.LXIII. Folio. Pr. 4s.*
Sandby.

WE deferred our account of these verses, in hopes of paying our compliments to both the universities at the same time, not imagining that Isis would have been so long behind-

hand with her sister Granta in her congratulations. We have waited, however, it seems, to little purpose; probably because the Oxford muses were too much fatigued with their labours at the Encænïa: certain it is, that no compliments have as yet made their appearance, on this occasion, from that quarter; we must, therefore, content ourselves with the sweet songsters of old Cam, whose notes seem to be, on this joyful event, remarkably sweet and harmonious.

There was a time, when the Pegasus of this university halted most miserably in his gait, when he not only made frequent trips, but very often fell flat on his face, broke his knees, and hobbled into court in a most dreadful condition: we are very glad to find that his paces are now greatly mended, and that he is much surer-footed than he used to be. But we suppose by his frequent journeys in the same road, which he has of late travelled so often, he is grown familiar with it, and now, like a true Cambridge hack, goes through his business with the greatest ease and safety.

To drop the allusion; the verses before us are, seriously, much the best that we have ever seen from this learned body, and reflect honour as well on the performers as on the judges who were appointed to select and revise them. The Greek and Latin, of which the collection principally consists, are most of them pure, elegant, and classical, amongst which it would be injustice not to distinguish the Greek verses of Mr. Lort, of Trinity College, and Mr. Taylor of Trinity Hall, together with the Latin of Dr. Sumner, Mr. Barford, Mr. Neville, and Mr. Cuff. With regard to the English, our readers will judge of their merit from the following quotations.

The verses by Mr. Zouch of Trinity College, are so elegant, that we cannot refuse our readers a view of the whole copy.

‘Tis false: not all the gay parade of power,
 Not pleasure, slumb’ring in the chequer’d shade,
 Not India’s treasures, not the wreath of fame
 Can happiness bestow. Contentment loves
 With anchorite to dwell, in moss-grown cave
 Thoughtful, or round the peasant’s turf-built cot
 Her hallow’d gifts to shower. With chearful toil,
 Each common-letter’d day, their custom’d task
 The village swains renew. The festive morn,
 That beams on Albion’s sons the dawn of peace,
 To happier scene invites. On every front
 Joy sparkles, whilst along the grass green plain
 They wing the sportive ball, or nerv’d with strength
 Throw the broad discus. Midst the rural throng

Menalcas

Menalcas glows, in pride of youthful bloom
Exulting. Him compulsion's ruthless sons,
Detested crew! with savage hand had seiz'd,
Snatch'd from domestic bliss to scenes of war
And bloody desolation. Albion's coasts
Retire: Germania, in thy widow'd plains
He hears the martial trump: before his eye
A thousand horrors float, the banner gay,
The steel-clad pike, the musket big with death.
Mean-while his manly bosom heaves with pangs
Of deep-felt anguish. Now his consort chaste,
His aged parent, and the prattling babe
That on his lips had oft attentive hung,
Embitter harsh reflection: memory bids
The tear to flow. Yet soon his country's cause
Rouses his native fire, and blunts the edge
Of injury sustained. Bold and brave
He fights fair freedom's battles: Conquest waits
To flesh his sword in slaughter, waving high
Her crimson banners: resolution arms
His generous soul, or Granby marks the way
That leads to glory, or the eagle eye
Of Ferdinand its awful terrors round
Scatters.—As 'midst the tempest's hideous rage,
When Boreas, blust'ring from his native north,
Shakes the broad back of Atlas, o'er the deep
Throwing the veil of darkness, some kind power
Haply with unexpected calm may smooth
The ruffled ocean—thus Britannia's King
Bids the rough horrors of relentless war
To cease. Bellona sheaths her reeking sword,
On pointless spear reclin'd. Ambition pale
Hides her accursed head: in sweet repose
Peace wraps the trembling nations: transport warms
Each patriot; whilst the wearied soldier glows
Panting for quiet, in the blissful shade
Of sweet tranquility. O view him far
From horror's blood-stain'd field, in homely shed
Eating the bread of toil. Ingenuous youth,
The artless muse shall sing thee, happier far
Than tradeful merchant, o'er his hoarded gold
Brooding, or poet rapt in fancy's dream,
Or babbling orator, whose sugar'd speech
In many a measur'd period flows diffuse.

‘What joy to wind along the pebbled shore,
Safe from the wreck! O may the heart-felt sweets

Of mild remembrance lull thee ! what avails
 'The trophy'd pomp of fame, if tears of woe
 Flow from the helpless orphan ? nobler toils
 Incite thee, now with jocund step to wheel
 The rattling car, now in the lowing vale
 To tend the scatter'd herds. May year on year
 New blessings pour around thee, quaffing gay
 'The hallow'd cup of liberty and peace !

Thus, when old Janus clos'd his brazen folds
 Of horrid war, in some sequester'd nook
 The hardy vet'ran, silver'd o'er with age,
 Trode the calm path of undissembling life,
 Or on the banks of Tiber, or beneath
 The walls of Sinuessâ : There he toil'd
 Turning th' allotted glebe, or measuring out
 His furrow'd acre, earn'd with many a wound.
 Oft as he lay on grassy couch reclin'd,
 Imagination painted to his view
 Past scenes of prowess ; battles bravely won
 O'er Africk's tawny race ; his sun-beat front
 With mural chaplet twin'd. Now seems the trump
 It's lordly swell to breathe : the clarion loud
 Bursting, with tremor strikes each flutt'ring nerve :
 Now o'er the field the generous heroes rush,
 The souls of many wars : thro' every vein
 Ambition thrills : the old man sighs for arms
 With more than youthful ardor. Soon cool thought
 With eye deliberate kens the toils of war,
 And damps his martial spirit. Round his board
 Thronging, the pledges of connubial love
 Catch his fond tale : some future hero burns,
 Anticipating fame, to grasp the shield,
 To trace his father's virtues, and to fight
 'The sacred cause of Liberty and Rome.'

Pope, in his youth, need not have been ashamed of such verses as these. The miseries of war are finely and most poetically described by Mr. Onley, of Pembroke Hall, in the following lines.

But what is all the beauty of the year,
 What all the harvest crowded furrows yield ;
 If sweet security is never near,
 And arms must guard the produce of the field ?
 If for the sons of war the peasant ploughs,
 And toils for plenty ne'er to be his own ;

The gifts of industry if chance bestows,
And rapine reaps what poverty has sown ?

Yet, late alas ! how many millions held
On this sad tenure all their little store ;
With joy in ripening harvests oft beheld
Their daily sustenance ; nor ask'd for more.

How short that joy ! how soon the smiling land
To the rough soldier gave its promis'd board ;
While famine courted from a ruffian's hand
To glean her food, the relicks of the sword !

By want compell'd to camps the peasant flew,
Th' uncertain cares of toil no longer bore ;
The bread, that war deny'd, from war he drew,
And plundered every field he plough'd before.'

Mr. Charles Foot, of Emanuel, has some very pretty complimentary lines to his Majesty, amongst which are these.

' If such great acts, illustrious prince, adorn
Thy rising beams, and gild thy opening morn,
How wilt thou shine in life's meridian blaze,
And warm the world with thy propitious rays,
When rip'ning time has ev'ry seed refin'd,
Which bounteous heav'n implanted in thy mind !
For thee, great prince, the bard shall twine the wreath,
For thee the painter bid the canvass breath :
O ! would indulgent heaven my soul inspire
With Raphael's warmth, or Milton's sacred fire,
Then should thy name to latest ages live
With all the ornaments that verse could give ;
Then in unfading colours shouldst thou stand,
The great Palladium of the British land.'

The blessings of peace are painted with a masterly hand by
Mr. Smith of Magdalen College.

' Ye happier climes ! where science pours
From reason's mine her precious stores,
O bid her sons record
What aids, to strengthen Virtue's bands,
To curb oppression's guilty hands
Pacific arts afford.

Sweet arts, that harmonize mankind,
Steal softly o'er the warrior's mind ;
With arms let fierceness cease :

Let rougher passions all subside,
Nor ought disturb the gentle tide
Of happiness and peace.

'Then war's wide waste shall be repair'd,
Nor matrons' fruitless cries be heard
For slaughter'd friends that grieve:
All hail! domestic joys restor'd,
When fields, woods, houses know their lord,
The son, the husband live!

No more yon lofty ship, that braves
The angry ocean's foaming waves,
A hostile view portends:
Commerce alone expands the sail,
And every clime, and every gale
Some grateful blessing sends.

The gems of Ind, the spicy store,
The shining silks from Persia's shore,
And Africk's golden stream;
Secure we fetch from every coast,
All that luxuriant taste can boast,
Or pleasing fancy dream.'

Our readers may compare these lines with the following on the same subject, by Mr. Travis of St. John's.

'The hind well-pleas'd now speeds his annual toil,
Nor dreads again the lawless plund'rer's spoil.
Now the glad merchant to each fav'ring breeze
Spreads the wide sail, and ploughs secure the seas,
Wings his bold course through ev'ry varying zone,
And makes the wealth of distant realms his own;
Now burns, sun-beat, on Africk's sultry coast,
Now shivers pierc'd with Iceland's keenest frost;
Yet shivers now, now burns, rejoic'd the while,
Since peace and safety bless his various toil.'——

We cannot pass over Mr. Tyson's ode, without its due praise, as we do not remember to have met with any thing in modern ode-writing superior to it, especially in the following stanza.

'Vocal nymphs, ye haunt no more
Ilyssus' hallow'd shore,
Or where old Tiber rolls his tide:
There jarring discords murmur round,
Where erst each pleasing sound

Rapt the soul in extasy ;
 Savage fury fires the sky,
 Sad superstition shakes her vengeful rod ;
 Each monument of grace
 Falls at some sullen tyrant's frantic nod.
 For ye, fair nymphs, disdain to dwell
 Where slavery opes her iron cell.
 But Albion, daughter of the sea,
 Shall in her potent arms infold
 The rulers of sweet harmony.
 Such strains shall warble wild
 As erst, on Avon's rushy-fringed side,
 Sweet fancy struck with flying hand,
 And sooth'd her amber waves that murmuring glide.'

Mr. John Law, of Christ's College, gave us great pleasure in his very fine and nervous lines on the conquest of Canada. Our readers, we doubt not will be obliged to us for the following quotation.

' Let scepter'd tyrants mount the trophied car,
 And scatter havock from the wheels of war ;
 Curst by mankind, they lance the lightning's flame,
 And sink in virtue as they rise in fame.
 Far nobler He, who sheaths the murderous blade,
 And cloaths his mountains with the olive's shade ;
 Whose patriot wisdom civil life refines,
 Whose radiance warms, and blesses as it shines.
 Such Britain's Prince ; whose dawning beam displays
 The milder glories of unsully'd praise :
 'Tis his to break oppression's galling chain,
 And fix o'er India freedom's gentler reign:
 See ! where on Canada's untutor'd youth
 Already beam the rays of heav'n-born truth !—
 See ! plume-crown'd chiefs each social blessing taste,
 And rising towers adorn th' illumin'd waste !
 See cultur'd meads their golden fruits display,
 Where rang'd the hunter, savage as his prey !
 No more the sachem views Kiwasa's form
 Frown in the cloud, or mutter in the storm ;
 Religion's beams the darksome mists dispell,
 Which Ign'rance broods in Superstition's cell.
 E'en there shall Science spread her hallow'd store,
 And Art's fair empire grace Ontario's shore ;
 Some future Locke with reason's keenest ray,
 Pierce the rich fount of intellectual day,

The subtle ties of complex thought unbind,
 And fix each movement of the varying mind ;
 Some second Newton trace creation's laws
 Thro' each dependance to the sovereign cause ;
 Some Milton plan his bold impassion'd theme,
 Stretch'd on the banks of Orellana's stream ;
 Another Shakespear shall Ohio claim,
 And boast its flood ally'd to Avon's fame ;
 There too, shall sculpture warm the featur'd stone,
 And canvass glow with beauties not its own ;
 With Brunswic's name shall each savannah sound,
 And Attic muses sport on Indian ground.'

We must not finish this article without paying our compliments to the ingenious Mr. Scott, Fellow of Trinity College, whose verses addressed to the Earl of Bute, conclude this collection. Though we have seen much better verses written by this gentleman, we must, at the same time acknowledge that they are not without merit, as the following lines will sufficiently convince our readers.

' O fair Laurentia, o'er whose fertile plains
 No scourge of heav'n, no purple tyrant reigns !
 Blest clime, on whom propitious fortune smil'd,
 When Britain chose thee for her darling child !
 Thy sons no more shall darkling grope their way,
 Or blindly follow reason's glow-worm ray ;
 With healing wings the sun of truth shall rise,
 And light celestial beam from eastern skies ;
 The glorious day-spring shall from high appear,
 While error's ghastly phantoms shrink with fear.
 Ev'n now methinks thy painted chiefs despise
 Their pagan rites, and brutal forceries ;
 Nor prone on earth the thunder's voice adore,
 Nor bow to Ketan's monstrous idol more :
 By pure religion taught the sacred road,
 That leads thro' nature's path to nature's God,
 'The One Supreme with holy love they fear,
 And all the gospel's wondrous truths revere ;
 On Faith's mysterious scale triumphant rise
 Like sons of light, and claim their kindred skies :
 Thus, Spenser sings, when Una, hapless maid,
 Found a kind refuge in the green-wood shade,
 A shaggy troop of fauns, and satyres came,
 And gaz'd astonied on the beauteous dame :
 When lo ! her wit such gentle force applies
 To win them o'er from vain idolatries ;

From

From her blest lips such holy doctrines flow,
 The savage race with pure devotion glow;
 Receive in transport her celestial lore,
 And burn with heav'nly flames unfelt before.'

Mr. Scott, we imagine, need not be told that

'While Victory stood weeping by his side,'

should have been marked on the side as an old line. Nor is it perhaps necessary to inform a gentleman so poetical that *place* is a bad rhyme to *wildernefs*.

We have been more diffuse than usual in our quotations from these poems, because few copies of them being printed, and those bearing a high price, they are not so generally read as other books: besides that, we were willing to do all the justice in our power to their real merit.

ART. IV. *A Collection of Original Pieces; consisting of Poems, Prologues, Epilogues, Songs, Epistles, Epigrams, Epitaphs, &c. &c.*
 By J. Wignell. 8vo. Pr. 4s. Davies.

THE facetious and renowned Mr. Wignell, equally known to the learned and dramatic world for his extraordinary abilities, has here presented us with a collection of *pieces*, which are, as he doth himself emphatically stile them, truly *original*; for, whether we consider the delicacy of his sentiments, the harmony of his numbers, or the easy flow of his wit, it is all equally inimitable, and unparalleled by any writer, antient or modern. The dedication to Mr. Edward Shuter, contains a piece of private history with regard to that ingenious gentleman, which the world was not, we believe, before acquainted with; we shall therefore give it our readers in the words of Mr. Wignell, on whose veracity we must intirely rely for the truth of it. 'The anecdote, as related in the dedication prefixed to our author's poems, is as follows.

'A gentleman, remarkable for his intimacy with a certain fashionable author (who, for the diversion of the world, and his own emolument, has sometimes made too free with the natural defects and innocent particularities of divers worthy persons) endeavouring to tempt you by certain offers of advantage, to assist in conveying his low invectives and personal abuse to the town, was properly reprov'd by the following answer:

"Sir, whatever idea you have of me, as an actor and a man, give me leave to inform you, I have so strong a regard for religion and her professors, with so grateful a sense of the favours
 the

the Almighty has conferred on me, that I shall never employ my weak abilities in the ridicule of Him or His servants."

' This Christian-like reply astonished the beau. He took snuff, turned upon his heel, and assured the first coxcomb he met, " That Shuter was run mad, and had entered into partnership with the b——p of Tottenham-court."

This is curious, and if true, does no little honour to Mr. Shuter. But let us hear Mr. Wignell, who very modestly begins his poems with an *excuse* for them, intituled and called, *The Power of Gold*, where, after telling us, what we should never have suspected, that all men love money, and that

' The lawyer and the parson both agree,
The one *doth* preach, the other plead for fee,

he most poetically concludes with,

' Ev'n I, who am by nature flat and dull,
Inspir'd by charms that wait on pockets full,
Offer a rude, unskill'd, weak pinion'd flight ;
Criticks avaunt ! I only friends invite :
If they approve, my labour's over paid ;
If not, I'm sorry the attempt was made :
With candour's eye, my youthful muse look o'er,
And should she fail to please, she'll plague no more.'

The last line contains a most severe and terrible prediction, which, in all humility, we trust will not be fulfilled. In our author's epistle to his mistress, we have some very tender and pathetic lines—*exempli gratia*—

' My eyes no more with rapture view your *form*,
But wounding thought presents your hate and scorn.'

Mr. Wignell forgot, in the heat of his poetical *rapture*, that *form* and *scorn* is no rhyme.

' With sighs I mourn, with tears your loss sustain,
And fancied bliss is paid with real pain.
When awful night calls weary souls to rest,
In vain I strive to sooth my tortur'd breast ;
My troubled mind, in vision, views your shade
Possess'd by him, who me has wretched made :
The day returns, the cheering day to see
All nature's pleas'd, except unhappy me ;
Both day and night with grief extream I view,
And know no joy, debarr'd the sight of you.'

In a song written at Barnstaple, the different employments of *Love* and *Reason* are thus accurately and elegantly described.

' My

My love and reason reign by turns;
 Both claim an equal sway:
 The one like fuel fiercely burns,
 The other want of merit mourns,
 And sweeps e'en hope away.'

Vulgar authors are contented to call love a *flame*, Mr. Wignell gives it the new appellation of *fuel*. Reason's *mourning the want of merit* is likewise extremely pretty; but the more to *elevate and surprize*, as Mr. Bays says, our poet immediately turns his *reason* into a *birch broom*,

' And sweeps e'en hope away.'

Mr. Wignell's compliment to the duke of Cumberland is a perfect model for prologue-writing; it runs thus:

' When proud ambitious France, with envy, saw
 The British Lyon strike the world with awe,
 His pride was gall'd; that such a spot of ground,
 Shou'd be the terror of the nations round.
 Flush'd with his past success, he strait resolv'd
 To reign despotic monarch of the world.
 But how this land to bend? for well he knew
 That only Britons, Britons can subdue.
 Vain schemes he form'd; resolv'd on this alone,
 To fix a popish tool on England's throne.
 Then bold rebellion, wing'd with Gallic rage,
 Presum'd, in Britain's isle, a war to wage:
 Their bigot p—— some rebel Scots obey,
 And weak defenceless towns became their prey:
 Of slavery proud, led on by France and Spain;
 They robb'd and pillag'd wheresoe'er they came:

' Then mighty William, glorious hero, rose,
 Resolv'd to scourge these base intestine foes:
 He George's thunder dealt with dreadful hand,
 And drove rebellion to its native land.

' So when the sons of earth presum'd to rise
 Against immortal Jove, and scale the skies;
 With arrogance awhile they dar'd the God,
 Nor fear'd the weight of his avenging Rod:
 But when his thunder shook the rebel train,
 They sunk to earth, and all was peace again:

' Hail! youthful warrior, sprung from sacred George;
 The dread of France, and superstition's scourge:
 Long may thy springing laurels grace thy brow,
 And force the world to English arms to bow.
 Britons, your great deliverer revere!
 Nor let your souls be sunk in abject fear;

The pow'ér of haughty France you may defy,
And safely on the hero's arm rely.
O may he live his glories to encrease,
And bless our land with liberty and peace.'

The two words at the end of the fifth and sixth lines, *re- solv'd* and *world*, are the best rhimes we remember to have met with, though *came* and *Spain*, which we find a little further on, may almost pretend to a rivalship with them in point of cacophony, a beauty peculiar to this poet. The rest of our author's prologues, many of which are inserted in this collection, are no less elegant than the above quoted.

When our illustrious bard, stooping from the sublime and pathetic, to the smart and familiar, condescends to be witty, how sprightly are his sallies, and how ingenious his conceits! as our readers will see by the following facetious epigram.

* *On reading an Inscription in the Church-yard of St. Peter's, Mancroft, in Norwich, to the memory of William Anguish, who died, &c.*

'Beneath this stone does *Anguish* lie?
'Tis past belief! Can *Anguish* die!
While, plung'd in sin, the world does languish,
Pain will exist, and live must *Anguish*.'

It is almost impossible to conceive how a gentleman could hit on so pretty a thought; but we will not anticipate our reader's pleasure in the perusal of these incomparable poems by any more quotations; only observing, that though we have the highest esteem of Mr. Wignell's abilities as a *Comedian*, we cannot but be of opinion that the *drollest* part he ever yet played was that of a *Poet*.

ART. V. *A Letter occasioned by the Lord Bishop of Gloucester's Doctrine of Grace.* By John Payne. 8vo. Pr. 3s. sewed. Payne and Copley.

THE truly learned and ingenious Bishop Warburton, whose works cannot be too often read or too much admired, having in his last excellent tract on the Doctrine of Grace, treated the enthusiasts and visionaries of every denomination with that severity which they so well deserve, we are not surprised to find them rising up from every quarter, with all the rage of bitter resentment, and endeavouring to retaliate the injury. Amongst these, the angry Mr. Payne, a zealous disciple of the celebrated Mr. Law, stands forth in vindication of his master, whom the bishop had, it seems, occasionally attacked in the treatise above-mentioned.

mentioned. All that the bishop of Gloucester has said concerning Mr. Law, in the *Doctrine of Grace*, does not, we believe, extend to above two or three pages; Mr. Payne, notwithstanding, has so contrived, as to lengthen out his answer (if it may be so called) to a large *Octavo Volume*, great part of it very closely printed; three parts, however, at least, of this doughty performance, are nothing more than quotations from Mr. Law's works, and the other fourth scarce any thing but a tedious repetition of his sentiments. Some severe strictures on several parts of the Bishop's book are occasionally introduced by Mr. Payne, which his lordship, we imagine, will hardly ever trouble himself to answer, as they are, for the most part, too trifling to deserve a serious confutation.

Our readers will, perhaps, be able to determine Mr. Payne's merit as a controversial writer, by the following extract.

“The first exhibition (says Mr. Payne) of Mr. Law, in the bishop's *Doctrine of Grace*, is in a note on the logical inference his lordship makes, from the promise of Christ to all that are born of him, that “The Comforter; even the Spirit of Truth, which is the Holy Ghost, should be in them, and abide with them for ever, and guide them into all truth.” I shall transcribe both the inference and the note.

“On the whole then, we conclude, that all the scriptures of the New Testament were given by inspiration of God. And thus the prophetic promise of our blessed Master, that the Comforter should abide with us for ever, was eminently fulfilled. For though, according to the promise, his ordinary influence occasionally assists the faithful of all ages, yet his constant abode and supreme illumination is in the sacred scriptures of the New Testament. *

* “The late Mr. William Law, who obscured a good understanding by the fumes of the rankest enthusiasm, and depraved a sound judgment, still further, by the prejudices he took up against all sobriety in religion, seized the above paragraph, as he found it detached from the discourse, in a quotation made of it, by an ingenious writer; and thus descants upon it: “Dr. Warburton's doctrine is this, that the inspired books of the New Testament is the Comforter or Spirit of Truth and Illuminator, which is meant by Christ's being always with the Church. Let us therefore put the Doctor's doctrine into the letter of the text, which will best shew how true or false it is. Christ saith, *If any man love me, my Father will love him, and we will come unto him, and make our abode with him.* That is, according to the Doctor's theology, certain books of scripture will come to him, and make their abode with him; for he expressly confineth the constant abode and supreme illumination of God to the holy scriptures. Therefore (horrible to say) God's inward presence,

his operating power of life and light in our souls, his dwelling in us, and we in him, is something of a lower nature, that only may occasionally happen, and has less of God in it than the dead letter of scripture, which alone is the constant abode and supreme illumination. Miserable fruits of a paradoxical genius!" — *A humble, earnest, and affectionate address to the clergy*, page 69, 70.

"This poor man, whether misled by his fanaticism or his spleen, has here fallen into a trap which his folly laid for his malice. In the discourse, from whence the paragraph so severely handled is taken, I treated distinctly of these two branches of the holy Spirit; 1. As he illuminates the understanding under the title of the Spirit of Truth. 2. As he rectifies the will under the title of the Comforter; by the first of which, he establishes our faith; and by the second, he perfects our obedience.

"Now it is under the first branch in which this obnoxious paragraph is found. So that common sense and common honesty require that when I say, the constant abode and supreme illumination of the holy Spirit is in the sacred scriptures of the New Testament, I should be understood to mean, that he is there only as the Illuminator of the understanding, the Establisher of our faith. But Mr. Law applies my words to the other branch of his office, as the Rectifier of the will, the Perfecter of obedience; and so makes my observation NONSENSE, in order to ariagn it of IMPIETY." *Doctrine of Grace*, page 39—41.

"This torrent of abuse is, you see, poured forth with great violence; but having spent its rage, it must soon settle and stagnate upon its own lees. In extenuation of the crime with which his lordship is here pleased to charge Mr. Law, it must be observed, 1. That if nonsense is made of his lordship's inference, it is made, not by Mr. Law, who truly considers God's operating power of life and light as one power, but by that *ingenious writer*, as his lordship by reciprocal courtesy calls him, the author of a dissertation on enthusiasm, who quotes it, and from whom Mr. Law professes to have taken it. And, 2. That his lordship's inferences does not appear to have been made nonsense, but stands, in the sermon where his lordship originally placed it, and in his lordship's *Doctrine of Grace*, where his lordship has transplanted it, exactly in the same light, as it stands in the ingenious writer's dissertation on enthusiasm, and in Mr. Law's quotation. For where can the Holy Spirit have his constant abode and supreme illumination, but where he has his constant abode and supreme sanctification? Has the Holy Spirit two constant abodes? and does he constantly abide in the heart

heart of man, as the Restorer of lost holiness, and constantly abide in the sacred scriptures of the New Testament as the Restorer of lost Light? Where did He constantly abide as the Restorer of lost light, when there were no scriptures of the New Testament for the seat of his constant abode, and supreme illumination? Is there any thing in point of absurdity, so near to transubstantiation, as the supposing that the Holy Spirit lives and acts in division and separation from himself? that he can *'dwell personally'* without that which constitutes his personality? Whatever is essential to that blessed Spirit, must be always with him: light is as essential to him as holiness; and wherever he lives and acts, he lives and acts as one spirit, in whom light and holiness dwell for ever. But light and holiness, as they cannot be separated in "the new creature in Christ Jesus, the workmanship of God, the renewed image and likeness of the Divine Nature," so are they never separated in the representations which the sacred scriptures give of them; where light and darkness are commonly used, to express the life of holiness, and the life of sin. "I am the way, the truth, and the life," saith He who is the only light of the human soul: "he that followeth me," which includes perfect holiness, "shall not walk in darkness, but shall have the light of life;" a life from which light is as inseparable as holiness! "*His life*," says St. John, "*is the light of men*!" It is a life of light; and all that are born of it, "*Walk in the light as he*," the adorable parent of that life, "*is in the light*." "*Ye were sometimes darkness*," says St. Paul to the Ephesians, "*children of wrath; alienated from the life of God; dead in trespasses and sins; walking according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience: but you hath God quickened; ye are his workmanship, created in Christ Jesus unto good works. And now ye are light in the Lord: walk as children of light: for the fruit of the spirit is in all goodness, and righteousness, and truth*;" it cannot possibly be otherwise: no creature can be a child of God, or made in his image and likeness, but because the spirit of God is born and living in it; and in whatever creature the spirit of God is born and living, all that the spirit of God is must be born and living also; and therefore, divine light must be as essential to and inseparable from the new man, in Christ Jesus, born of the Word and Spirit of God, as divine goodness and righteousness; for "that which is born of the spirit is spirit:" it hath every thing in it that the Spirit himself hath. Now if St Paul, after thus exhorting the Ephesian converts to walk in the light, because they, who had been darkness, were now light in the Lord, children of light, born of the Word and Spirit of God, from whom they had received a spiritual life, as

real and perceptible in its nature and qualities as their animal life; if, after thus appealing to the light of life within them, he had told them, that this light, in which the new man in Christ Jesus lives, and moves, and has his being, was to be taken from them and deposited in the books of the New Testament; that a written rule was forming, of which that very epistle, tho' bearing testimony to another and better guide, was to make a part, for the seat of the constant abode and supreme illumination of the Holy Spirit, that would not only supersede his office as the Spirit of Truth, but separate him from himself as the Spirit of Holiness—must they not have thought the apostle mad? Or, if any design could be supposed to be intended by such wild and unmeaning words, must they not have thought that 'the god of this world, the prince of the power of the air,' had again blinded the apostle's heart; and that having lost the life of light himself, he had formed a project for bringing them back to their former darkness, when they were 'dead in trespasses and sins, children of wrath, without hope, and without God?' These Ephesians had learned Christ from the supreme and only Teacher of heavenly knowledge, having 'heard him' speaking within them, 'and been taught by him, as the truth is in Jesus:' and whatever knowledge they had understood the apostle to have had, by 'what he said before' in a few true and intelligible words; they would have understood, by such an addition of false and incoherent words, that he had no 'knowledge in the mystery of Christ.' Where, then, can the division of the Holy Spirit of God under the two characters of the Comforter and the Spirit of Truth, acting in two distinct offices, and by two distinct and distant operations, be founded, but in a bold conceit, that is as contradictory to the express words of Christ's gracious promise, as it is repugnant to the nature and operations of the Holy Spirit?

Bishop Warburton, in his doctrine of Grace, has these words, "By them (that is, by the writings of the New Testament) the prophetic promise of our Saviour, that the Comforter should abide for ever, was eminently fulfilled; for though his ordinary influence occasionally assists the faithful, yet his constant abode and supreme illumination is in the sacred scriptures."

With this assertion of the bishop's, Mr. Payne makes himself extremely merry, as our readers will see by the following ironical reply.

'Dr. Warburton's doctrine (says he) is this; that the inspired books of the New Testament, is that Comforter, or Spirit of Truth, and illuminator, which is meant by Christ's being always with his church. Let us therefore put the Doctor's doctrine into the letter of the text, which will best shew how true or false it is.

'Our

‘ Our Lord saith, *It is expedient for you that I go away*, or the Comforter will not come : that is, it is expedient for you that I leave off teaching you in words that sound only into your outward ears, that you may have the same words in writing, for your outward eyes to look upon ; for if I do not depart from this vocal way of teaching you, the Comforter will not come, that is, ye will not have the comfort of my words written on paper : but if I go away, I will send written books, which shall lead you into such a truth of words, as ye could not have, whilst they were only spoken from my mouth ; but being written on paper, they will be my ‘ spiritual, heavenly, constant abode’ with you, and the most supreme illumination ye can receive from me. Christ saith further : *I have many things to say unto you, but ye cannot hear them now ; howbeit, when he, the Spirit of Truth, is come, he shall guide you into all truth ; for he shall not speak of himself, for he shall receive of mine, and shall shew it unto you :* that is, though ye cannot be sufficiently instructed from my words at present, yet when they shall hereafter come to you in written books, they will give you a knowledge of all truth ; for they shall not speak of themselves, but shall receive words from me, and shew them unto you. Again : Christ saith, *These things have I spoken unto you in proverbs ; but the time cometh, when I shall no more speak unto you in proverbs, but will shew you plainly of the Father :* that is, hitherto ye have only had spoken proverbs from me, and therefore ye have not plainly known the Father ; but the time cometh, when these spoken proverbs shall be put into writing, and then ye shall plainly know the Father. Again ; Christ adds, *Ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you :* that is, ye are now troubled at my personal departure from you, but some written books shall be my seeing you again, and, in that visit, ye shall have such joy as cannot be taken from you. Christ also saith, *If any man love me, my Father will love him, and we will come unto him and make our abode with him :* that is, according to the Doctor’s theology, certain books of scripture will come to him, and make their abode with him ; for he expressly confineth the constant abode and supreme illumination of God, to the holy scriptures. Therefore (horrible to say) God’s inward presence, his operating power of life and light in our souls, his dwelling in us, and we in him, is something of a lower nature, that only may occasionally happen, and has less of God in it, than the dead letter of scripture, which alone is his constant abode and supreme illumination. Miserable fruits of a paradoxical genius !

Mr. Payne then proceeds to refute the Bishop’s Doctrine of Grace by several passages from Mr. Law’s works, wherein that

subject is occasionally mentioned. The method which our author has here chosen of making Mr. Law answer a book many years before it was written, is to be sure no less new than ingenious, and may serve as an excellent model for future writers in controversial divinity.

Mr. Payne then presents us with several very long quotations from Mr. Law's Address to the Clergy, (which, by the by, is the best thing Mr. Law ever wrote) in which there is a reference to some particular sermons of Dr. Warburton, which, Mr. Payne tells us, have, since Mr. Law's death, been distended by his Lordship into a Doctrine of Grace. He likewise produces (which, to be sure, in this work, there was no occasion for) the arguments *pro* and *con.* which had passed some years ago between Dr. Warburton and Mr. Law; at the conclusion of which our author has this severe animadversion.

' It must have been observed (says he) that wherever Mr. Law mentions his Lordship's writings, it is to refute some groundless notion, which he thought dangerous to the souls of men, by leading them from the truth and power of gospel Christianity; and he has endeavoured to do this by arguments drawn from the plain principles of nature, and the written word of God. His Lordship, on the contrary, throughout his book of the Doctrine of Grace, has not advanced a single argument in opposition to Mr. Law's principles; but has left all that is attempted against him, to be effected by sophistical conclusions drawn from a misrepresentation of his character and writings, and the levity of false wit. But whence this extraordinary effort? Must we be compelled to believe, that the objections and arguments of Mr. Law against the Divine Legation of Moses, were left wholly to the consideration of "a learned friend," as part of his "allotted dirty drudgery"; and that the author of that book, would, at the same time, without any motive but the pure love of truth, engage in a drudgery of a much more disgraceful kind, the distortion of other pieces of Mr. Law, in which he was not so deeply interested? Can it possibly be supposed, that Mr. Law's Appeal, his Address to the Clergy, and his Collection of Letters, should, for any purpose, be industriously searched and mutilated, and not a single page of his Confutation of the Divine Legation of Moses be read? And yet the author of the D. L. says, "it would be conceiving miserably of him, to think he was even ever disposed to look into that work himself. Pref. to D. L. V. 2. p. xi." The ground of this mysterious conduct, is this; "Mr. Law's objection to the D. L. are not to be removed; and, therefore, the misrepresentation and abuse of his character and writings in general, must, if possible, be made to do that, which an attempt to subvert his particular arguments cannot effect."

fect." Indeed, apart from what is personally debated, Mr. Law's writings, in their whole nature and design, are so essentially different from the writings of the author of the *Divine Legation*, that they can no more subsist together than light and darkness; and where one is received, the other must be rejected. But, to which soever men may chuse to turn, to find the declarations of Truth; they can be at no loss, to which they must turn to find buffoonry, ribaldry, impurity, and deliberate unblushing falsehoods.'

With what acrimonious resentment does this paragraph conclude! Such are the fatal effects ever produced by a spirit of controversy, especially in religious matters, which generally betrays the combatants on both sides into illiberal abuse and ill treatment of each other. Mr. Payne, we see, has fallen insensibly into it; we wish we could say his Right Reverend adversary had himself never been guilty of the like.

Mr. Payne finishes his book with a defence of Mr. Law from the charge laid against him by the Bishop of his having been the *parent of Methodism*. 'The design of this suggestion (says our author) which any wisdom might inspire but that which is from heaven, is to impress the unwary reader with a notion, that all the error in doctrine, and extravagance in practice, with which his Lordship has been pleased to charge Mr. Wesley and others, that are distinguished by the appellation of *Methodists*, is to be primarily ascribed to Mr. Law. Count Zinzendorf is but an accidental unessential instrument, in bringing this birth of Methodism to maturity: Mr. Wesley himself is but an unhappy child, labouring under an evil constitution derived from a corrupt diseased parent: Mr. Law is the life, the spirit, and power of the whole. And lest this idea of Mr. Law, so essential to his Lordship's purpose, that without it all other impressions that are given of him would be of little use, should be dropt, his Lordship takes care to revive it in some advantageous passage, now calling Mr. Law "Mr. Wesley's quondam master," and now calling Mr. Wesley "Mr. Law's forward pupil." I produce not this charge of his Lordship against Mr. Law with a design to enter into a serious refutation of it, and, therefore, inquire not, whether, by Methodism here, his Lordship means "the mode of teaching," or "the doctrines that are taught:" the attempt would be an affront to the understanding of every reader, who, in every extract from Mr. Law's writings in this letter, must see the weakness and folly of the charge, applied either to the mode of teaching, or to the doctrines taught, or even to the spirit, the designs, the pretensions, and claims of the teacher.—His Lordship has, indeed, some shadow of pretence to plead for this charge: but it is such a one, that if it had not
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been a custom with his Lordship, to mention the names of men and books without knowing any thing of them, must have been dismissed the moment it presented itself. From the words, "as Mr. W. Law begot Methodism," we are referred to the following passage, in the notes, taken from Mr. Wesley's journals, as the sole principle from which the conclusion in the text is drawn: "Meeting with Mr. Law's [Treatise of] Christian Perfection, and Serious Call [to a devout and holy life], the light flowed in so mightily on my soul, that every thing appeared in a new view." These two books, which, whatever use Mr. Wesley might make of them, will not be less useful to his Lordship, were written to demonstrate, that "the design of Christianity is to restore fallen man, to his first, angelic, heavenly state; and that, therefore, it requires continual self-denial, watchfulness, and prayer; the continual exercise of humility, meekness, patience, resignation, purity, and charity, in a total consecration of the soul to God:" and considered only as compositions, they have such purity and elegance of style, such force of argument, and such variety, propriety, and beauty of living character, as is not to be exceeded in any other two books in the English language. I shall, therefore, only add this single remark, that if a declaration of the power of these two books, had not been found in Mr. Wesley's journals, Mr. Wesley's journals would not, perhaps, have taken up so many pages of his Lordship's Doctrine of Grace.

Mr. Payne's book concludes thus:

"I write not for fame, nor for controversy: the spirit of controversy, which is born of ignorance and pride, is a dark and deadly enemy to the truth and power of religion; and the applauses of men are empty sounds, as well to him who thinks he has not ground to hope for the honour that cometh from God alone, as to him who thinks he has. With respect to his Lordship, therefore, I can only say, that if I have misrepresented his meaning in any passage of the Doctrine of Grace, I am sorry for it, and sincerely ask his Lordship's pardon on that account. About any thing else I have not the least concern: for though it is difficult to enter into debate, without appearing disrespectful and unkind to the person that is opposed; yet, I think, I have written only against that in his Lordship, which, whatever share it has in the composition of his books, no more belongs to the Church of Christ, "The kingdom of heaven come amongst men," than the flesh and blood of his earthly body.

"His Lordship, however, as well as every other son of Adam, has a divine inhabitant, the renewed life of that angelic man who died in Paradise: and tho' now, perhaps, unperceived amidst clouds of learned dust, the clamours of controversial zeal, and
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the swarms of motley images that a prolific fancy is ever bringing forth ; yet the common distresses of human life, made subservient to the power of redeeming grace, will, one day or other, dissolve the charm, and let his heavenly voice be heard, and his heavenly form be seen. This new man in Christ Jesus demands, and has, my reverence, my sympathy, and my love : and knowing nothing more desirable for myself, I can wish for nothing better for his Lordship, than that the remainder of his days may be passed in the devotion and purity of Mr. Law's life, and closed with the illumination and rapture of the hour of his death.'

Our readers will perceive, by the quotations we have made from this performance, that Mr. Payne, though he may possibly mean very well, is by no means possessed of sufficient abilities to enter the lists against the redoubted W——n. Many passages in the Bishop's books are, probably, liable to exception (where, indeed, is the work which is not ?) they are such, notwithstanding, as seem to require more depth of knowledge, greater parts and capacity, as well as a much abler pen than our author's, properly to examine into or confute.

ART. VI. *A full and compleat Answer to the Capital Errors contained in the Writings of the late Reverend William Law, M. A. In a Letter to a Friend. To which are prefixed, Some Cautions to the Readers of Mr. Law's Works. Published with a Preface, by the Rev. M. Madan. 8vo. Pr. 1s. Dilly.*

THIS letter-writer concludes with a remark, that time is sadly employed in reading such books as that which he has undertaken to answer : we have read his epistle with mortifying patience, and cannot begin our strictures upon it more properly than by observing that Reviewers never have a more tedious and disagreeable task than that of reading and commenting on authors engaged in controversy with others as unworthy of perusal as themselves. The pamphlet before us we cannot help looking upon as something worse than waste-paper ; we shall, however, give the reader an account of it, as it turns upon several important theological subjects, which seem to have been misunderstood by Mr. Law, and not well understood by his answerer.

We entirely agree with the author, that Mr. Law is strictly and properly an enthusiast, as he has declared that he looks upon the writings of Jacob Behmen to be given by divine inspiration as much as those of St. John the Evangelist ; at the same time we cannot but have a mean opinion of the writer who has taken
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the trouble to answer an author capable of advancing so absurd a position.

It is observed in the cautions to the readers of Mr. Law, prefixed to this letter, that he maintains creation to be nothing more than the formation of the world out of pre-existent matter. This is, indeed, contrary to the sense put upon it in all ages of the Christian church; and, as it has often been asserted by sceptical authors, suggests a suspicion that Mr. Law is chargeable with more than has been urged against him by the letter-writer, namely, with being insincere in his professions of Christianity, and concealing the Deist under the mask of the mystic divine.

The principal charge brought against Mr. Law by the author of this epistle, is, that he has adopted the tenets of the sect of Quietists, and, like them, has substituted an inward light instead of the holy scriptures, which they suppose every man in the world to be equally possessed of. Thus, says he, salvability is equally purchased for all; and Jews, Turks, Infidels, and Christians, are all in the same condition. If this doctrine is not absolutely deistical, it certainly makes a near approach to deism.

But, before we proceed any farther, it will be necessary to lay before the reader Mr. Chambers' account of the Quietists, by which he will be enabled to judge whether Mr. Law has justly incurred the imputation of being a follower of the dogmas adhered to by that sect, and whether he really agrees in sentiment with Fenelon, Michael de Molinos, and Jacob Behmen.

— “The name is taken from a sort of absolute rest and inaction, which the soul is supposed to be in, when arrived at the state of perfection. To arrive at this, a man is first to pass through the purgative way; that is, through a course of obedience, inspired by the fear of hell: Hence he is to proceed into the illuminative way, before he arrive at perfection; to go through cruel combats, and violent pains; *i. e.* not only the usual drynesses of the soul and the common privations of grace, but infernal pains. He believes himself damned; and the persuasion that he is so, continues upon him very strongly several years. St. Francis des Sales, say the Quietists, was so fully convinced thereof, that he would not allow any body to contradict him therein.—But the man is at length sufficiently paid for all this, by the embraces of God, and his own deification.

“The sentiments of the Quietists, with regard to God, are wonderfully pure and disinterested — They love him for himself, on account of his own perfections, independently of any rewards or punishments: the soul acquiesces in the will of God, even at the
time

time when he precipitates it into hell; infomuch, that, instead of stopping him upon this occasion, B. Angelo de Toligny cried out,—*Haste Lord! to cast me into hell! Do not delay, if thou hast abandoned me, but finish my destruction, and plunge me into the abysses.*"

From a comparison of the above account of Quietism with the opinions of Mr. Law, it is apprehended every impartial reader will acknowledge, that he was strongly tinctured with the enthusiasm of the Quietists. He has advanced, as appears from the letter before us, that a man may rise out of the vanity of time into the riches of eternity, and then every day has lost its evil, prosperity and adversity have no difference. Our author observes, that Mr. Law has borrowed this notion from his brethren the Stoicks, who maintain that pain was no evil; but it rather appears to us to be an imitation of the jargon of the Quietists. Mr. Law was, however, too well versed in the mystic theology to confine himself to the enthusiastic flights of the Quietists; and has therefore retailed several extravagant notions, which he has borrowed elsewhere. He has even gone so far as to assert, that Adam had all that nature which the angels have; a heavenly spirit and a heavenly body: upon which the letter-writer makes the following remark; 'This our author knew by inspiration, for the scripture says nothing of it.' It is evident that Mr. Law has taken this thought from Plato, who says, that man, at his creation, had wings, and a glorious body, impervious to the attacks of disease and time. Indeed Mr. Law has frequently adopted the reveries of the antient philosophers as well as the jargon of the Quietists.

The sentiments of this writer upon the subject of regeneration are likewise somewhat extraordinary: according to him a man's faith and good-will gives Christ as real a birth in him as he had in the Virgin Mary; from whence it should seem to follow, that, after such faith and good-will, he must be as really Christ as he that was born of the Virgin. This opinion must, indeed, be owned to be somewhat heterodox. Mr. Law appears likewise to be justly accused of carrying the doctrine of universal redemption farther than ever it was carried before; for he asserts that every human creature, as sure as he is born of Adam, has a birth of the Bruiser of the serpent in him, and so is infallibly in covenant with God, through Jesus Christ. This is putting the professors of all the different religions in the world upon a footing with the Christians as to their future state; and that, as we have observed before, borders upon Deism. That Mr. Law had a turn this way appears still farther from his having advanced that the heathen philosophers were partakers of a divine life, the apostles of a Christ within; and that, though they had not a written gospel, they preached the gospel written in their hearts;

hearts; so that, according to this gentleman, Socrates and Plato were as much apostles as Peter and John.

In page 41, our author, in proof of his assertion, that Mr. Law was tainted with the enthusiasm of the Quietists, cites the following enthusiastic flights of that gentleman. "When once thou art well grounded in this inward worship, thou wilt have learnt to live unto God above time and place. Thou wilt have no need of outward days, nor outward ordinances; every day will be Sunday to thee, and wherever thou goest thou wilt have a church, a priest, and an altar along with thee—Every thing thou doest is a song of praise, and the common business of thy life is a conforming to God's will on earth, as angels do in heaven." This passage the letter-writer confronts with a quotation from Fenelon's *Maximes des Saints*; and as this, compared with the above expressions of Mr. Law, fully proves the similarity of his way of thinking to that of the Quietists, we shall here lay it before the reader.

"In this state it no longer needs prayers, or hymns, or vows: prayers, where the spirit labours, and the mouth opens; are the lot of the weak, and the imperfect. The soul of the saint is as it were, laid in the bosom, and between the arms of its God; where, without making any motion, or exerting any action, it waits and receives the divine graces. — It then becomes happy: quitting the existence it before had, it is now changed, it is transformed, and as it were sunk, and swallowed up in the Divine Being; insomuch as not to know or perceive it's being distinguished from God himself."

To conclude: after having thus waded through this tedious polemical epistle, we cannot help observing that, as the work of Mr. Law, whom our author calls an alchemist in religion, is not worth two or three patient readings, so this pamphlet, in our opinion, hardly deserves one.

ART. VII. *Preface and Index to the Catalogue of the Harleian Collection of Manuscripts.* Folio. Pr. 5s. Davis and Reymers.

WE have, in two of our former * publications, done ample justice to the two folio volumes of the Catalogue of the Harleian Manuscripts, which is one of the most laborious compilations that this or any other nation has produced. We cannot, however, help observing, that it was so confused, and yet so voluminous, that it was as easy to find out an article in the collection as in the catalogue. To remedy this inconve-

* See Critical Reviews for March and April, 1759.

nency, Mr. Astle, a gentleman of a very uncommon application, when we consider his years and vivacity, but with a genius particularly adapted to the study of British antiquities, at the request of the curators of the Museum, undertook the arduous task of compiling this index, which has given utility to the catalogue, and greatly abridged the labours of those who consult it, as every article of that stupendous collection may now readily be turned to. The conveniency of this performance for the interest of learning is inconceivable, when we consider the immethodical disposition of the catalogue itself, which is not drawn up even under general heads, but the whole of it composes a literary mass; to the materials of which this index is a most excellent director.

With regard to the execution of the index itself, it is the most accurate of any we have seen; but no extract can, from its nature, be given; we shall, therefore, content ourselves with giving the author's own account of the method he has followed.

' In the prosecution of that work, he hath carefully adhered to the same language, words, and spelling, as are made use of in the catalogue, for the entries of the titles of the manuscripts; as also for the names of persons and places mentioned therein, not thinking himself authorised to depart therefrom, although by such such means, the name of the same person or place may sometimes happen to be entered under two or more different letters of the alphabet, according to the difference of language, or of the various orthography used in spelling it in several parts of the catalogue.

' Some articles occur in the catalogue, more particularly original letters, which were written by the same person, who, at different times, was known or distinguished by different appellations—As for instance—Sir William Cecil, afterwards created Lord Burleigh—and so of others.—In such case, the method observed in the index is to refer to such person under that particular name, stile, or title, by which he was usually known at the time when such article or letter was written; so that, to find all the letters of Lord Burleigh, the articles *Cecil* [Sir William] and *Burleigh* [William Lord] must be consulted.

' Each tract mentioned in the Catalogue, is likewise referred to in the index, as well under the head to which it properly belongs, whether it be subject, place, or person, as under the name of its author, if known.

' When different works, written by persons who bore the same name, occur in the catalogue, as is sometimes the case, each author is in the index distinguished from the rest, either by the place where he lived, the office which he enjoyed, or by some

other characteristic ; and whenever it hath been discovered, that any article or tract contained in any of the volumes of the collection, hath been omitted to be mentioned in the catalogue, such defect hath, in a great measure, been supplied, by referring in the index to that article or tract, as it stands in its particular volume.

‘ In respect to such interesting articles which concern the transactions of the kings and queens of England, and other great personages, a chronological order hath been observed in the references made to them in the index ; as thus.

- ‘ *Charles I.* Letters when duke of York and prince of Wales.
- Petitions to when prince.
- Warrants when prince.
- Marriage.
- Declared successor to James I.
- Coronation.
- Letters when king.
- Speeches.
- &c.

In the subdivision of other articles, an alphabetical order hath been observed, so far as is consistent with chronology.

‘ Single pedigrees and genealogies are very frequent in this collection, and are referred to by the index under the family-name to which they respectively belong: however it may not be improper to observe, that not only other pedigrees of those families, but also pedigrees of other families not mentioned in the Catalogue, are to be met with in the heralds visitations of the counties in which such families have chiefly resided, or possessed estates.’

The preface itself, from which this extract is made, besides giving a general account of the contents of the Catalogue under proper divisions, contains a most curious historical account of the chief manuscript libraries in Europe, beginning with that of England ; and our author thinks that the collections made by order of Humphrey duke of Gloucester are the first considerable ones of which we have any account preceding the reformation. We are glad of having this opportunity of supplying Mr. Asple’s omission of another great name in the English history, who was undoubtedly an importer, into England, of curious books and manuscripts ; we mean the duke of Bedford, brother to the duke of Gloucester, and the celebrated regent of France, in the minority of his nephew Henry the Fifth : and it is no wonder that Mr. Asple was ignorant of the following curious anecdotes, which were unknown to Leland himself.

The manuscripts in the library belonging to the Louvre, in the year 1423, amounted to 853, and were valued at 2323 livres, in those days a very considerable sum. When the duke of Bedford came to be regent of France, he called upon Garnier de Saint Yon, who was the librarian, on the 22d of June, 1425, for the catalogue of those manuscripts, most of which were written on vellum, and on the 15th of October, 1429, he gave the said librarian an acquittance for his charge, which acquittance is signed "*par commandement de Monseigneur le Regent, signé J. de Luvain.*" It appears from the registers of the chambers of accounts at Paris, that the duke did not take possession of those books by an act of power, for he bought them at the rate of 1200 franks, which were paid to Peter Thury, the undertaker for the mausoleum of Charles the VIth. and his queen Isabella.

That some of those books were sent to England seems to be past all doubt, and that they were designed for the duke of Gloucester appears to be more than probable by the following fact. In the abbey of St. Genevieve is, or lately was, to be seen, a Titus Livius, translated into French, and written on vellum; in the last leaf of which we read, that it was sent from France to England, by the regent duke of Bedford, to his brother the duke of Gloucester. This manuscript is probably the same with that mentioned by Catherine of Pisa, who lived in the court of Charles V.

In the French king's library, amongst the manuscripts, there is one marked 7031, the title of which is *Rational du Divin Office*; at the end of which is written by the hand of Charles the fifth, surnamed the Wise, the following words, *Cest livre, nommé Rational des Divins Offices, est à nous Charles 5. de nostre nom, & le fimes transluer, escrire & tout par faire en l'an 1364. Signé CHARLES.* In the beginning of this volume, on the back of the cover, are the following words, *Cest livre est à Jehan Comte d'Englesme, lequel l'achetta à Londres en Engleterre, l'an de grace 1441.*

From those facts it appears that the library in question was in England, but where it was lodged, or how it came to be dissipated, are questions not easily to be answered. Leland, when he mentions the duke of Gloucester's library at Oxford, says, that it consisted of only 129 volumes, but those very select. From the duke of Angoulesme's note, the dissipation must have taken place before the year 1441. Perhaps it was owing to the rapaciousness of cardinal Beaufort, who possessed half the money in England at that time, and was the greatest brute of his age, to whom the duke of Bedford, as well as the duke of Gloucester, was indebted for money.

We have mentioned these curious particulars only as a supplement to Mr. Aftle's general account of European libraries; and it is more than probable that some of the articles contained in the Harleian collection owe their introduction into England to the same prince. Upon the whole, we cannot help recommending this performance as one of the most useful, ingenious, and laborious productions of the repertorial kind that has been exhibited in the republic of letters; method being as necessary to a man of learning as to a man of business.

ART. VIII. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LIII. Part II. for the Year 1762. 4to. Pr. 6s. 6d. Davis and Reymers. [Concluded.]*

Article 'LXXXII. Account of the success of Mons. Daviel's method of extracting cataracts. In a letter to James Parsons, M. D. F. R. S. from Andrew Cantwell, M. D.'

M. Daviel seems to have been the first person that attempted to extract the crystalline from the posterior chamber, by an incision made in the cornea, in order to remove the cataract; an operation that has surprizingly facilitated the cure of that disorder, and cleared up many difficulties that embarrassed the former methods. The Greeks and Arabians considered the glaucoma as an incurable cataract; and the moderns pretended that the incurability proceeded from the nature of some other distemper complicated with the cataract. It was not, indeed, easy to assign a reason why the patient, after the cataract was couched, should remain blind, or why it should arise again into its place. But from M. Daviel's method of operation, we are convinced that not only the crystalline, but sometimes the capsula also, and even the anterior membrane of this bag are opaque, sometimes adhering to, and sometimes separated from, the body of the crystalline. In all these cases the patients have received their sight; whereas by the common methods most of them, at least, would have continued blind.

'LXXXIII. Extract of a letter from Charles Woolaston, M. D. F. R. S. to William Heberden, M. D. F. R. S. dated at St. Edmund's, April 13, 1762. relating to the case of mortification of limbs, in a family at Wattisham, in Suffolk.'

'LXXXIV. Extract of a letter from the Rev. James Bones, M. A. minister of Wattisham, near Stowmarket, in Suffolk, to George Baker, M. D. F. R. S. relating to the case of mortification of limbs in a family there.'

‘ LXXXV. Extract of a second letter from the Rev. Mr. Bones, to Dr. Baker.’

These articles contain a succinct account of one of the most surprizing cases ever recorded in history. John Downing, a poor labouring man, who lives at Wattisham, a small village, sixteen miles from Bury, had, in January, 1762, a wife and six children, the eldest a girl about sixteen, the youngest about four months. On Sunday the 10th of January, Mary the eldest daughter felt a violent pain in her left leg, which, in an hour or two, affected her foot, particularly her toes. The same evening another girl, about ten years old, complained of the same violent pain in her leg; on Monday, the mother and another child, and on Tuesday all the rest of the family, except the father, were affected in the same manner. The pains were so extremely violent, that the whole neighbourhood was alarmed with their shrieks and cries. The little child was taken from the mother’s breast as soon as she was taken ill, and died in a few weeks.

In about four or five days the diseased leg began to grow less painful, and to turn black gradually; appearing at first covered with spots as if it had been bruised. About that time the other leg began to be affected with the same excruciating pain, and in a few days that also began to mortify. In a little time both legs were perfectly spacelated. The mortified parts separated without assistance, and the surgeon had, in most cases, no other trouble, than to cut through the bone, with little or no pain to the patient. The separation was, in most of them, about two inches below the knee; in some rather lower; and, in one child, the feet separated at the ankle, without any assistance from the surgeon. One child only has one leg saved, with the loss of two toes of that leg. The father was attacked about a fortnight after the rest of the family, but in a slight degree, the pain being confined to two fingers of his right hand, which turned blackish, and were withered for some time; but he afterwards recovered the use of them.

It is remarkable that, during the time of this calamity, the whole family were otherwise hearty, and slept well, when the pains began to abate. They lived as their neighbours did, on dried peas, pickled pork, bread and cheese, milk and small beer. The wheat they used for bread was mildewed, or grown; but several other families used it, without any apparent detriment; though this seems, from the accounts before us, to have been the principal cause of so uncommon a disorder.

‘ LXXXVI. Observations for proving the going of Mr. Elliot’s clock at St. Helena; by Mr. Charles Mason.’

‘ LXXXVII. Account of Mr. Maſon’s paper concerning the going of Mr. Ellicott’s clock, at St. Helena ; by James Short, M. A. F. R. S.’

‘ LXXXVIII. An account of the eclipse of the moon, on the 8th of May, 1762, in the morning, obſerved by Mr. Short, in Surrey-ſtreet, London.’

‘ LXXXIX. Obſervations on the ſame eclipse ; by Dr. Bevis.’

‘ XC. An account of a remarkable monument found near Aſhford, in Derbyſhire: In a letter from the Reverend Mr. Evatt, of Aſhford, to Mr. Whitehurſt, of Derby. Communicated by Benjamin Franklin, L. L. D. F. R. S.’

This piece of antiquity was diſcovered in the year 1759, in making a turnpike road through the village of Wardlow, near Aſhford; when in removing a heap of ſtones that had lain in an adjacent field time immemorial, they found it to be a monument, to the memory of ſeventeen perſons, who had been interred in that ſpot. The bodies appeared to have been laid upon the ſurface of the ground, upon long flat ſtones, and their heads and breſts protected from the incumbent weight of ſtone by ſmall walls made round them, and a flat ſtone over the top; excepting two capital ones, which were walled up, and covered from head to foot, in the form of a long cheſt, with a ſtone over each. It is not known in what period of time this monument was erected; though, from ſome obſervations made by Mr. Evatt, there is ſome reaſon to think it is not older than the wars between the houſes of York and Lancaſter.

‘ XCI. *Deſcriptio Fontis Hieronis in metallifodinis Chemnecenſibus in Hungaria, anno 1756, extraſti; auſtore — Wolfe, M. D. Communicated by Mr. Henry Baker.*’

This curious machine cannot be deſcribed without the plate annexed to the article.

XCII. An account of a remarkable marine production: In a letter to the Reverend Thomas Birch, D. D. Secretary to the Royal Society, from Alexander Ruffell, M. D. Phyſician to St. Thomas’s Hoſpital, and F. R. S.’

‘ XCIII. A letter from the Reverend Nevil Maſkelyne, M. A. F. R. S. to the Rev. Thomas Birch, D. D. Secretary to the Royal Society: containing the reſults of obſervations of the diſtance of the moon from the ſun and fixed ſtars, made in a voyage from England to the iſland of St. Helena, in order to determine the longitude of the ſhip, from time to time; together with the whole proceſs of computation uſed on this occaſion.’

This is a very curious and uſeful paper; but will not admit of abridgement. The ingenious author tells us, that he made

the island of St. Helena, by his account, to be only one degree and a half east of its true situation ; whereas the accounts kept in the common manner made it seven and a quarter, and some ten degrees east of its true longitude : a sufficient encouragement to mariners to put this method in practice, as the longitude may thence be found to a degree of exactness sufficient to make it of great and valuable utility to the extensive navigation and commerce of our native country.

‘ XCIV. Certain reasons for a lunar atmosphere ; by Mr. Samuel Dunn.’

Astronomers have long been divided, whether the moon has or has not an atmosphere ; but the generality seem to have been of the latter opinion. Mr. Dunn, therefore, in order to determine this question, resolved to observe the two extremities of Saturn’s ring, at the time when the planet was on the dark edge of the moon : “ For the ring of Saturn being of a considerable length, and gradually emerging or immerging almost at right angles, either from or to the dark disk of the moon, the two extremities of this ring, and the body of Saturn, being duly observed, if both the preceding and subsequent extremities of this ring, and the body of Saturn also should happen to appear not perfectly defined, exceedingly near the moon’s dark limb, but perfectly defined a little further therefrom ; from such appearance I conclude it might be strongly presumed, that there is a lunar atmosphere ; and for want of such appearance that there is none.”

This method, Mr. Dunn tells us, he put in practice, and saw a faint point of light, where the emerision afterwards appeared ; but this faint point of light appearing and disappearing by alternate fits, he did not know whether it was part of Saturn or one of his satellites for some time, till being grown a little brighter and larger, he judged it was the tip of the ring just emerging. It, however, still appeared so dull and hazy, that he should have suspected his telescope, if he had not known it to have been rightly adjusted.

Mr. Dunn continued observing this phenomenon, and found that when the body of the planet was emerged, it appeared so very hazy and ill defined, both the body and ring confused together that he should not have taken it for Saturn, but for a comet emerging from behind the moon, had he not known otherwise from the tables, or seen Saturn the preceding mornings. Some time after the subsequent end of the ring appeared most dull, and the preceding end most clear ; and soon after the whole ring and body of Saturn appeared sharply and well defined. Mr. Dunn, therefore, concludes, that this diversity of

appearances must have arisen from the effects of an atmosphere of the moon.

‘ XCV. An account of the comet seen at Paris in June 1762, by Mr. de la Lande.’

‘ XCVI. Minutes of the observation of the transit of Venus over the sun, on the 6th of June, 1761, taken at Calcutta in Bengal. By Mr. William Magee.’

‘ XCVII. A farther account of the case of the family at Wat-tisham, in Suffolk, whose limbs mortified; by Charles Wool-aston, M. D. F. R. S. and physician to Guy’s Hospital.’

From this account it appears that all the unhappy sufferers, except Mary the eldest daughter, survived this singular calamity; but the wounds of the mother, and those of the third girl, were not healed, occasioned by the bones being cariose.

‘ XCVIII. Observations on the tides in the island of St. Helena; by Nevil Maskelyne, A. M. F. R. S.’

From a great number of observations made by this ingenious gentleman, it appears that the greatest rise and fall of the water, at the sygies of the sun and moon is about 39 inches; that the smallest rise and fall in the quadratures is something less than 20 inches; and that the mean time of high-water happens 2 hours 15 minutes after the moon’s passing the meridian, though in the course of every fortnight, the said interval is very much varied by the different influence of the sun at different times, as the theory requires.

‘ XCIX. Extract of a letter from M. de la Lande, to the Rev. Mr. Nevil Maskelyne.’

‘ C. The observations of the internal contact of Venus with the sun’s limb, in the late transit, made in different places in Europe, compared with the times of the same contact observed at the Cape of Good Hope, and the parallax of the sun from them determined. By James Short, A. M. F. R. S.’

Astronomers have long endeavoured to determine the horizontal parallax of the sun; and waited with great impatience for the 6th of June, 1761, when, by a transit of Venus over the sun’s disk, they flattered themselves with being able to solve this curious problem. Accordingly the Royal Society appointed Messrs. Maskelyne and Waddington to go to the island of St. Helena, and Messrs. Mason and Dixon to go to Bencoolen. The former arrived at St. Helena in the month of April; but Mr. Mason and his assistant, being detained at Plymouth by an accident, found, on their arrival at the Cape of Good Hope in the month of April, that it was too late to pursue their voyage to Bencoolen, and therefore resolved to stay at the Cape, in order to make their observations there; and it was extremely fortunate they did so; for, by reason of cloudy weather, Mr.

Maskelyne

Maskelyne was hindered from making the proper observations, and therefore the observation of the internal contact at the egress at Bencoolen, when compared with the same observation at Greenwich, could have determined nothing with regard to the sun's parallax.

By this fortunate delay, Mr. Mason and his assistant made the necessary observations at the Cape ; and, by comparing the observation of the internal contact at that southern promontory, with the observations of the same contact, made at fifteen different places in Europe, Mr. Short has ascertained the sun's parallax, on the day of the transit, to be $8'' 52$; and the mean horizontal parallax of the sun $8'' 65$.

‘ CI. Some suggestions concerning the preventing the mischiefs which happen to ships and their masts by lightning ; being the substance of a letter to the late right honourable George lord Anson, first lord of the admiralty, and F. R. S. by William Watson, M. D. F. R. S.’

The ingenious writer of this paper, after relating some instances of the terrible effects of thunder storms at sea, and remarking that electricity and thunder and lightning are only different modifications of the same meteor, very justly observes, that the effects of the latter happen always near the place where the explosion is made. ‘ We are therefore to guard against the thunder clouds which are near us. The mast of every ship, beset on its tops with those bright lights, which our mariners call comazants, and are the feu St. Elme of the French, and were the Castor and Pollux of the antients, is within the sphere of action of a thunder cloud. Antiently, when these were seen, they were only considered as the attendants of a storm, and no consequence was drawn from them ; but now (since Dr. Franklin's admirable discovery of conducting lightning from the clouds, we know them to be a modification of the same meteor which constitutes thunder and lightning) they demonstrate that danger is near, and therefore we should do our utmost to prevent its effects. This, in my opinion, would be done, if a wire of iron or any other metal were connected with a spindle of iron-work at the tops of the masts of ships, and conducted down the sides of the masts, and from thence in any convenient direction so disposed as always to touch the sea-water. By these means the accumulation of the matter of thunder and lightning will be prevented to a considerable distance from the ship, by its being discharged silently by the wire, which will not be done by the masts ; as these, from their height, figure and constituent parts, without an apparatus of this kind, tend to direct and conduct the lightning into the ship.—The applying wire to the masts of ships, will be neither difficult nor expensive, as a

brafs wire, of the thickness of a large goose-quill, I am of opinion, will, in most cases, be large enough to answer the purpose. I prefer brafs wire to iron, as the former is less liable to rust than the latter; and any metal corroded by rust to the center, ceases to be of any use in directing lightning in the degree hoped for from the apparatus.'

' CII. An account of the case of the late Rev. James Bradley, D. D. astronomer-royal; by Daniel Lyfons, M. D.'

' CIII. Experiments to prove that water is not incompressible; by John Canton, M. A. and F. R. S.'

In consequence of the discovery which this article contains, philosophy has one error less to obscure and embarrass it. The common opinion among philosophers that water is incompressible is grounded principally on the well-known Florentine experiment; but it is certain that this experiment is by no means sufficient to establish such a conclusion: for, as the ingenious writer of this article observes, 'It was impossible for the gentlemen of the academy del Cimento to determine that the water which was forced through the globe of gold was exactly equal to the diminution of the internal space by the pressure.'

This observation must at once satisfy every considerate person; and it shews us, in a striking instance, on what incompetent grounds an opinion may sometimes become universally prevalent, and with what care we ought to guard ourselves against the danger we are in of being led by the general agreement of men in an opinion, to receive it too easily.

Mr. Canton, in this paper, has not only proved that water is compressible, but also to what degree it is compressible. The chief experiments by which he has done this are the following. He took, he says, a glass ball of about an inch and six-tenths in diameter, which was joined to a tube of four inches and two-tenths in length, and in diameter about an hundredth part of an inch. This ball and part of the tube he filled with water, exhausted of air, leaving the tube open, that the ball, whether in rarefied or condensed air, might always be equally pressed within and without, and therefore not altered in its dimensions. By placing the ball and tube (the latter being first properly divided) under the receiver of an air-pump, he could see the degree of expansion of the water answering to any degree of rarefaction of the air; and by putting them into a glass receiver of a condensing engine, he could likewise see the degree of compression of the water answering to any degree of condensation of the air.

In this manner, he tells us, he has found, by repeated trials, when the heat of the air has been about fifty degrees, and the mercury at a mean height in the barometer, that the water will expand

expand and rise in the tube, by removing the weight of the atmosphere one part in 21740; and will be as much compressed under the weight of an additional atmosphere.

These experiments seem to be clear and decisive. There are, however, two objections to them, which Mr. Canton has thought fit to consider, and which, in a few words, he has effectually removed. One of these objections is, that the apparent expansion and condensation of the water might be owing to some air remaining in it, and of which it could not be entirely purged. In answer to this, Mr. Canton observes, that if this was the case, the introduction of more air into the water would necessarily render it more compressible. He therefore let into the ball a bubble of air that measured six-tenths of an inch in diameter. This bubble, situated, we must suppose, at the top of the ball, when its stem is turned downwards, the water gradually absorbed in four days; but, upon trial, the water thus charged was not more compressed by twice the weight of the atmosphere than before. It seems a consequence, from this experiment, though Mr. Canton has not mentioned it, that the air, by uniting itself to a fluid, is sometimes so divided and separated, as to become, in a manner, one substance with it, and to lose its elasticity.

The other objection just mentioned is, that the rise and fall of the water in the tube, as the pressure upon it was increased or lessened, might be owing to the compression not of the water but of the glass by the equal and contrary forces within and without the ball. But Mr. Canton says, in answer, that the compression of water in two balls appears to be exactly the same, when the glass of one is more than twice the thickness of the glass of the other; and that the weight of an atmosphere, which would compress mercury in one of these balls but one-third part of a division of the tube, would compress water in the same ball four divisions and six tenths. We cannot help observing here, that, according to this last experiment, mercury being almost fourteen times less compressible than water, its compressibility to that of water seems to be nearly in the inverse ratio of its density or specific gravity, compared with that of water. But it would probably be much too hasty to conclude from hence, that all fluids are more or less compressible in this ratio.

‘CIV. An account of the eclipse of the sun, October 16th, 1762, by Mr. Samuel Dunn.’

‘CV. Extract of a letter from W. Watson, M. D. F. R. S. to John Huxham, M. D. F. R. S. containing some remarks on the catarrhal disorder which was frequent at London and in its neighbourhood in May, 1762, and on the dysentery which prevailed the following autumn.’

‘CVI.

‘CVI. Viro inclyto ac de republica literaria meritissimo D.C. Morton, Med. Doct. Societati Regiæ Scientiarum Londinensi ab Actis S. P. D. Joannes Lulofs.’

This paper contains very accurate observations on the lunar eclipse of May the 8th, on that of the sun October the 17th, and on another of the moon November 1st, 1762.

‘CVII. An account of the Gardenia: In a letter to Philip Carteret Webb, Esq. F. R. S. from Daniel C. Solander, M. D.’

This curious plant, well known at present among the English gardeners, by the name of Cape Jessamine, was brought hither from the Cape of Good Hope, 1744, by Captain Hutchenfon, in the Godolphin Indiaman; though there is great reason to believe that the plant is a native of the East Indies, particularly of China, where it grows in such quantities, that the Chinese use the seeds as a scarlet dye. The doctor has, in this paper, completed the description given of this plant by Mr. Ellis, in the *Philosophical Transactions*, Vol. LI. and recommends the cultivation of this shrub in some of the British colonies, where, in all probability, it will prove of real benefit in improving the art of dying. Perhaps the beautiful scarlet, and other reds with which the chintz of India are so beautifully stained, are extracted from the seeds of this plant. If this should prove the case, the gardenia, when planted in some of our American colonies, will become one of the most useful shrubs, as it is one of the most beautiful.

‘CVIII. An account of the male and female cochineal insects, that bred on the Cactus Opuntia, or Indian Fig, in South Carolina and Georgia; in a letter from John Ellis, Esq. to Peter Wych, Esq.’

The natural history of the cochineal insect was imperfect, for want of a description of the male, till this ingenious gentleman supplied the defect in the paper before us. He tells us that by examining the webbs in a large parcel of specimens sent him by Dr. Garden, of Charles-Town, South Carolina, he discovered three or four minute dead flies, with white wings: these he moistened in diluted spirit of wine, and examining them in the microscope, discovered their bodies to be of a bright red colour, which convinced them they were the true male cochineal insects: but, to be confirmed in his opinion, he immediately communicated the discovery to Dr. Garden, and accompanied it with an exact microscopical figure, desiring he would send some account of their œconomy, with some male insects of his own collecting, which he accordingly performed, and sent with them the following observations:

‘In August 1759, I caught a male cochineal fly and examined it in your aquatic microscope. It is seldom a male is

met with, I imagine there may be 150 or 200 females for one male. The male is a very active creature and well made, but slender in comparison of the females, who are much larger, and more shapeless, and seemingly lazy, torpid, and inactive. They appear generally so overgrown that their eyes and mouth are quite sunk in their rugæ or wrinkles, nay their antennæ and legs are almost covered by them, and are so impeded in their motions from these swellings about the insertions of their legs, that they scarce can move them, much less move themselves.

‘ The male’s head is very distinct from the neck, the neck is much smaller than the head and much more so than the body. The thorax is elliptical and something longer than the head and neck together, and flattish underneath : from the front there arise two long antennæ (much longer than the antennæ of the females) which the insect moves every way very briskly. These antennæ are all jointed, and from every joint there come out four short setæ, placed two on each side.

‘ It has three jointed legs on each side, and moves very briskly and with great speed. From the extremity of the tail, there arise two long setæ or hairs, four or five times the length of the insect. They diverge as they lengthen, are very slender, and of a pure snow white colour. It has two wings which take their rise from the back part of the shoulders or thorax, and lie down horizontally like the wings of the common fly, when the insect is walking: they are oblong, rounded at the extremity, and become suddenly small near the point of insertion: they are much longer than the body, and have two long nerves, one runs from the basis of the wing along the external margin and arches to meet a slender one that runs along the under and inner edge: they are quite thin, slender, transparent, and of a snowy whiteness. The body of the male is of a lighter red than the body of the female, and not near so large.’

ART. IX. *Observations on the Fairy Queen of Spenser.* By Thomas Warton, M. A. Fellow of Trinity-College, and Professor of Poetry, in the University of Oxford. In two Volumes. 8vo. Pr. 6s. sewed. Doddsley.

TO examine and compare the flowers of genius and fancy, is the most agreeable amusement a person of taste can be engaged in. It gives him an opportunity of tracing the origin and progress of the beautiful and sublime, and of pointing out the various embellishments an idea has received from the different pens that have exercised their talents upon it.—Works of this kind are extremely useful to all who would read the performances of
genius

genius with taste and improvement, as they point out their excellencies, and prevent their imperfections making any bad impressions on a warm and untutored imagination.

It has given us great pleasure to see several of our ingenious countrymen of late years very usefully employed in displaying the beauties of our ancient poets, and making them more intelligible and entertaining to modern readers, by explaining their obsolete expressions, and elucidating many obscurities by a nice investigation into the manners and customs of the age in which they wrote.

The work now before us commences with observing, that the restoration of antient literature in the West had not that effect on subsequent compositions as might rationally have been expected; and that the poets in particular, instead of following the rules of Aristotle, and the example of Homer and Virgil, substituted a very different plan of their own. We are sorry we cannot subscribe to the severe censures our author passes on the Italians, to whom Europe in general, and this nation in particular, is indebted for being the first patterns and encouragers of works of genius and imagination. It is not, we apprehend, in the power of any writer to alter the taste of the age in which he happens to live (improvements of that kind being of a very slow growth) and we flatter ourselves that every one, every poet in particular, will allow, that the approbation and applause of an author's friends and cotemporaries was a principal inducement to those exertions of genius, which, though not formed on a classical plan, must be allowed a very considerable share of merit, while there exists a taste for harmonious numbers and poetical imagery. We justly admire the many noble piles of Gothic architecture, though by no means conformable to the Greek and Roman models, and why should we not with equal justice allow a proportionable merit to the Gothic poets? Our author seems to lay too much stress on the plan of a poem, as if that constituted its principal merit, and compliments Trissino on this account, at the expence of Ariosto and Tasso: but the very instance he produces is a sufficient proof that a classical regularity is not a capital ingredient in such compositions; for the *Italia Liberata* of Trissino is as much disregarded in this more correct and informed age as it was in the days of romance and chivalry, while Ariosto and Tasso remain the favourites of all lovers of the rich effusions of fancy.—We might pursue this subject further, but should, in that case, be liable to be accused of plagiarism from the ingenious author of *Letters on Chivalry and Romance*, who has shewn himself a very able champion for the allegorical poets, and in particular the Italians. We therefore refer such of our readers as may be desirous of further information

formation on this head, to that judicious performance, which, we flatter ourselves, has made some alteration in the sentiments of the author at present under consideration.

As to the capital point of this performance, namely, the critical examination of the *Fairy Queen of Spenser*; our author has taken his object in every point of view, and by a curious research into ancient custom and idioms, has greatly illustrated many dark, though curious, passages; his observations must, therefore, prove useful and instructive to all admirers of this enchanting poet. The nature of the work, will not permit us to give our readers a detail of particulars; but we cannot avoid observing, that our learned professor carries his examples of poetical imitation greatly too far, even to prohibit expressing our sentiments on the most common occurrences, without being accused of plagiarism. We apprehend that when men of genius handle similar subjects, they will necessarily fall into similar sentiments and even expressions.—We must, however, acknowledge Mr. Warton to be a very humane critic; for, after having passed sentence with a dignity and authority becoming his chair, he is generally so compassionate as to grant the delinquents a reprieve, before he leaves the court.

We did not intend taking any further notice of our author's too rigid treatment of the Italian poets: but, in the conclusion of his first volume, he draws a parallel between Spenser and Ariosto, which, we imagine, would highly offend even Spenser himself. He allows Ariosto but a very moderate share of imagination and invention, and asserts that his genius was absolutely comic; the same observation might be with equal propriety applied to Shakespear, because he was the author of the humours of Falstaff. And as to fancy and invention, Ariosto has always been allowed to possess those qualifications even to excess. There are numberless passages in the *Orlando Furioso* that would do credit to the highest epic poem that ever was or ever will be wrote; such as descriptions of palaces, gardens, fountains, the rencounters and deaths of his heroes, particularly that of Brandimart; the personifications of Jealousy, Discord, Disdain, Fraud, &c. &c. We are apprehensive that our professor's judgment has been warped by reading the French critics, and we would recommend to him a careful perusal of the *Orlando Furioso* in the original. It is with concern we observe our author so careless in his Italian quotations, many of which are so incorrect as to be totally unintelligible.

There are, in this work, many curious digressions, one of which, on the rise and progress of English poetry, we hope will prove entertaining to our readers; and it gives us the greatest pleasure to find Mr. Warton, in a note annexed, promise a more
full

full examination of this subject, for which he appears so extremely well qualified.

‘ If we take a retrospect of English poetry from the age of Spenser, we shall find, that it principally consisted in visions and allegories. Fancy was a greater friend to the dark ages, as they are called, than is commonly supposed. Our writers caught this vein from the Provencial poets. There are indeed the writings of some English poets now remaining, who wrote before Gower or Chaucer. But these are merely chroniclers of rhyme, and seem to have left us the last dregs of that sort of composition which was practiced by the British bards: for instance, the Chronicle of Robert of Gloucester, who wrote, according to his account, about the year 1280. The most antient allegorical poem which I have seen in our language, is a manuscript Vision, in the Bodleian library, written in the reign of Edward II. by Adam Davie. It is in the short verse of the old metrical romance. However Gower and Chaucer were justly reputed the first English poets, because they were the first, of any note at least, who introduced invention into our poetry; the first who moralised their song, and strove to render virtue more amiable by cloathing her in the veil of fiction. Chaucer, it must be acknowledged, deserves to be placed the first in time of our English poets, on another account; his admirable artifice in painting the familiar manners, which none before him had ever attempted in the most imperfect degree: and it should be remembered to his immortal honour, that he was the first writer who gave the English nation, in their own language, an idea of humour. About the same time flourished an allegorical satyrists, the author of *Piers Plowman’s Visions*. To these succeeded Lydgate; who from his principal performances, the *Fall of Princes*, and *Story of Thebes*, more properly may be classed among the legendary poets, although the first of these is in great measure a series of visions. But we have of this author two poems, viz. *The Temple of Glas*, and *the Dance of Death*, besides several other pieces, chiefly in manuscript, professedly written in this species. Lydgate has received numberless encomiums from our old English poets, which he merited more from his language than his imagination. Lydgate is an unanimated writer, yet he made considerable improvements in the rude state of English versification; and is perhaps the first of our poets whom common readers can peruse with little hesitation and difficulty. He was followed by Hardyng, who wrote a chronicle in verse, of all the English kings, from Brutus, the favourite subject of the British bards, or poetical genealogists, down to the reign of Edward IV. in whose reign he lived. This piece is often commended and quoted by our most learned antiquaries. But the poet is
lost

lost in the historian: care in collecting and truth in relating events, are incompatible with the sallies of invention. So frigid and prosaic a performance, after such promising improvements, seemed to indicate, that poetry was relapsing into its primitive barbarism; and that the rudeness of Robert of Glocester would be soon reëstated in the place of Chaucer's judgment and imagination.

‘ However, in the reign of Henry VII. this interval of darkness was happily removed by Stephen Hawes, a name generally unknown, and not mentioned by any compiler of the lives of English poets. This author was at this period the restorer of invention, which seems to have suffered a gradual degeneracy from the days of Chaucer. He not only revived, but improved, the antient allegoric vein, which Hardyng had almost entirely banished. Instead of that dryness of description, so remarkably disgusting in many of his predecessors, we are by this poet often entertained with the luxuriant effusions of Spenser. Hawes refined Lydgate's versification, and gave it sentiment and imagination: added new graces to the seven-lined stanza which Chaucer and Gower had adopted from the Italian; and, to sum up all, was the first of our poets who decorated invention with perspicuous and harmonious numbers. The title of his principal performance is almost as obscure as his name, viz. ‘ The historie of Graunde Amoure and La Bel Pucel, called the Pastime of Pleasure; contayning the knowledge of the seven sciences, and the course of man's lyfe in this worlde. Invented by Stephen Hawes, groome of kyng Henry the seventh his chamber.’ Henry VII. is said to have preferred Hawes to this station, chiefly on account of his extraordinary memory, for he could repeat by heart most of the English poets, especially Lydgate. This reign produced another allegorical poem, entitled the Ship of Fooles. It was translated from the High-Dutch, and professes to ridicule the vices and absurdities of all ranks of men. The language is tolerably pure: but it has nothing of the invention and pleasantry which the plan seems to promise; neither of which, however, could be expected, if we consider it's original.

‘ In the reign of Henry VIII. classical literature began to be received and studied in England; and the writings of the antients were cultivated with true taste and erudition, by Sir Thomas More, Colet, Ascham, Leland, Cheke, and other illustrious rivals in polished composition. Erasmus was entertained and patronised by the king and nobility; and the Greek language, that inestimable repository of genuine elegance and sublimity, was taught and admired. In this age flourished John Skelton; who, notwithstanding the great and new lights with which he

was surrounded, contributed nothing to what his ancestors had left him: nor do I perceive, that his versification is, in any degree, more refined than that of one of his immediate predecessors, Hawes. Indeed, one would hardly suspect, that he wrote in the same age with his elegant contemporaries Surrey and Wyatt. His best pieces are written in the allegorical manner, and are his *Crown of Lawrell*, and *Bowge of Court*. But the genius of Skelton seems little better qualified for picturesque than satyirical poetry. In the one he wants invention, grace, and dignity; in the other wit and good manners.

‘ I should be guilty of injustice to a nation, which amid a variety of disadvantages, has kept a constant pace with England in the progress of literature, if I neglected to mention, in this general review, two Scottish poets who flourished about this period, Sir David Lindsay, and Sir William Dunbar; the former of which in his *Dream*, and other pieces, and the latter in his *Golden Terge*, or *Shield*, appear to have been animated with the noblest spirit of allegoric fiction.

‘ Soon afterwards appeared a series of poems, entitled, the *Mirror of Magistrates*, formed upon a dramatic plan, and capable of admitting some of the most affecting pathetic strokes. But these pieces, however honoured with the commendation of Sydney, seem to be a little better than a biographical detail. There is one poem, indeed, among the rest, which exhibits a groupe of imaginary personages, so beautifully drawn, that in all probability, they contributed to direct, at least to stimulate, Spenser’s imagination in the construction of the like representations. Thus much may be truly said, that Sackville’s *Induction* approaches nearer to the *Fairy Queen* in the richness of allegoric description, than any previous or succeeding poem.

‘ After the *Fairy Queen*, allegory began to decline, and by degrees gave place to a species of poetry, whose images were of the metaphysical and abstracted kind. This fashion evidently took its rise from the predominant studies of the times, in which the disquisitions of school divinity, and the perplexed subtilties of philosophic disputation, became the principal pursuits of the learned.

“ Then Una fair gan drop her princely mein.”

‘ James I. is contemptuously called a pedantic monarch. But surely, nothing could be more serviceable to the interests of learning, at its infancy, than this supposed foible. “ To slick the doctor’s chair into the throne,” was to patronise the literature of the times. In a more enlightened age, the same attention to letters, and love of scholars, might have produced proportionable effects on sciences of real utility. This cast of mind

in the king, however indulged in some cases to an ostentatious affectation, was at least innocent.

‘Allegory, notwithstanding, unexpectedly rekindled some faint sparks of its native splendor, in the Purple Island of Fletcher, with whom it almost as soon disappeared: when a poetry succeeded, in which imagination gave way to correctness, sublimity of description to delicacy of sentiment, and majestic imagery to conceit and epigram. Poets began now to be more attentive to words, than to things and objects. The nicer beauties of happy expression were preferred to the daring strokes of great conception. Satire, that bane of the sublime, was imported from France. The muses were debauched at court, and polite life, and familiar manners, became their only themes. The simple dignity of Milton was either entirely neglected, or mistaken for bombast and insipidity, by the refined readers of a dissolute age, whose taste and morals were equally vitiated.

‘From this detail it will appear, that allegorical poetry, thro’ many gradations, at last received its ultimate consummation in the Fairy Queen.’

Monthly CATALOGUE.

Art. 10. *The Petition of John Free, D. D. relative to the Conduct of the Archbishops of Canterbury and York. Most humbly addressed to the Honourable House of Commons.* 8vo. Pr. 1s. Sold by the Doctor, at his House, Newington Butts.

DR. Free seems to be one of those violent spirits which are much too angry to be long in the right, and generally hurt their own cause by the very means which they make use of to promote it. The pamphlet before us contains an address to the house of commons, concerning a matter which that house will most probably never think it worth their while to trouble themselves about; the case submitted to their consideration being no more than this.

Mr. Scot, a bookseller, advertised a history of the Bible, with Dr. Free’s name to it, as one of the authors; and likewise, the better to promote the sale of his book, assured the public that it had the approbation of the two archbishops of Canterbury and York. The archbishops displeased, as they had reason to be, at the liberty taken by Mr. Scot, signified, in an advertisement, that they had given no such * approbation to the History of the Bible by John Free, and others. Dr.

* The archbishops’ advertisement was as follows:

‘Whereas a printed paper hath lately been handed about, signifying, “That in consequence of the special approbation
VOL. XVI, September, 1763. Q of

Dr. Free's name being thus mention'd in both the advertisements, the public, as our complainant informs us, began to suspect that Dr. Free was privy to the freedom taken with the archbishops' names in Scot's advertisement. The doctor immediately advertises that he had no concern in the work, nor in Scot's advertisement. Scot, in consequence of it, makes a public † confession that Dr. Free had no concern in the work, and knew nothing of the advertisement mentioning the approbation of the archbishops. This, one would imagine, had been sufficient to clear Dr. Free's reputation; but the doctor, who did not think so, was extremely angry with the two archbishops for mentioning his name in their advertisement, without previously enquiring whether he was really concerned in the work or not. He goes so far as to call this advertisement *an infamous paragraph, and a dangerous libel*. He informs us, in this pamphlet, that he waited on his grace of Canterbury to *demand satisfaction*; and to desire that their graces would permit him to inform the public, in their names, that he was a stranger to Scot's artifice, and had no hand in the book.

The archbishop did not chuse to have any such declaration published, and desired him to clear up the affair himself. This treatment the doctor, it seems, so highly resented, that he resolved to be revenged on the archbishops, and accordingly laid his

of the archbishops of Canterbury and York, will be published on Saturday the 17th of April, Numb. I. of the complete History of the Bible, by John Free, D. D. and others:" we are authorised to assure the public, that neither of the said archbishops ever gave his advice to the said undertaking.'

† Scot's confession is as follows.

'Whereas I was persuaded by a pretended friend to advertise, that a complete History of the Holy Bible, which I am now publishing, was the work of the reverend Dr. Free, in conjunction with other divines; and that it had received the special approbation of the lords the archbishops; I do declare, that the said Dr. Free did only undertake to revise the copy of the same before it went to press, and to correct the last proof from the press, still refusing to become an author; and neither he nor the other gentlemen concerned, were privy to my inserting the said words, "with the special approbation of the lords the archbishops;" and the public may rest assured, that notwithstanding this unfortunate mistake, which cannot in any wise affect the work itself, it will still be carried on with the same spirit and vigour by the reverend Mr. Williams, and the other gentlemen.

J. SCOTT.'

his case before † counsel learned in the law, who, unfortunately for the doctor, declaring that the publication of the archbishops' paragraph was no libel; the doctor here appeals to the highest powers, and lays his lamentable case before the house of commons, knowing (as he acquaints us in the advertisement prefixed) that "Members have the power, not only within doors, but without, of hearing the grievances of their constituents, and taking such informations of the injured, as may be necessary to procure them redress."

We would, notwithstanding, advise Dr. Free to withdraw his petition, as the parliament will hardly, we believe, find time in the ensuing sessions (which will most probably be a busy one) to take this *weighty* cause into consideration. We think, indeed, upon the whole, that if the law or the legislature interfere at all in the matter, Mr. Scot alone would be the proper object of their notice, as such impositions on the public are to the last degree infamous and unwarrantable.

Art. 11. *Observations on the State of the Highways, and on the Laws for amending and keeping them in Repair; with a Draught of a Bill for comprehending and reducing into one Act of Parliament the most essential Parts of all the Statutes in Force relating to the Highways, and for making Provision for the more easy and effectual Repair of the Highways.* By John Hawkins, Esq. one of his Majesty's Justices of the Peace for the County of Middlesex. 8vo. Pr. 2s. 6d. Worrall.

We have not consulted our standing counsel learned in the law, (for no set of men have more reason to retain counsel than

† Morton's opinion was this.

'I am of opinion, that the publication of the paragraph referred to in the case is not libellous on Dr. Free. A paper had been handed about, in which Dr. Free is treated as the author of the History of the Bible, then soon to be published; and that this was to be done with the approbation of the two archbishops. The paragraph only denies the allegation, as far as it respects the supposed approbation of the two archbishops. And this denial their graces might certainly declare to the public. It would possibly have been a more candid conduct, had their graces been pleased to have first enquired, whether the original paper had been published by Dr. Free's consent. Supposing the advertisement libellous, there is no room for the doubt in the second part of the question. There is *no subject* so great, as not to be subject to a criminal prosecution for an offence against the public peace.

JOHN MORTON,†

the Reviewers have) whether it is safe for us to criticise on a performance that carries on its front the awful names of one of his Majesty's justices of the peace, and his Majesty's law printer. We shall, therefore, take our leave of those observations, with devoutly wishing that, according to his worship's plan, and by his worship's means, *we may all amend our ways.*

Art. 12. *The Young Man's Book of Knowledge : Being a Proper Supplement to the Young Man's Companion. In Five Parts, viz. Part I. Of Knowledge in general ; the Advantages of gaining it early, with a Definition thereof. Of God, his Essence and Attributes. Of the Origin of Nature, and first Formation of Things. Chronological Tables of the Knowledge of historical Events from the Saxon Heptarchy, A. D. 455, to the present Time. Part II. Geography, in a manner entirely new : Containing (by Question and Answer) 1. A general Description of the four Quarters of the World. 2. The Situation, Extent, and chief Cities, of the several Kingdoms and Countries of each Quarter. 3. The Nature and Description of the Globes, and Explanation of the Terms used in Geography. 4. Tables of the Latitude and Longitude of several principal Places ; with many useful and necessary Problems on the Terrestrial and Celestial Globes. Part III. Geometry and Astronomy, Navigation and Plain-sailing ; with many useful, easy, and instructive, Problems for the young Practitioner in the further Knowledge of these Sciences. Part IV. Natural Philosophy in general. Part V. Theology, containing an Account of the Religion and Laws of Nature. Supernatural Theology. Observations on the Holy Scriptures, which teach us the Knowledge of God, and our Duty. Account of Judaism, Paganism, Christianity, and Mahometanism. Of the Sects of the Jews. Different Tenets of the principal Sects or Professors of Christianity. Of the Heathen Mythology, and alphabetical Account of the Heathen Deities. Of Music and Vibration. Definition of Music. Gamut or Scale, and Explanation of dividing Notes in Time, &c. Of the Diatonic Scale, an Explanation. Different Keys, Time, Bass, &c. &c. By D. Fenning, Author of the Royal English Dictionary, Universal Spelling-book, Use of the Globes, &c. &c. &c. 12mo. Pr. 3s. Crowder.*

Quintilian, who was as good a writer, and a much better critic than Cicero, in his excellent Institutions, is not ashamed to take his pupil even from the nurse's breast, and to descend to the, seemingly, most unimportant minuteneſſes, in his plan of education. The work before us is not designed for directing and finishing the studies of a professor in any branch of learning ; but we will venture to say, that, to whatever study a young man may apply himself, he will here find such information

tion as may give him a general idea of the relative arts necessary for carrying a man through the world, and rendering him agreeable, as well as useful, to society.

The reader, from the title, will comprehend the utility as well as the contents of this performance, which, notwithstanding some inattentions in the historical part, we think to be tolerably executed, and may be of use even to *young* men of forty, fifty, or sixty years of age. We therefore hope it will be found to deserve the recommendation prefixed to it by several reverend gentlemen and school-masters — ‘ Though the subjects are many, and every one of them useful, yet they are so well digested, and treated of in so plain a manner, that it cannot fail of being very useful in schools, and of great service to mankind in general.’

Art. 13. *Tractatus de primis duodecim Veteris Testamenti Libris : In quo ostenditur eos omnes ab uno solo Historico scriptos fuisse : Deinde inquiritur quisnam is fuerit, et an huic operi ultimam manum imposuerit, idque, ut desiderabat, perfecerit.* 12mo. Pr. 1s. Williams.

This little tract, written in Latin, and containing about fifty pages, is one of the largest strides towards universal Pyrrhonism that has been made for some centuries, being nothing less than a bold assertion that the five first books of the Old Testament, commonly called the Pentateuch, and ascribed to Moses, were not written by him; to which our author makes no scruple to add, that the books of Joshua and Judges were not penned by Joshua or the Judges; that the books of Samuel were written many ages after the death of Samuel; that the books of Kings were collected from the Chronicles: that the twelve first books of the Old Testament were all written by one person, which person he believes to be Esdras, who, after all, was, it seems, but a * compiler from other writers, and left his work very imperfect.

The whole tract, which our readers will be greatly surprized to hear, is taken, almost word for word, from the *Tractatus Theologico-politicus* of the famous, or rather infamous, Spinoza, and here republished by some modern infidel, who was willing to propagate the same principles. So impudent and shameful an imposition on the public will, we doubt not, meet

* ‘ Hezras (says he) narrationibus in hisce libris contentis ultimam manum non imposuerit, nec aliud fecit, quam historias ex diversis scriptoribus colligere, et quandoque non nisi simpliciter describere, easque nondam examinatas, neque ordinatas, posteris reliquit.’

with that contempt and indignation which it so highly deserves.

Art. 14. *Traſtatus de Miraculis. Authore Spectatiſſimo.* 12mo.
Pr. 1s. Williams.

This tract, published by the ſame editor, and with the ſame pious deſign, is likewiſe only a tranſcript from Spinoza, and is dedicated to the illuſtrious infidel Mr. David Hume, who, in his treatiſe on this ſubject, has availed himſelf of ſome of the arguments here produced.

Art. 15. *A Letter to a Friend. Endeavouring to give a general Notion of the Rev. Mr. Kennedy's late System of Chronology. With a Collection of Arguments for and againſt his Propoſition, that our Saviour did not eat the Paſchal Lamb the Night before he ſuffered. To which is added, a Paſſage from Scripture reſpecting Chronology; concerning which the learned Author's Opinion is deſired.* 8vo.
Pr. 1s. Nicol.

Chronological reſearches, as they are nicer, ſo they are more liable to errors than any other diſquiſitions whatever. The moſt accurate author, in a ſubject of this nature, can never flatter himſelf with having diſcovered the truth, but muſt reſt ſatisfied with a bare approximation to it. The author of the work before us, has, in a very maſterly manner, elucidated the ſyſtem of the reverend Mr. Kennedy, which he allows to be true, at the ſame time he thinks that gentleman miſtaken, in ſaying, that our bleſſed Saviour did not keep the legal paſſover the night before he ſuffered. He has, with the utmoſt impartiality, ſummed up all the arguments both for and againſt this propoſition; from a comparison of which, it is apprehended, that there are few but will acknowledge probability to be entirely on the ſide of thoſe who maintain that Chriſt eat the paſſover on the night which preceded his death. Indeed, the contrary opinion ſeems to be altogether inconſiſtent with thoſe words of our Saviour, *With deſire have I deſired to eat this paſſover with you before I ſuffer.* If we conſider this ſupper as the legal paſſover, which contained the complete fulfilling of the law, Chriſt's deſire to eat of it, is eaſily accounted for; if, on the contrary, we conſider it as an ordinary ſupper, it does not appear for what reaſon he ſhould have ſuch a deſire. In another place he ſays, *I will not any more eat thereof till it be fulfilled:* it is evident, that this can have no other meaning but, I will not any more eat thereof till what is typified by the paſſover be fulfilled; for there could be nothing in an ordinary ſupper to be fulfilled.

To

To conclude: this letter may be of use to divines; but we can by no means recommend it to the laity, to whom the subtilties and refinements of theology can afford little edification.

Art. 16. *Pro and Con; or, The Political Squabble: A Satirical Dialogue. Addressed to the Leaders of the Opposition. By a Lady.* 4to. Pr. 1s. Nicoll.

Nothing can better answer, than this performance does, the so often-quoted character which Martial gives of his own works,

Sunt bona, sunt quædam mediocria, sunt mala plura.

This dialogue opens with ironical commendations of Wilkes and Churchill, the whole in awkward imitation of one of Mr. Pope's satires; tho', had we not been prepossessed with its being an imitation, we should not have judged it to be ill executed. Then follows a trite beaten encomium upon candour, with a panegyric upon Mr. Ramsay the painter, who is under this misfortune, it seems, that his Majesty does not think his works detestable. Here impartiality obliges us, in justice to the authoress, to own, that she introduces four very fine lines: addressing herself to Ramsay, she says,

'Thy fire, when living, in his early days,
Tun'd his melodious reed to past'ral lays;
The Muses, pleas'd, then chose him for their own,
And, in their turn, the Graces chose the son.'

The rest of this dialogue, in many places, is below mediocrity; its panegyric is too fulsome to please, and its satire too feeble to wound.—Says the Lady,

'L. Good goods!—Can patriot P—tt'—

Now for the Gentleman's reply,

'G. Fie, fie! hush, hush!

Sheer wit, egad, as Mr. Bays says. The last paragraph seems to belong to neither of the interlocutors, and the penult line is of the same species with the last quoted,

'And, hark! a general hah! hah! hah! ensue;
They laugh at W—kes, and laugh at Ch—ch—I too.'

The authoress appears to have a good intention in what she writes; and, by taking a little more pains to avoid hackneyed thoughts, would rank above the middling class of our present versifiers.

Art. 17. *Verses addressed to no Minister.* 4to. Pr. 6d. Nicoll.

Those verses are not destitute of that arch manner which has been so much affected of late by our poetical politicians; but they are rather smart than witty, rather abusive than satirical, and more personal than poetical. For which last reason we decline giving our reader any specimen. But, notwithstanding what we have said, they are the best of the kind that have appeared this, or the last, season; and we cannot help admiring the intrepidity of our author in printing the names he abuses, which are, or lately were, the most respectable in the nation (we mean of subjects) at length, without the old-fashion of gutting them. It may, however, be proper to apprise the reader, that the satire contained in them is levelled at Mr. Pitt and his friends.

Art. 18. *A Dialogue between Mars and Britannia, &c.* 4to. Pr. 6d. Parker.

This is so contemptible a performance, that we have not been at the pains to transcribe even its title page.

Art. 19. *A Reply to a Letter addressed to the Right Honourable George Grenville, &c. In which the Truth of the Facts is examined, and the Propriety of the Motto fully considered.* 4to. Pr. 1s. Wilkie.

Of all the pamphlets and papers published on either side of the question, during our present political altercations, this, undoubtedly, by far, deserves the preference in point of language, facts, and every other quality that constitutes good writing. The author is a professed advocate for Mr. Grenville, who, he very justly observes, has neither time nor inclination to enter the lists with an anonymous writer, whom he seems to suppose to be either that gentleman's brother in law, or one writing by his direction. He treats the author of the letter, who assumes the title of an Independent Whig, with that indignation which he thinks the justice of Mr. Grenville's cause, and his own superior talents in writing, gives him. He endeavours, fundamentally, to overthrow the facts advanced in the letter, both against Mr. Grenville's person and character, and to establish others in their room, which do honour to that gentleman's principles and public conduct. He then very archly anatomizes the letter-writer's motto, which he quotes from Sallust, though the piece from which it is taken is to be found only in that author's fragments, and is supposed to be wrote by *Porcius Larso*; and turns the whole malignity of the character it contains upon the right honourable gentleman whom he supposes to be
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the letter-writer, or his patron. In short, the whole of this reply is a masterpiece of political writing.

Our readers, however, are not to understand that we are of any party, as Reviewers. We are no judges of the facts, either on one side or the other, which ought to decide the merits of the controversy, and therefore we presume not to answer for the veracity of the reply-writer, though we are ready to defend the testimony we have given to his talents : and we declare that we would have done the same justice to any publication of equal merit on the other side of the question.

Art. 20. *Another Answer to the Letters of the Right Honourable William Pitt, Esq In which the Reasons are assigned for not reverting the Administration of that late Secretary of State, and for subscribing to the Term Adequate, in relation to the Peace. By another Member of the Corporation of Bath. 8vo. Pr. 1s. Hinxman.*

A stale officious performance ; three-fourths of it being taken up with observations on Sir John Mordaunt's expedition against Rochefort, and the rest containing trite remarks upon Mr. Pitt's intended peace, and that which was actually concluded.

Art. 21. *The Rights and Liberties of the People of England vindicated. Proving, That the Freedom of an Englishman's Person, and his Property in his Goods, have been more than thirty Times confirmed by the Monarchs of England. 8vo. Pr. 1s. Nicoll.*

A most impudent imposition upon the public, by retailing from Rushworth and other old compilers, the very words of the old opposers of the undue extension of prerogative, under James I. and Charles I ; and all this to prove what no man, at this time, who is not stark, staring, mad, can have the least doubt of, viz. that an Englishman's person and property ought to be sacred from violation.

Art. 22. *An Address to English Protestants, of every Class and Denomination. Recommending a conscientious Attendance on Public Religious Offices, as essential both to the temporal and spiritual Interests of Mankind. By neither a Bigot or Enthusiast, but a Friend to Society. 8vo. Pr. 1s. Hinxman.*

This pamphlet is wrote with great devotion, and, indeed, considering the zeal that appears in every sentence of it, with great moderation, and cannot fail of having a good effect on those who read it, with dispositions to be reformed. However light a matter the attendance upon public worship may appear to the present generation, it is certainly a matter of consequence

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to civil government, and claims the attention even of our magistrates. At least our legislature, in the times most favourable to our constitution, were undoubtedly of this opinion.

Art. 23. *The Blessings of Peace secured by Piety, Gratitude and Unanimity. A Sermon preached at the Parish Church of St. Andrew Underhaft, London, upon May 5, 1763. being the Thanksgiving Day for the Peace. For the Benefit of the Charity Children belonging to Cornhill and Lime-street Wards. By Thomas Bonney, M. A. Rector of the said Parish.* 4to. Pr. 6d. Davis.

This sermon is a very sensible and judicious performance; and, though written on a subject which, in the present situation of things amongst us, is rather dangerous, contains nothing to which the most squeamish critic could make any objection: there are no fulsome compliments in it, either to king or ministry; no ill-natured declamation, or severe reflections. The whole of it breathes a spirit of peace and unanimity, and exhorts us, in a truly Christian manner, to the practice of those virtues which alone can render us a successful and a happy people. His text is taken from the 10th verse of xxixth Psalm—*The Lord shall give his people the blessing of peace*; from which words he takes occasion to remark, First, That the blessings of peace are the gift of God; and, Secondly, That they are the gift of God to such as are emphatically, and, by way of eminence, styled *his people*. This leads him to draw a comparison between the Jews and our own nation; and to observe, that the example and fall of God's favourite people, should be a caution to us how we neglect the God of our salvation, and forfeit our title to the blessing of being his adopted children.

‘It is well known, (says he) from their history, that in the last dreadful scene of this state, the taking of Jerusalem, when their wickedness and impiety were arrived at their full height, they themselves became the instruments of their own punishment, by their civil discord, and confusion. For when they refused to be instructed by the prophet of God, and *his soul was departed from them*, they fell into the worst of evils, a civil war amongst themselves, at the very time they were surrounded by their enemies: and their misery, and impiety increased together, till their enmity to one another exceeded that of the besiegers. And thus, as their historian observes, their intestine divisions became the more immediate cause of all the dismal calamities that befel them.

‘Now these things were written for our admonition, that we may be instructed by their fall: and though the parallel between us may as yet hold no further, than to the peculiar blessings
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and favours we have received from the almighty, yet there is too much need of caution, lest we go on to resemble them in profaneness and immorality; in ingratitude to God, in not making suitable returns for his providential care and goodness, and in falling into factious parties, and unnatural divisions.

‘ Our situation is such at present, that if we did but know our good, and the real value of it, we might be the happiest, and most flourishing people upon earth. Nothing but our own vices, our discontent, and discord, and as it were laying violent hands upon ourselves, can hurt us. We have experienced the goodness of God, vouchsafed to us in an higher degree than to any nation under heaven: and nothing but our abuse of it, and behaving ourselves unworthy of it, can remove our confidence, and render it abortive: for experience of former mercies is an encouragement and support of our future hopes, in every circumstance and condition of life. *Let us then take good heed to ourselves, to love the Lord our God, and to serve him in truth with all our heart, and dwell together in unity. For consider how great things God hath done for you.*

‘ It is owing to the indulgent blessing of heaven, that, beside the restoration of peace, we abound in plenty of all the comforts, and conveniences of life, and are in full possession of all our ancient constitutional rights and privileges, and have a prince to rule over us whose goodness of heart, and tender concern for the welfare of his people, will not suffer him to make any wilful infringement upon them, but will dispose him to redress every grievance that shall be found real, and destructive of true liberty. In this situation, and in prospect of the continuance of these blessings, it should be our chief concern to improve our present advantages, by pursuing the things which belong to peace, that is, by living under a due sense of religion and government; by submitting ourselves to every ordinance both of God and man; by bearing with each others infirmities; by shewing good-nature, respectful behaviour, fidelity, moderation, and sincerity unto all men. *Thus shall all men know, that we are his disciples, if we have love, or charity one to another.*’

The rest of this sermon is written in the same easy and agreeable stile, and is well worthy the perusal of our readers.

Art. 24. *A Sermon preached before the Society for the Reformation of Manners, at Salters-Hall, August 3, 1763. By John Conder, D. D. Published at the Request of the Society. 8vo. Pr. 6d. Buckland.*

We are not a little surprized that such a society should require this discourse to be published, as some parts of it are sensible, rational and benevolent. The author, nevertheless, strains hard to reconcile

reconcile the functions of those hermaphroditical magistrates to charity, policy, or common sense ; though we think he has not been very happy in his definition of their office. ‘ With respect, says he, to committees, or collective bodies of men, a proper regulation of the outward behaviour, or reformation of the morals, is the special and uniform object of our attention.’ Perhaps a common English reader may think that the reformation of morals reaches farther than the surface, and that there is a little difference between a society for reformation of *manners*, and reformation of *morals*.

Art. 25. *The Duty of a real Christian, both in Faith and Practice, upon Gospel Principles, for promoting a devout and holy Life, in a new and easy Method, adapted to all Capacities ; containing all Things essential to Salvation ; with Prayers for Morning and Evening, and several Occasions, necessary for all Families.* 12mo. Pr. 3s. Dilly.

The author of this work, in a short epistle to the reader, enumerates the motives that induced him to publish a new piece of divinity, which we shall give the reader in his own words :

‘ You are here presented with an attempt to enrich the understanding with such essential truths as are required to improve them almost into the state of the real Christian. It has long been a melancholy consideration, that many well-meaning Christians are found to be shamefully ignorant of the grand principles and necessary duties of that religion, by the belief and practice whereof they hope to be saved ; an ignorance frequently owing to a defect in the means to make them inwardly feel the truth of the peculiar doctrines of Christianity, and to acknowledge the necessity of their compliance with all the laws of Christ ; to take them off from the dangerous delusion of meritorious works, which choak up the channels of grace, and to convince them that there can be no forgiveness of sin, no reconciliation with the Father, nor salvation for mankind, but through the merits of Jesus Christ only : many have been the endeavours of the learned and devout, to supply this defect of education, by books and treatises, concerning the doctrine and worship, the fundamentals and modes of Christianity : but how often have those failed by attempting to unvail what God has thought proper to keep secret, by strife and contention about words, modes, and ceremonies, and by zeal without knowledge, launching deep into hidden mysteries to gratify vain curiosity ; and by placing too much dependence on self-righteousness, have made their followers, like the converts of the Pharisees, two-fold more the children of the devil.

‘The treatise before you is composed with all possible care to avoid these blemishes in religion, and to draw the faith and practice of a real Christian so strictly together, with a chain of gospel principles, that he may be always ready to exemplify good works in his life and conversation, and so grow in grace, and in the knowledge and love of God, and of our Lord Jesus Christ, that his faith may be found acceptable in the day of the Lord; and having thereby conquered this world, he may receive the crown of life promised to those, who shall be faithful unto death.’

The duty of a real Christian is by our author divided into four books; explaining man’s duty in regard, 1st, to God the Father; 2dly, to God the Son; 3dly, to God the Holy Ghost; and, 4thly, in regard to the church of Christ; including both her positive, relative, and practical duties, in a method *entirely different* from any other book that has appeared for the like purposes.—Upon the whole, it is a harmless performance; and whatever defects it may have, will, we hope, be abundantly supplied by a work of the same nature, written by the Rev. Mr. Venn, which, we are informed, will soon make its appearance in public.

Art. 26. *The Experience of Saints asserted and proved. Being several Discourses in which the Believer’s Hope, with the Nature of Christian Experience, and the Operations of the Holy Spirit, are briefly explained and defended.* By Benjamin Wallin. 8vo. Pr. 1s. 6d. Buckland.

It is a melancholy consideration that the pernicious doctrine of the Methodists should daily gain ground amongst us; and that they do, is evident from the number of books lately published with a view of propagating their most dangerous tenets. That the author of these five discourses is one of the enthusiasts of that sect, will be readily acknowledged by any one that gives a due attention to the following passage. In sermon I. which is entitled, *The Christian’s Experience a Criterion of Truth*, Mr. Wallen maintains, that ‘men are saved by faith alone, and that good works do not in the least contribute to their acceptance with God.’ Having established this doctrine, the tendency of which is obvious, he addresses his auditors in these enthusiastic terms: ‘I am persuaded, brethren, you have not so learned Christ as to join any thing of your own to that glorious robe, in which the saints are compleat before God.’ In the second sermon, upon the same subject, the author represents the ascribing any degree of merit to a creature as a principal source of popish superstition, and consequently unbecoming in Protestants. See page 49. It is unnecessary to cite any more passages

sages to prove that these discourses are strongly tinged with the heretical notions of the Methodists, as those we have already laid before the reader contain the ground-work of their system.

These sermons are wrote in a very indifferent style; nay, there even occurs in them words not always to be found in dictionaries, as *abasure* for *debasement*, and *dereliction* for being *abandoned* or *forsoaken*.

Art. 27. *The Nature of Christ's Kingdom, and the Freedom and Independency of its Subjects explained, in a Sermon preached on the twelfth of August, 1763, being the Anniversary of the Accession of the House of Hanover, and the Birth of the Prince of Wales, before the Society that support the Lord's-day Morning-lecture at Little St. Helen's.* By E. Radcliff. 8vo. Pr. 6d. Gardner.

Mr. Radcliff has taken for the text of a sermon preached upon the anniversary of the accession of the house of Hanover, these words of our Saviour, *My kingdom is not of this world*. The reason he assigns for this is, that the resemblance between the present times and those in which George I. assumed the helm of government, renders it impossible to treat the subject in a political light, without violating the intention of a Christian meeting, the chief end of which is to celebrate the common obligations which men lie under to the Providence of God. 'Tis for this reason he endeavours to lead the thoughts of his auditors from a kingdom, which shall only last two or three days, to one which is form'd for immortality. He reduces his discourse to three heads, under the first of which he makes an enquiry into the nature and end of the Messiah's kingdom; under the second, he compares it with the kingdoms of the earth; and then concludes with some reflections suitable to the occasion. The idea our author gives us of the kingdom of Christ, comprehends the sincere and faithful of all ages and nations, who either lived in the hopes of the coming of the Messiah, or died in the belief of his resurrection. His sentiments herein are conformable to those of Mr. Locke, and other eminent writers. In comparing the Messiah's kingdom to earthly kingdoms, Mr. Radcliff observes, that the terms of citizenship in the former are more free and generous, than those upon which we can be admitted to the privileges and immunities of earthly governments; and, in speaking to this point, he throws out some severe reflections against the Test. In his concluding reflections he takes notice of several calumnies raised against the Protestant Dissenters: "We are arraigned, says he, for embruing our hands in the blood of the royal Martyr, overturning the constitution of the church, and afterwards

geedily embracing the treacherous indulgence of king James II. for being cold and languid in supporting the revolution, opposing arbitrary power under queen Anne for interest only, and now selling ourselves to the administration to procure the abolition of the Test." Having thus enumerated the charge brought against his brethren, he concludes by saying, "we shall not answer them, but our lives shall confute them." This is certainly the best way of defeating the intention of all calumny; it was the method followed by the renowned philosopher Plato, whose example is highly worthy of our imitation; for being once told that a person had spoken ill of him, he answered, "No matter, I'll live so that no body shall believe him."

Art. 28. *A Sermon preached to a Society of Protestant Dissenters, at Lewin's-Mead, in Bristol, on Thursday, May 5, 1763; being the Day appointed for a National Thanksgiving for the Peace.* By Thomas Wright. 8vo. Pr. 6d. Buckland.

The author of this discourse, which is wrote in a very florid style, and has in it some strokes of elegance, in order to set the late much-canvassed peace in an advantageous light, does his utmost to exaggerate the miseries and calamities inseparable from war, and to extol the blessings which constantly attend upon peace. Had he thus kept to general topics, his Thanksgiving Sermon would have escaped the censure of any party, and he would have fully discharged his duty, since, as he himself acknowledges, to vindicate every part of the present peace, is by no means the business of a preacher. Our author, however, intrenches upon the province of the politician; and having thus quitted his sphere, advances several positions, which will, we doubt not, be disputed by many. He asserts, with the utmost confidence, that the possessions ceded, and the liberties of trade granted to Great Britain by the definitive treaty, are such as were never given her by any former peace. After all, to speak in this peremptory style *might* be right upon such an occasion, since, as Dr. Swift observes, preachers and orators should be positive, as the surest way to convince others, is to appear convinced one's self.

Art. 29. *A Stroke at Pulpit Time-serving; in a Letter to the Rev. Mr. Wright, on his Thanksgiving Sermon for the Peace. With a Postscript, to Dr. Samuel Chandler, on a similar Subject.* 8vo. Pr. 6d. Flexney.

The author of this pamphlet severely censures Mr. Wright for his panegyrick upon the late peace, which he compares to that
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that of Utrecht. He maintains that the terms of it were so inadequate and inglorious, that if the votes of all the disinterested men in the nation had been collected upon them, in order to their admission, such terms would have been immediately rejected. Having thus declared his sentiments of the peace, which are diametrically opposite to those professed in the Thanksgiving Sermon, he reflects upon the account given in this piece of the miseries of the late war as swollen, florid, in many respects false, and at best but general declamation, which may be brought forth on any occasion to serve the cause of truth or falsehood, as immediate interest shall dictate. To prevent mistakes, however, he tells us, that he is by no means against a peace; he declares against a false and delusory one only, in which light he represents that concluded by the late ministry. Such a peace, continues he, is an opiate that may give a present quiet, but that will have a terrible awakening, if it does not make us sleep the *sleep of death*. The letter-writer, in a Postscript, brings a severe charge against Dr. Chandler for speaking of Socrates, in his history of persecution, as one who died a martyr for God and the purity of his worship, and calumniating him, upon another occasion, as a mean hypocritical complier with the superstition of the times. He, indeed, throughout his whole epistle, inveighs very bitterly against the clergy for their temporising spirit, and, like Mr. Pope, represents them as

Prompt or to slay or save, or faint or damn;

Heaven's Swifs, who fight for any god or man.

We cannot, however, help thinking that his censures are too general.

Art. 30. *Liberty. A Poem. 4to. Pr. 1s. Hood.*

The most despicable performance we ever remember to have seen; it does not contain a line which can be called tolerable, and yet this *modest* poetaster pretends, that the following lines are written ‘In imitation of Milton.’

‘Hollis, Hambden, Pym, and numbers more—

‘With frantic zeal inflam’d, miscall’d Religion’s cause—

‘On England’s ruin their bound’ries to enlarge—

‘Behold with eyes askance our happiness—’

O Liberty, how is thy cause disgraced, in this patriotic age, by its execrable advocates! Thy sacred name was not more cruelly set up to ridicule on the fool’s cap, in a late celebrated print, than on the title-page of this puny scribbler.



T H E

CRITICAL REVIEW.

For the Month of *October*, 1763.

ARTICLE I.

Ecclesiastical Law. By Richard Burn, L.L.D. *Vicar of Orton, in the County of Westmoreland. In Two Volumes. 4to. Pr. 2l. 2s. in Boards.* Millar. (Concluded.)

THE personal, as well as literary, intrepidity which Dr. Burn displays in the accurate and audacious work now before us, is as uncommon as the great perspicuity of method, and the compass of knowledge with which it is executed. He has ventured to declare war against those prejudices which, for centuries, fettered the minds of the English clergy, and soured their dispositions into a disagreement with the civil power. The reader, from the doctor's work, will easily perceive that the principles of religious liberty (we mean with regard to the discipline and œconomy of the church) existed long before the Reformation, as those of civil liberty did before the Revolution. If the same reader throws his eye back, this work will inform him, that even Magna Charta itself was only an instrument declaratory of those rights to which Englishmen were intitled before and after what is called the Norman Conquest. Those three bright periods, therefore, of freedom civil and religious, are not to be considered as the epochas which gave rise to those inestimable blessings, but as periods in which they were explained and settled.

We cannot help regretting our being, in justice to the doctor, obliged to make the foregoing observations. His work combats with inveterate habits, which very possibly may raise it some enemies; but we will venture to say, that they must be enemies, at the same time, to the clearest conviction, upon the most irrefragable evidence; and that this performance must be the standard to which even its enemies must resort in all

matters concerning ecclesiastical law.—But we shall now proceed in our review.

In the article of Curates, the author gives us a dissertation concerning the original of curates in chapels of ease, and likewise of perpetual curacies. In the progress of the article we meet with many instructive cases, which put the office of curates in a very new light; and we learn, upon the whole, that scarcely a curate in England, of an augmented chapel, is legally qualified. Under the head of Deans and Chapters, we have a summary of ecclesiastical law relating to those reverend bodies, which, we will venture to say, must be instructive to those who are the best acquainted with the most abstruse parts of ecclesiastical antiquities; and, by the doctor's illustrations, and the cases he has quoted, the bounds and properties of those institutions, as they now stand, become intelligible and reconcileable to civil principles.

If the reader wants a relaxation from the above severe studies, he will find it in the next article of Defamation, where he may gather some of the choicest flowers in the English language; to which we must refer him. The article of Dissenters is divided into two heads; the first treats very fully concerning the laws against Dissenters, and the second shews how far they are mitigated by the act of toleration, or other acts. The doctor, under the first head, amongst various other cases, has very candidly and fully stated that of Allen Evans Esq. and the chamberlain of London, July 5, 1762. The case, which is curious (and probably the determination upon it will be for ever decisive) is as follows.

'An action was brought in the sheriff's court, upon a by-law, for the penalty of 600*l*. against the defendant Allen Evans, for refusing to serve the office of Sheriff of London: The defendant pleaded this statute, that no person shall be chosen into such office, who shall not, within one year next before, have taken the sacrament according to the rites of the church of England; and in default thereof, every such choice is declared to be void. The defendant further pleads the statute of 1 *W. c.* 18. for exempting protestant dissenters from penalties contained in former acts. Then the plea avers, that the sheriffs of London are officers who before the 13 *C.* 2. were persons bearing such office; that the defendant was and still is a protestant dissenter from the church of England, a person of a scrupulous conscience in the exercise of religion, and during all that time has and still does frequent the congregations of religious worship amongst protestant dissenters. The defendant then states, that he took the oaths and subscribed the declaration, according to the act of toleration, in the year 1751, at the session held for the county of Middlesex; and that his taking the oaths was duly registered

in the court of sessions : That he had not within one year before the supposed election taken the sacrament of the lord's supper according to the rites of the church of England, nor has he at any time since done it, nor can he in conscience take the same, nor was he bound to take the same since May 1751 : That of these premises the lord mayor aldermen and citizens had notice ; and that by reason thereof, and of the act of parliament made for governing corporations, the mayor aldermen and citizens assembled in July 1745 and the livery were prohibited from electing, and had no power to elect him sheriff ; that he was disabled from, and incapable of being elected ; and that the supposed election of him was void.—To this plea, the plaintiff replied, that by the statute of the 5 G. c. 5. s. 3. it is enacted, that no person chosen into such office shall be removed or otherwise prosecuted, for omission of taking the sacrament, nor shall any incapacity or disability be incurred by reason of the same (unless he be removed, or prosecution commenced, within six months).—To this replication the defendant demurred ; and the plaintiff joined in demurrer.—And judgment was given for the plaintiff, in the sheriff's court.

‘ The defendant sued a writ of error, before the mayor and sheriffs, in the court of the Hustings : And the judgment was there affirmed.

‘ A writ of error of this judgment giving in the Hustings was brought before the commissioners of St. Martin's le Grand. The judges named in the commission were the chief baron Parker, Foster, Bathurst, and Wilmot. The plaintiff in the original action pleaded, *In nullo est erratum*. The cause was argued three several times, by the most eminent council in the profession. The council for the defendant objected to the declaration, because the plaintiff had not stated therein, that the city of London had any right either by charter or prescription, to elect the defendant sheriff : And the by-law being made to regulate this franchise, it ought to appear on the face of the declaration, that they are intitled to the franchise ; which can only be by charter or prescription. But the judges being unanimous in their opinion upon the real merits of this cause, declined giving any opinion upon this point, though they all seemed to think there was great weight in it.’

The doctor then proceeds to give the opinions of Mr. Justice Foster, and Mr. Justice Wilmot, with whom the other two judges of the court of King's-bench agreed, in reversing the judgment, by declaring the election a nullity. We are sorry that we have not room to entertain our readers with the curious arguments laid down in this celebrated case. The article of holidays, marriages, and monasteries, are entertaining, full, and

instructive. That of Monasteries is, perhaps, the most complete, and the most succinct of any thing upon that head which has appeared in the English language. But the reader is not to expect that we are to touch upon those and many other important particulars that occur in every page of this work. The head of Ordination, however, has been so well laboured by the doctor, that it claims peculiar attention. It is divided into thirteen articles, 1. Of the order of priests and deacons in the church. 2. Of the form of ordaining priests and deacons, annexed to the book of Common Prayer. 3. Of the time and place for ordination. 4. Of the qualification and examination of persons to be ordained. 5. Of oaths and subscriptions previous to the ordination. 6. Form and manner of ordaining deacons. 7. Form and manner of ordaining priests. 8. Fees for ordination. 9. Simonical promotion to orders. 10. General office of deacons. 11. General office of priests. 12. Exhibiting letters or orders. 13. Archbishop Wake's directions to the bishops of his province, in relation to orders. All these heads are discussed with great freedom, and perhaps certain high fliers may think that the author has taken some liberties. The article of Privileges and Restraints of the clergy, amongst many other particulars of more importance, treats of their apparel, and the author very judiciously observes, that, notwithstanding a canonical habit is enjoined by the canons of the church, yet the general rule is, in a matter of such fluctuation, that clergymen shall appear in habit and dress such as shall comport with gravity and decency, without effeminacy or affectation. Here it cannot be displeasing to our reader to have from a cotemporary authority, an account of the dress of clerical fops, in the reign of Edward the third, as we find it in a constitution of archbishop Stratford, in 1343.

‘ The outward habit often shews the inward disposition ; and though the behaviour of the clergy ought to be the instruction of the laity, yet the prevailing excesses of the clergy, as to tonsure, garments, and trappings, give abominable scandal to the people ; because such as have dignities, parsonages, honourable prebends, and benefices with cure, and even men in holy orders, scorn the tonsure, (which is the mark of perfection, and of the heavenly kingdom), and distinguish themselves with hair hanging down to their shoulders, in an effeminate manner ; and apparel themselves like soldiers rather than clerks, with an upper jump remarkably short, with excessive wide or long sleeves, not covering the elbows, but hanging down ; their hair curled and powdered, and caps with tippets of a wonderful length ; with long beards ; and rings on their fingers ; girt with girdles exceeding large and costly, having purses enamelled with figures and various

rious sculptures gilt, hanging with knives (like swords) in open view ; their shoes chequerred with red and green, exceeding long, and variously indented ; with croppers to their saddles, and horns hanging at the necks of their horses ; and cloaks furred on the edges, contrary to the canonical sanctions, so that there is no distinction between clerks and laicks, which rendereth them unworthy of the privilege of their order.'

Under the same head it is provided by the 74th canon of the canons in the year 1603, that ' archbishops and bishops shall use the accustomed apparel of their degrees : deans, masters of colleges, archdeacons, and prebendaries in cathedral and collegiate churches (being priests or deacons), doctors in divinity, law, and physick, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns with standing collars and sleeves strait at the hands, or wide sleeves, as is used in the universities, with hoods or tippers of silk or sarcenet, and square caps. And all other ministers shall also usually wear the like apparel as is aforesaid, except tippets only. And all the said ecclesiastical persons above-mentioned shall usually wear in their journies cloaks with sleeves, commonly called priests cloaks, with guards, welts, long buttons, or cuts. And no ecclesiastical person shall wear any coise or wrought night cap, but only plain night caps of black silk, satin, or velvet. In private houses, and in their studies, the said persons ecclesiastical may use any comely and scholarlike apparel, provided that it be not cut or pinkt, and in public not to go in their doublet and hose, without coats or cassocks. And not to wear any light coloured stockings. Poor beneficed men and curates (not being able to provide themselves long gowns) may go in short gowns, of the fashion aforesaid.'

Dr. Burn very justly observes, with regard to bands, which now form an indispensable part of orthodox clerical dress, that they are of puritanical original, and were introduced upon the downfall of episcopacy ; but, like other peculiar habits both in the church and the law, continue to be retained by the wearers to avoid the imputation of levity, and to give them a venerable air. Though by the same canons all vicious excesses are prohibited to ecclesiastical persons, particularly their resorting to any taverns or ale-houses, and their boarding and lodging in such places ; yet we cannot help perceiving that those prohibitions admitted of many softenings, which, in process of time, seem to have implied so many nullities as to their effects. It appears, for instance, that clergymen might have resorted to taverns and ale-houses for their honest necessities ; and my lord Coke was of opinion, that clergymen may use reasonable recreations, to make them fitter for the performance of their duty

and office. In like manner, the canon law prohibited clergymen from hunting, yet the common law gave them leave to make use of that recreation; and we learn from the doctor, that after decease of every archbishop and bishop (amongst other things), the king, time out of mind, hath had his kennel of hounds. The doctor, perhaps, would have slept a little too far out of his way, had he brought instances of sporting clergymen since the reformation; for, not to mention the case of archbishop Abbot, it is well known that archbishop Juxon kept the best pack of hounds in England, and was the best sportsman of his time, while the independents and sectaries were tearing his order in pieces. The paragraph which closes this head of Privileges and Restraints of the clergy, is in all respects so answerable to the character of a rational moderate divine, and of a free independent Englishman, that every reader of the least spirit must feel it, and thank us for quoting it.

‘After all, these distinctions of the clergy are shadows rather than substance; being most of them about matters which are obsolete, and of no significance. The Restraints, as to the scope and purport of them, are such as the clergy for the most part would chuse to put upon themselves: and the Privileges, such as they are, seem to be scarcely worth claiming; and some of them one would almost imagine to have been calculated to bring a disgrace upon the clergy, rather than to be of any real benefit to them; for why should a clergyman be protected from paying his just debts more than any other person, or saved from punishment for a crime for which another person ought to be hanged? And it is hoped, there hath not been one instance, of a clergyman having needed to claim the privilege of his order a second time, for a crime for which a layman by the laws of his country should suffer death.’

The articles of Public-worship, Schools, and Simony, cannot be too carefully perused by every English subject, who wants to form a clear and adequate judgment of those important points, hitherto but little understood, and imperfectly explained. But there is not, perhaps, an article in this work in which the doctor has distinguished himself more than in that of Supremacy, that bone of contention which has been productive of so many calamities to this country; and it is therefore just that we should give the reader some idea of it, not in the way of quotation, because that would be endless, but of recapitulation.

According to our author, who quotes lord chief justices Coke, Hale, and other great luminaries of the law, there is in the crown of England an inherent supremacy, which has at all times existed, independently of any power either civil or ecclesiastical.

astical. This supremacy was declared and insisted upon by the parliament of England, even in the times of popery, particularly in the 16th of Richard the 2d, where it is asserted by the parliament, that the crown of England has been so free at all times, that it hath been in no earthly subjection. The statute of the 24th of Henry VIII. is no other than declaratory of this fundamental constitution of the realm of England, which is an empire, and declares the king's supremacy, in causes spiritual by judges of the spirituality, and in causes temporal by temporal judges. The same principle is further enforced by a statute of the 25th of the same reign, which declares the realm of England to be subject to no foreign prince, potentate, nor prelate. Here we cannot help observing from the acts, quoted by our author, that this supremacy, independent as it is, is rendered conformable to the laws of the land, and they are reciprocally supports to each other. Even the canons of the church invest the monarchs of England only with that salutary supremacy that is exercised for the good of their people; and this excellent doctrine is confirmed by many pregnant quotations from acts of parliament which passed in times which, in other respects, were not always the most favourable to public liberty.

Dr. Burn, after establishing this great and fundamental principle, which we may pronounce to be co-genial to the English constitution, proceeds to give an account of the rise of his majesty's stile and title; the penalty annexed to the denial of his supremacy, and to that of asserting that of the pope; and then, after giving a copy of the oath of supremacy, he proceeds to examine the manner in which that important point was limited and defined by the act of settlement at the revolution. Here he strikes out some observations, founded not only in civil but natural liberty (if we can admit there is any difference between them) to which, we are persuaded, every true Briton must subscribe, and which, as we apprehend, contain the true characteristics of the author's spirit and erudition.

'The truth is, that after the abolition of the papal power, there was no branch of sovereignty with which the princes of this realm, for above a century after the reformation, were more delighted than that of being the supreme head of the church: imagining (as it seemeth) that all that power which the pope claimed, and exercised (so far as he was able), was by the statutes abrogating the papal authority annexed to the imperial crown of this realm: not attending to the necessary distinction, that it was not that exorbitant lawless power which the pope usurped, that was thereby become vested in them; but only that the antient legal authority and jurisdiction of the kings of England in matters ecclesiastical, which the pope had

endeavoured to wrest out of their hands, was reasserted and vindicated. The pope arrogated to himself a jurisdiction, superior not only to his own canon law, but to the municipal laws of kingdoms. And those princes of this realm above mentioned seem to have considered themselves plainly as popes in their own dominions. Hence one reason, why a reformation of the ecclesiastical laws was never effected, seemeth to have been, because it conduced more to the advancement of the supremacy to retain the church in an unsettled state, and consequently more dependent on the sovereign will of the prince. Hence became established the office of lord vicegerent in causes ecclesiastical; and after that, the high commission court; and last of all the dispensing power, or a power of dispensing with or suspending the execution of laws at the prince's pleasure. Therefore, to remove these grievances, these acts prescribed the just boundaries of the prerogative, both ecclesiastical and civil, and established the rights both of prince and people, upon the firmest and surest foundation, namely, the known law of the land; and thereby rendered the name of an English monarch respectable among the princes of the earth. A king ruling by the established laws of his kingdom, that is, with an extensive power of doing right, and an utter inability of doing wrong, is the perfection of the human nature, and the glory of the divine; and renders kings, in a most emphatical sense, god's vicegerents.

• From which premisses may be deduced also the genuine cause, why the civil and canon laws have received so much check and discouragement from time to time within this kingdom. They are founded upon the principles of arbitrary power.

• The civil law is said to be the common municipal law of all the arbitrary states of Europe (modified only according to the different circumstances of each government); and those princes of this realm who have most affected absolute sovereignty, have been proportionable encouragers of the civil law. The canon law hath the same lineaments and features; being framed to render the pope in the church what the emperor was in the state. And it must be owned, they are both perhaps more for the ease of the governors, but not so convenient for the governed.

• Particularly, as to the enacting part: They owe their very existence to the sovereign will of the supreme governor; and consequently, what is law to day, may not be law to morrow; for the same which enacteth may repeal.—*For such is our will*——is a harsh and grating sound to an English ear; being the sullen voice of insolence and wanton power. How much more humane is that declaration——*Be it enacted by the king's most excellent majesty, by and with the advice and consent of the lords spiritual*

spiritual and temporal; and commons, in this present parliament assembled, and by the authority of the same.

‘ Again, as to the executive part, especially with respect to criminal prosecutions——A person accused in the dark; witnesses not confronted with the party face to face; the cruel oath *ex officio*, whereby a man is compelled to accuse himself; (not to mention the diabolical rack and torture;) and the whole determined at last by the sole decision of the judge, who must needs be oftentimes an entire stranger to the parties; are disparagements of those laws, which will always obstruct their progress in a land of liberty. How much more mild and gentle is that law, which is the birthright of every Englishman, however otherwise destitute and friendless, whereby he shall not be called upon to answer for any crime he is charged withal, but upon the oaths of at least twelve men of considerable rank and fortune within the county in which the offence is supposed to have been committed, if they shall see probable cause for further inquiry; and afterwards, shall not be condemned, but by the unanimous suffrage of other twelve men, his neighbours and equals in degree and station of life, upon their oaths likewise; and at the same time he hath a right to object to any one who is summoned to try him for his offence, if he hath a reasonable cause of exception.——The one is the law of tyrants; the other of freemen, and may it ever prosper in the British soil.’

After all, we cannot help acknowledging, that partial quotations from this work convey a seeming imputation as if the whole of it was not equally laboured, important, and accurate, which we sincerely declare it to be. We have only to add, that the university of Oxford, of which the doctor was a member, in testimony of his great abilities, conferred upon him the honorary degree of Doctor of Laws.

ART. II. *An History of the Military Transactions of the British Nation in Indostan, from the Year 1745. To which is prefixed a Dissertation on the Establishments made by Mahomedan Conquerors in Indostan. 4to. Pr. 18s. sewed. Nourse.*

THIS author has the advantage of being well acquainted with the subject he treats of, and therefore his narrative is pleasing and perspicuous: at the same time it must be acknowledged, that, before this history appeared, we seem to have been entirely in the dark, with regard to the great and important events it contains.

In the Introduction there is little either uncommon or interesting, till about the year 1719 to 1739, when the famous expedition

expedition of Thamas Kouli Khan took place ; and that period, late as it is, is as uncertain as any of the ancient dynasties of Egypt. We know, however, enough of it to give us an horror at Indostan politics. Two brothers, Abdallah Khan and Hossan Ally Khan, were powerful enough to make and depose five emperors of Indostan ; and four of those emperors reigned in the space of four months. At last Hossan Ally Khan was assassinated by the courtiers, to please the emperor Mahomed Schah, who defeated the other brother Abdallah. This Mahomed Schah degenerated into an indolent voluptuous tyrant, who gave himself up to his favourites. These disoblged old Nizam-al-Muluck, who had been bred up in the court of Aurengzebe, and who, being vice-roy of the southern provinces, was in possession of near a fourth of the empire, and almost independent of the emperor. Nizam's resentment went so far, that he invited Thamas Kouli Khan to invade Indostan, which he did, and carried off above seventy millions sterling, after having first dethroned, and then re-inthroned, Mahomed Schah.

The third and last section of this Introduction gives a general view of the constitution and population of Indostan, which is very judiciously handled, and well worth the reader's perusal. The Mahomedans, who are called Moors, of Indostan, are computed to be about ten millions, and the Indians about an hundred millions. Above half the empire is subject to rajahs, or kings, who derive their descent from the old princes of India, and exercise all rights of sovereignty, only paying a tribute to the great mogul, and observing the treaties by which their ancestors recognized his superiority. In other respects, the government of Indostan is full of wise checks upon the overgrown greatness of any subject ; but (as all precautions of that kind depend upon the administration), the indolence and barbarity of the moguls or emperors, and their great viceroys, have rendered them fruitless.

The first book of the history treats of the war of Coromandel, and introduces us to the knowledge of the two great denominations of governors under the emperor, that of Soubahdar, or Soubah, and that of Navab, or Nabob ; to which it is necessary the reader should attend. A soubah signifies a province, and most of the countries in the peninsula of India, were comprized under one soubah, or viceroyalty, called from its situation, the Decan, or South. Under those soubahs are the nabobs, or deputies, who are likewise Mahomedans, and ought to receive their commission from the court of Dehli ; but the nabobs must account to the soubah, and attend him within his viceroyalty, though the power of both was originally so well tempered, that it was almost impracticable for either of them

to become independent of the emperor, till the whole system of their government was ruined, about fifty years ago, especially, after, the invasion of Kouli Khan. The nabobship of the Carnatic, or Arcot, was a very considerable government, depending on the soubah of Decan, and, in the year 1710, was held by one Sadatulla. Having no sons, he adopted his brother's two sons. To the eldest Doast ally, he left the nabobship, and to the younger, Boker-ally, the government of Velore, appointing Gulam Hassan, his favourite wife's nephew, to be duan, or first minister, to the future nabob. Sadatulla died in 1730, but the soubah Nizam-al Muluck opposed, at Dehli, Doast-ally's confirmation in his high office. In 1736, a kind of vacancy happening in the throne of Tritchanopoly, Doast-ally sent his son Subder-ally, and his first minister, Chunda-saheb, to take possession of it, which the latter did in a most treacherous manner, and at the same time formed very dangerous connections with the French governor of Pondicherry, where he resided for some time. Being left governor of Tritchanopoly by Subder-ally, the latter soon saw his error in trusting a man of Chunda-saheb's ambition with so important a government; but found himself unable to dispossess him. Nizam-al-Muluk would have interposed, and had both power and inclination to have driven Doast-ally and his family, of which Chunda-saheb was one, from all their possessions; but, though the invasion of India by Kouli Khan, which happened about that time, diverted him, he gave the Morattoes, a people lying between Bombay and Gol-Kondah, and the most warlike people of Indostan, leave to attack Doast-ally's dominions. Accordingly, in May 1740. the Morattoes, to the number of 100,000, invaded the province of Arcot, and killed Doast-ally, with his son Hassan-ally. This great defeat obliged Subder-ally to fly to Velore, while Chunda-saheb, who was at the head of a good army, continued to fortify himself at Tritchanopoly. Soon after Subder-ally purchased his peace of the Morattoes, was acknowledged nabob of Arcot, and received the homage of Chunda-saheb for Tritchanopoly, where the latter was now become too powerful for a feudatory. By a private article with the Morattoes, Subder-ally had given them leave to conquer the kingdom of Tritchanopoly from Chunda-saheb, who, after suffering several defeats, and obstinately defending his capital for three months, on the 26th of March, 1741, was obliged to deliver it up to Morari-row, a Moratto general, who took possession of it with 14,000 of their best troops. As to Chunda-saheb, he was kept a close prisoner in the country of the Morattoes, and Subder-ally, after trusting the English at Madras with his family and best effects, diverted Nizam-al-Muluk's resentment from falling upon him, by the most specious pretences. In the

mean while, Mortiz-ally, brother-in-law to Subder-ally, and governor of Velore, quarrelled with that nabob about money-affairs, and formed a conspiracy against him, which ended in the nabob's murder. It was no difficult matter for a man of Mortiz-ally's artful turn, and immense riches, to purchase his pardon from so venal a set of men as the Indian soldiers of all kinds are, and he was even proclaimed nabob of the Carnatic, where he entered Arcot in triumph.

The friends and family of Subder-ally, being favoured by the English, soon drove Mortiz-ally, who was a coward, with disgrace, out of his ill-acquired dominion, and Seid Mahomed, Subder-ally's infant son, then residing at Madras, was proclaimed nabob of Arcot. Nizam-al-Muluk, who was then in the height of his power, having procured for his son, Ghazi-o'din, the post of captain general of the mogul's armies, at the head of 80,000 horse and 200,000 foot, entered the province of Arcot, to reduce it to his obedience. There every thing ply'd before his power; the young nabob performed his homage, and was taken under his protection; but he appointed Coja Abdulla Khan to be nabob of Arcot, and all its dependencies; and he obliged Morari-row to evacuate Trichanopoly. In 1744 Coja Abdulla was found dead in his bed, thought to have been poisoned by his successor An'war-adean Khan.

This new nabob was the son of a religious Mahomedan, who had been advanced by Aurengzebe, and he had himself met with considerable preferments; but falling in arrears to the mogul's court, he had taken refuge under Ghazi-o'din, whose son Nizam al-Muluk, as we have seen, raised him to the great post of nabob of Arcot. The preference of a stranger to the line of Sudatulla, disgusted the inhabitants of the Carnatic so greatly, that Nizam-al-Muluk gave out that he intended to restore Subder-ally's son to that nabobship, as soon as he should be of age; but at the same time very improperly put him under the tuition of An'war-adean, who conducted him with great state to Arcot, where he was murdered by thirteen Pitan soldiers, a Mahomedan race, who are the ruffians of the Indostan armies. The suspicion of this murder fell immediately upon Mortiz-ally, who was at Arcot at the time, and An'war-adean, the regent nabob, who, probably, had concerted it together. Be this as it will, they mutually accused each other of Seid Mahomed's murder; but An'war-adean found means to convince Nizam-al-Muluk of his innocence, and received from him another commission to be governor of the Carnatic.

Such is the substance of the curious, and, we believe, authentic, account given by this author of the Indostan affairs, when the war, in 1743, broke out between Great Britain and France,

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The public of England are so much strangers to the above particulars, that we have thought proper to lay them before our readers; but the same reason does not hold for our following this narrative out in all the various operations in which the English and French were concerned, in consequence of this state of affairs in the Carnatic. The natives there were highly disgusted with An'war-adean's government, when Mr. Barnet's squadron of English men of war appeared on the Indian seas, interrupted the French commerce, and threatened destruction to Pondicherry itself. Dupleix, the French governor there, upon this, gained over An'war-adean Khan, who insisted upon a neutrality by land, between the French and the English. The public is apprized of what ensued, and of all the operations between the English and French fleets, which form no shining period in the British history, and a very black one in that of France, after the arrival of de la Bourdonnais, with a French squadron, upon the coast of Coromandel, in 1746. We shall therefore return to the history of this great empire, after the perfidious infraction of the capitulation of Madras, on the part of the French.

An'war-adean affected to be displeased with the French, for violating the neutrality, by the attack of Madras, which Dupleix, to appease him, promised to put into his hands. The nabob, however, finding he was trifled with, laid siege to the place, but the French artillery obliged Maphuze Khan, the nabob's son, who commanded the siege, to raise it with great loss, and to retire to Arcot; after which a Swiss, one Paradis, was by Dupleix made the French governor of Madras, and all the English, who could escape the infamous breach of the capitulation, retired to Fort St. David. There, the nabob furnished the company's officers with a body of troops under Maphuze Khan, and the English at Fort St. David were enabled to baffle all the French attempts to take it. The disappearance, however, of the English fleet, gave an opportunity for Dupleix to represent their affairs in India, as desperate, to the nabob, who readily believing him, concluded a treaty with Dupleix, and withdrew his troops from the protection of Fort St. David. About this time admiral Griffin and his squadron appeared on that coast, and in 1748, major Lawrence arrived at Fort St. David from England, with a commission to command all the East India company's forces in India. The public is no stranger to the favourable turn which the English East India company's affairs took after that gentleman's arrival there; and ample accounts have been published, some of them by authority, of admiral Byscawen's unsuccessful expedition against Pondicherry; for which reason we shall omit all but the mention of

it; though this author has placed the whole in a far more clear and intelligible light than is to be met with in any other account.

The peace of Aix la Chapelle, in 1748, did not restore tranquillity to the affairs of the French and the English in the East Indies. It is true, they were no longer principals in the war, but they ranged themselves under the opposite standards of the princes of the country. The English at Fort St. David undertook to restore one Soujohee, who, some time before, had been driven from the throne of Tanjore, which lies in the neighbourhood of Tritchanopoly, upon his promising to give up to them Devi-Cotah, and to pay all the expences of the war, if he succeeded. This proved a ridiculous expedition, for none of the inhabitants of Tanjore joined the pretended prince, and it was with difficulty that the little English army escaped destruction. Lieutenant, now lord, Clive, then served under major Lawrence, and had given many proofs of his resolution and military genius; and to him chiefly it was owing, that the English, after repeated efforts, at last, made themselves masters of the important fortress of Devi-Cotah. This conquest was attended with a peace between the English and the reigning king of Tanjore. But scenes of much greater importance now opened in Indostan. The inhabitants of the Carnatic, more and more dissatisfied with the nabob's administration, threw their eyes upon Chunda-Saheb, who still continued a close prisoner among the Morattoes, and who was a descendant of their former nabobs, to oppose him. This prince had deservedly acquired a great character in Indostan, and his wife and family remaining still at Pondicherry, Mr. Dupleix consulted how to render him instrumental to the aggrandizement of his own nation in Indostan. He therefore procured his releasment, and Chunda-Saheb soon saw himself at the head of 6000 men. By this time the Pitans had rebelled against the great mogul; and though they were subdued by his son Ahmed Schah, yet he himself, during the absence of his army, was murdered by the Omrahs. Though Ahmed succeeded his father, and revenged his death, yet he never could persuade Nizam al Muluck to repair to Delhi, and soon after, that soubah died, as some thought, by poison, though he was then 104 years of age.

Upon the death of this aged prince, the succession to the soubahship was disputed between his second son, Nazir-jing, and his grandson, who took the name of Murzafa-jing; and each endeavoured to support his claim by real or pretended deeds from Dehli in his favour. Nazir-jing, being in possession of the old soubah's vast treasures, forced his rival to continue upon the defensive, but the latter was joined by Chunda-Saheb, who recognized his right to the nabobship, and formed a scheme for
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his conquering Arcot from An'war-adean. They were joined by a detachment of the French, under M. D'Auteuil, sent them by Dupleix, from motives of insatiable ambition.—An'war-adean did not behold their progress with indifference; and having a fine army on foot, he resolved to defend the passes into the Carnatic; but neither he nor the English thought of associating with one another, though the French had made themselves parties with the other side. Murzafa-jing, who, on all occasions, acted as soubah, had now an army of 40,000 men, who were commanded by Chunda-Saheb; but his great strength lay in his French auxiliaries. The nabob was intrenched to great advantage, and more than once repulsed the French, who, to make a display of their military prowess, undertook the attack. At last they forced the intrenchment; the nabob's son was taken prisoner, and he himself, in attempting to advance on his elephant, to engage Chunda-Saheb hand-to-hand, was shot thro' the heart. This victory proved decisive in Murzafa-jing's favour, and, as soubah, he immediately appointed Chunda-Saheb nabob of the Carnatic, and of all the dominions that had been under the jurisdiction of An'war-adean.

The English repented, when it was too late, of their neutrality. They saw the soubah of Decan, the greatest soubah in India, and the most powerful of his deputies, the nabob of Arcot, gained by the French; but all they could do was to regain Madras, and to take possession of the neighbouring town of St. Thome, which Dupleix had an eye on. Murzafa-jing, for some time, met with no competitor in the soubahship, and, amongst others of his dependants, he forced Mortiz-ally, the governor of Velore, to pay him 700,000 rupees. After this Chunda-Saheb presented Dupleix with the sovereignty of eighty-one villages in the neighbourhood of Pondicherry. Mahomed-ally, the second son of An'war-adean, escaped to his mother at Tritchanopoly, which was strong, and he now invited the English to assist him in defending it. The conjuncture was too delicate for the factory to embark in a war, which might be attended with the loss of all its possessions. They had imprudently consented to Mr. Boscawen's return to England, with the fleet and the troops, and Dupleix was daily urging Chunda-Saheb to march against Tritchanopoly. In this situation of affairs, the English ventured to send 150 Europeans to the assistance of Mahomed-ally; and fortunately for them, Chunda-Saheb, whose treasures, with those of Murzafa-jing, were now almost exhausted, instead of marching to Tritchanopoly, besieged Tanjore for the sake of the ransom which he knew that king would offer. The English auxiliaries, who had been sent to the assistance of Mahomed-ally, enabled the Tanjorines to make so
vigorous

vigorous a resistance, that both the siege, and the negotiation attending it, gave Nizar-jing, who, by all accounts, was the true soubah, leisure to march against Murzafa-jing, at the head of 300,000 fighting men. Murzafa-jing had now been ruined, had not he and Chunda-Saheb been supported by Dupleix, who lent them 50,000 l. sterling, to pay their troops, and a fresh battalion of Europeans; yet even this proved but a short-lived relief. The English, to the number of 600, under major Lawrence and captain Dalton, joined Nazir-jing and Mahomed-ally, and the former complimented the major with an offer of making him his general in chief. After this, cannonadings and skirmishes of no great effect followed; but, in the mean while, a mutiny arose among the French officers, occasioned by Dupleix's tyranny, and d'Autreuil was forced to return with his troops to Pondicherry. This was a severe blow upon Murzafa-jing, who, after several negotiations, and obtaining very advantageous terms, put himself into the hands of Nazir-jing, by whom, in violation of all he had promised, and even of his oath on the alcoran, he was clapped into irons, while Chunda-Saheb escaped to Pondicherry.

Nazir-jing seemed now to be the unrivalled soubah of Decan; but his perfidy raised him enemies among his own generals, particularly those of the Pitans, and the nabobs of Cudapa, Canoul and Savanore, conspired against him. Dupleix came to the knowledge of this conspiracy, and had the address to make it answer his own purposes. Major Lawrence in vain solicited Nazir-jing to confirm the grant which had been made by Mahomed-ally, now nabob of Arcot, to the English East India company, of lands near Madras; but, finding himself trifled with, the major returned with his battalion to Fort St. David. A variety of operations succeeded between the soubah and the French, who made themselves masters of the important fortress of Gingee. This brought on a negotiation between Nazir-jing and Dupleix, which having no effect, the former, who had dismissed the greatest part of his army, again took the field with 60,000 foot, and 45,000 horse, 700 elephants, and 360 pieces of cannon. Dupleix now played a double game, for he entered into and completed an accommodation with Nazir-jing, who granted him all he demanded; and at the same time sent orders to the commandant of the French troops to attack Nazir-jing in his camp. This soubah could not believe that he was attacked by a power with whom he had just finished a treaty; and mounting his elephant, he sallied out, to give orders for repelling the assailants, when he was shot dead by the nabob of Cudapa, with whom Dupleix had all along kept up a correspondence. The soubah's death discouraged and dispersed his army; and Murzafa-jing

was in one instant delivered from his fetters, and reinstated in the soubahship, while Mohamed-ally escaped to his fortress at Trichanopoly. 'The oriental compliments, says our author; paid to the French on this occasion, were, for once, not destitute of truth; for, excepting the conquests of Cortez and Pizarro in the new world, never did so small a force decide the fate of so large a sovereignty. The dominions of the Great Mogul consist of twenty-two provinces, six of which, comprehending more than one-third of the empire, compose the soubahship of the Decan; the viceroy of which division is by a title still more emphatic than that of soubah, styled in the language of the court, Nizam-al-Muluck, or protector of the empire: his jurisdiction extends in a line nearly north and south, from Brampore to Cape Comorin, and eastward from that line to the sea. Gol-Kondah, one of these provinces, comprehends what Europeans call the nabobships of Arcot, Canoul, Cudapa, Rajah-mandry, and Chicacol: so that there were under Nizam al-Muluck thirty such nabobs, besides several powerful Indian kings, and many others of lesser note: the number of subjects in the Decan probably exceeds thirty five millions.'

To complete Murzafa-jing's good fortune, his title to the soubahship was acknowledged at the court of Dehli, while nothing could exceed the raptures of Dupleix and Chunda-sahib; at Pondicherry, upon their being informed of this almost miraculous revolution, little expecting the dreadful reverse of fortune the soubah was, in a few hours, to experience. The Pitan lords grew clamorous for the rewards which had been promised them by Murzafa-jing; but that soubah, relying on the friendship of the French, disregarded the ~~it~~, and repaired, in a most pompous manner, to Pondicherry, where he was received with joy by his mother, wife, and son. Next day the Pitan lords came to Pondicherry likewise; and by the intervention of Dupleix, an agreement was made between them and the soubah, who declared the Frenchman governor for the mogul of all the countries lying to the south of the river Krishna; that is, of a territory little less than France itself, besides conferring upon him other extravagant honours and presents, amounting to above 200,000*l.* ready money, besides vast sums bestowed among the French soldiery. Murzafa-jing, after this, set out upon his return to Gol-Kondah, under an escort of 500 Europeans and 2000 Seapoys, (these were Indians trained up in the European manner of fighting) commanded by M. Bussy. In the soubah's march through the nabob of Cudapa's territories, a quarrel happened which produced a skirmish; and it soon appeared that the three conspiring nabobs had brought all their troops to the field, and taken possession of a strong pass, thro'

which the foubah was to proceed, with a design to cut him off and all his army. The foubah, by the assistance of the French artillery, routed the conspirators. The nabob of Savanore was killed, and that of Cudapa desperately wounded. The foubah, secure of victory, pursued the nabob of Canoul, who, finding he could not escape, made a stand, and directed his elephant against that of the foubah, who, by a signal, ordered his troops to leave them two to decide their fates. The combat proved fatal to the foubah, who lifting his sword to strike his enemy, was by the nabob pierced thro' the brain with a javelin. The nabob and his troops were immediately cut in pieces; but Dupleix beheld all his schemes, which were equally treacherous as ambitious, vanish into the air, at the very instant he thought he had secured their success. Notwithstanding this dreadful event Mr. Buffy set aside the infant son of Murzafa-jing, and raised to the foubahship his eldest brother Salabat-jing, whom he freed out of the fetters to which he had been confined with other two of his brothers, by the late foubah, who dreaded their rebellious practices. This nomination was approved of by Dupleix.

The third book of this volume introduces us to the history of those transactions, civil as well as military, in which the English and the French may be considered as the capital actors, though, properly speaking, they were originally called in only as auxiliaries to the contending Indian princes. Though the author has thrown many new lights upon this part, as well as the former, of his history, and though it contains many affecting interesting incidents, yet they are not so new to the public, and therefore we must refer the reader to the work itself. We have few European histories of the same kind which excel this in point of execution, and none that equal it in the surprising variety of its events. The author's style is truly historical, and his manner classical. He generally suffers actions to speak characters, and he paints them so justly, that we see them before our eyes in more lively colours than if they were drawn from conclusions of his own. As we understand that this work is to be continued, we shall have farther opportunities of doing it justice.

ART. III. *The Complete Compting-house Companion: or, Young Merchant and Tradesman's Sure Guide. To which is added, in the Introduction, A State of the new Duties on Wine, Cyder, and Perry, which are contained in no other Treatise on Trade. By a Society of Merchants and Tradesmen. 8vo. Pr. 7s. 6d. Johnston.*

THE British commerce is so extensive, and the branches of it so various and interesting, that it is no wonder a number of treatises should be written on the subject. But among

the multiplicity of books already published on trade and commerce, we have seen none equal to the treatise before us, both with regard to the great variety of useful articles it contains, and the perspicuous manner in which these interesting subjects are explained: we are therefore persuaded, that every young man, desirous of being acquainted with the mercantile business of this opulent kingdom, will think himself obliged to us for recommending this performance to his perusal.

It is divided into twenty chapters, containing the principal and most interesting subjects relating to trade and commerce. In the first the reason on which the arts of traffic are founded, is explained and elucidated. The second initiates the young trader into the great scene of enterprize in which he is going to engage, by laying before him what he may justly expect, and by what means alone he can acquire eminence in the mercantile province. And in the third the authors have explained the nature and enumerated the established customs of promissory notes and bills of exchange; and given the necessary cautions relative to the care requisite to be taken with regard to such writings. The article of insurance is next particularly considered; a subject the more necessary to be understood by an English merchant, as most of the ships and merchandize of Europe are insured on the Exchange in London. The course of exchange follows the doctrine of insurance, and is treated in a very perspicuous manner, and exemplified in all the usual cases. The business of the custom-house is next considered; and by explaining the foundation on which the several rates and duties are founded, the whole of this intricate business is rendered plain, and easy to be understood.

After treating of these useful particulars, the authors proceed to what is properly called Merchants Accounts, or the method of keeping books by merchants, wholesale dealers and shopkeepers; an art so absolutely necessary to every trader, that it is impossible, without it, to carry on any business with satisfaction or advantage. Every thing necessary in this useful art is explained with great perspicuity, and the most beneficial admonitions interspersed for the success and prosperity of the young trader.

The business of factors and supercargoes in the American colonies, is also amply considered; and the method of converting the currency of Jamaica into sterling money, and the contrary, fully explained. To which is annexed a very useful table of exchanging ryals, dollars, pistoles, moidores, guineas and Portuguese pieces, into Jamaica money.

The young trader is next introduced into a great variety of forms of business in the negotiation of exchanges, and in draw-

ing, remitting; and other essential qualifications for carrying on a sensible epistolary correspondence.

Next follows a short view of the trade of the world, giving an account of the commodities that each nation which carries on any trade with England takes from her, as well as those we import from thence; together with a succinct account of the various coins of the world, and their intrinsic value in sterling money.

From this account of foreign particulars, the authors return to those of their own country, exhibiting a comprehensive view of the extent and boundaries of the different counties of England, and enumerating their respective produce and manufactures; together with the principal trading fairs in the kingdom. Next follow the customs of London, the rules, orders, and ordinances for governing and regulating carts and carmen, together with their rates and prices for carriage of all goods from one part of the city to another. There is also annexed a table of the rates appointed by the court of lord mayor and aldermen to be taken by watermen plying on the river Thames, between Gravesend and Windsor; together with those of hackney coachmen.

Next follow lists of merchants, factors, tradesmen, agents, &c. in and about London, Westminster, and Southwark: of stage-coaches, machines, and waggons, with the days and hours they set out, from what inns, &c. and the rates paid for traveling to any part of the kingdom: of the names and situations of all the public offices, halls, streets, squares, lanes, courts, yards, rents, wharfs, inns, &c. throughout the cities of London and Westminster. and the borough of Southwark; together with the names of all the towns and villages that surround the metropolis.

This treatise also contains several useful tables; shewing the price or value of all sorts of goods or commodities: of brokerage, for buying or selling stocks, &c. the English pounds and shillings in any number of Portugal pieces of gold: and the interest of money at three, three and a half, four, and five per cent.

From this short enumeration of the principal heads of the treatise before us, we are persuaded some idea may be formed of its real utility; and that it is not improperly called *The young Merchant and Tradesman's sure Guide*. We will venture to add, that if the young trader studies with attention, and carefully reduces to practice, the rules and precepts contained in the *Compting-house Companion*, he will find the pains he has taken amply rewarded, and his labours crowned with the desired success.

As a specimen of the manner in which the authors have conveyed their instructions to the reader, we shall insert the second chapter, where the qualifications of an accomplished merchant are considered.

‘ Though it is unnecessary for the foreign trader to be a profound scholar, yet he should by no means be destitute of a due share of the requisite literature ; we mean, of such as is the more particularly adapted to the nature of the employment to which he may be intended.

‘ The merchant carrying on a correspondence with foreign nations, and having a great variety of transactions at home, as well as abroad, he cannot be too ready a penman, to enable him to correspond with judgment, and state his transactions with regularity. To do this requires some knowledge in language ; not only that he should write his own grammatically, but that he should be instructed in such other modern language or languages as may consist with the more essential parts of his business : for it is imprudent for any man to hazard his fortune to the scribbling of clerks and translators. Besides, nothing gives foreigners so great an idea of their correspondents, as receiving letters frequently, if not constantly, in his own hand writing, especially where the foreigner does the same. Besides, this is a certain sign, that such give their assiduous attention to their business themselves, and see it done with their own eyes ; whereas we daily experience the fatal effects of seeing with those of others.

‘ It may not indeed be absolutely necessary for a merchant of eminence, interested in large concerns, to keep his own books himself ; but certainly it is indispensably necessary that he should be able to do so ; or how is it possible that he should be able to judge when they are kept as they ought to be ? Nor can the person, unskilled in accounts himself, be able to inspect them, so as to know the true state of his affairs, on the greatest emergency. It is an unbecoming meanness, not to say a consummate folly, in any man, whose credit and fortune is daily at stake, to depend solely upon others to lay before him what they please for a state of his affairs. Is it to be wondered that our Gazettes are filled with those wise sort of gentry, that are above taking due care of their accounts ? Would a merchant hazard a shilling of his property, either as a trader, or an insurer, under the conduct of that master of a ship, who would presume to sail to any part of the world without chart or compass ? The accounts of a merchant are the chart and compass by which he must always steer ; and, if his compass is disordered, how can he expect to arrive at the port of prosperity ? It is justly proverbial

among the Dutch, that the man who fails did not understand to keep his accompts, as they ought to be.

‘ By accompts are understood two branches :

‘ 1. Arithmetical computation, and 2. Accomptantship by debtor and creditor. The former is only the hand-maid, as it were, to the latter ; and a man may be a good arithmetician, and admirably skilled in figures, and yet no accomptant, in the latter sense : and there are instances of good accomptants, who are ignorant of the delicacies of arithmetical calculation : but the complete merchant should excel in both, and not trust wholly to any clerk, or numbers of them, whatsoever. And when the merchant is a proficient himself, in every branch of knowledge necessary for his profession, and keeps a strict eye over every servant in the compting-house, that he does his duty ; he need only then occasionally inspect each in his turn ; which would keep every one vigilant in his particular branch of the business, wherein he was employed. Mr. A. says such a merchant to his book-keeper, give me Don Emanuel Cordosa’s accompt of Cadiz. If Mr. A. was to answer him, his accompt is not posted up ; but his books are six months, or twelve months, or more perhaps, behind-hand ; in which time there has been twenty different transactions entered in the Brouillon or the Blotter : yet, if these have not been duly posted as well into the ledger as the journal, will not such a merchant be quite confused and bewildered in his affairs ? He can neither know, whether he is indebted to the Spanish merchant, or the latter to him : especially as the London merchant has sometimes acted in the capacity of a factor for the Spanish merchant, and sometimes the Spanish merchant in the capacity of a factor or principal for him ; and sometimes they have been concerned in partnership in transaction ; at others in negotiating bills for mutual accompt in various parts of Europe : how in such circumstances, can a merchant know the state of his affairs, when his books are twelve months behind-hand ? How is it possible he can maintain an accurate correspondence with the Spanish trader, or any other with whom he is concerned ? And will not he run the risk of being soon seen through by the merchant of regularity in his affairs ? He is liable, every letter he writes, to betray the confusion he is in. In this manner, merchants daily hazard their ruin ; and this to my certain knowledge, not for want themselves of abilities to transact every part of their business, or for want of a competent fortune to circulate the same, but from a weak and imprudent confidence ; which too many repose in their clerks : and, when this is done from real ignorance in mercantile qualifications, they must have great good fortune indeed, if they can steer clear of misfortunes, when they are incapable of directing

resting their servants to do their duty : and this, I fear also, is the case of too many.

‘ The talents of the merchant are not so mean as some would reckon them. He is a citizen of the world, and, as such, has correspondence wherever his interest leads him : and, without acquaintance in the produce and manufacture of the commercial world, and of the chief mercantile laws of his own, as well as foreign countries, relative to trade : without abilities to obtain the best intelligence, in order to strike the critical time when and where, exportation and importation from nation to nation, drawing, remitting, and negotiating foreign bills, invite to the best advantage : without knowledge of the duties, imposts, subsidies, drawbacks, and bounties, and those charges and allowances at home and abroad, to which the currency of trade is subject, how can those advantages be made that daily offer themselves ? or, how can any previous calculation be made, whether an adventure will turn to account or not ? If the merchant be not thoroughly skilled in foreign monies, and the negotiation of bills by exchange, wherever advantage offers ; as also in foreign weights and measures, and the method of reducing those of one nation reciprocally into those of another, how can he be able to embrace those opportunities of advantage that times and occasions offer ? or how can he be able to judge of foreign monies, and accounts of sales, as his interest would direct him ? Nor is a knowledge of the intrinsic value of foreign specie less necessary than that of the intrinsic par of exchange, according to its fluctuation, in order to deal occasionally between country and country, in the export of foreign coins and bullion, gold and silver, or bills, to the best advantage. In fine, the merchant destitute of this series of information, and talents to apply it occasionally to the more beneficial purposes, can never hope to reap that advantage his profession will afford him ; or sustain the character he bears with any sort of reputation or dignity he might do, if he began with any tolerable fortune : he must owe his success, if he has any, to fortunate hits, and unexpected advantages ; things which no prudent man will chuse to depend upon, for the prosperity of his life.

‘ To the ignorant in these matters, commerce is no better than a game of chance, where the odds is against the player : but, to the accomplished merchant, his profession becomes a science, where skill can scarce fail of its reward ; and, while the one is wandering about in a pathless ocean, without a compass, and depends upon the winds and tides to carry him into his port, the other goes steadily on, in a beaten track of knowledge, which leads him to wealth and honour, if no extraordinary accident intervenes : and if there does, and it appear not to be his

fault, his want of skill, assiduity, or prudential conduct, such a one will soon retrieve his credit, and become re-established with as much honour, as if these inevitable accidents had not happened.

‘ Whoever turns his thoughts on the stupendous circulation of paper-property, throughout the trafficable world, by inland and foreign bills ; and the various customs and usages established amongst traders, in their money negotiations, for the support of universal credit ; on the numberless different transactions, which diversify the business of the merchant ; as buying, selling, exporting and importing, for proper, company and commission account ; drawing on, remitting to various parts of the world at the same time ; and freighting, or hiring out ships to divers other parts, and being himself interested in shipping, insurancing and agency-business in the public funds : whoever duly considers the skill in figure and accomptantship necessary to keep a steady guard over this scene of business, and methodize this great variety of dealings, whereby such trader may always have before him the true state of his affairs ; together with the judgment required to conduct such a complication of daily occurrences, and address to maintain a general correspondence in his own, or the more universal languages, cannot but see the extent of his mercantile qualifications, and that they should not be mean and contracted, with regard to his great and honourable profession.

‘ But the misfortune of too many is, who set out in this capacity, to flatter themselves, that they stand in need of little other qualification than that of a round capital, and an adventurous disposition. Buying and selling, paying and receiving, exporting and importing, as they think, comprehend the whole knowledge of a merchant. And when a low idea is entertained of his accomplishment, it is not extraordinary that many make too light of them. The consequence whereof is fatal to numbers, who rush headlong into commerce, void of accomplishments indispensably necessary.

‘ Let the young merchant be intended either for the general, or the particular trader, he should by no means be neglectful in his apprenticeship, of obtaining a proper knowledge in those commodities wherein he may deal, either by way of export or import. If the trade of a merchant be limited to few particular commodities, wherein he is chiefly concerned, there will be no difficulty in gaining such knowledge ; and, if he is a more general trader in divers sorts of goods, he must be choice in his manufacturers or warehousemen, or packers, with whom he may have connections, that no injury in the qualities of goods exported may be done him ; for it is often of great disadvantage

at foreign markets ; because if these goods are sent abroad for your own accompt, your factor will make complaints upon that head, and this furnishes him with excuses for returning a disadvantageous account of sales ; if they are for the foreign trader's accompt, he will not be forward to send you any more commissions of the like nature, and thereby you may lose a beneficial part of your business. To guard against which, it is necessary that either the merchant himself, or his clerk, or broker, in whom he may confide, should be a competent judge of the commodities exported ; for it is the business of the foreign trader to run as little hazard as possible at home, he running oftentimes enough abroad. Besides, when foreign commissions are well executed, it is an inducement to their increase, not only from a first correspondent, but frequently by a second or third ; for, when foreigners learn that Mr. C. D. has the best sort of goods of a certain kind, they will enquire after his English correspondent, and will throw commissions into his hands likewise ; and this is esteemed a branch of business the most to be courted, as a man then becomes a gainer by other people's capitals, if the character of the principals are good.

‘ In the like manner foreign goods should be taken due care of, for the same reason that a Spaniard or a Portuguese, or an Italian, will inspect yours ; that you, in your turn, may complain, if for your proper accompt ; and if not, your accompt of sales cannot give such satisfaction to your correspondent, as if the quality of them was superior. It is an advantage to have reputable exchange-brokers upon these occasions ; not only with respect to their judgment in certain goods, wherein they may be well experienced, but with relation to their buyers ; for there have been instances where brokers, for the sake of their commission, will sell a merchant's goods to those who are unable to pay for them ; and if these goods happen to be for the accompt of his foreign correspondent, yet if he, as is customary, stands *del credere*, or is responsible for all bad debts, upon having an extra-commission, then the loss will fall upon the English merchant ; and, if it falls upon the foreign one, it is no encouragement to send such a trader more commissions. A merchant therefore cannot be too circumspect and cautious, with regard to brokers in goods, and ought not wholly to rely upon them for the characters of buyers ; because there have been interesting connections discovered between brokers and the buyers they have recommended, which have sometimes proved injurious to the merchant ; and of this the raw and unexperienced trader should be forewarned, of which he will now take care to make his advantage : nor is it unnecessary to be well informed of the character of those with whom you deal in goods ; for a merchant
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herein cannot always have the same satisfaction in this respect as he may have by a broker in foreign bills upon the Royal Exchange, where every merchant is supposed to be sufficiently informed of those with whom he has dealings in that way.

‘ It is necessary also for this class of traders to be as well informed of the characters of those of their foreign correspondents as of their domestic dealers; and it may not be less necessary to have correspondents at divers places, to whom a man may write upon any emergent occasion: for, whoever considers in what manner the more skillful trader prosecutes his foreign business, will hardly think this needless: As, 1. Our national produce and manufacture are exported to Portugal, suppose; and in return we have bullion and foreign goods, or both, brought home. 2. The English merchant sends goods to one foreign port, and loads there the produce of that country to sell at another foreign port, whereby a larger profit is made, than if the goods first exported had been carried directly thither. 3. Bringing away the produce and manufactures of foreign countries, from whence, and when they are cheap, to supply countries when and where the same sell dear. 4. We bring home also the produce of other countries, and export the same when manufactured. 5. We freight, and hire out ships to various parts of the world: and, to transact this circle of business, draughts and remittances by bills of exchange become necessary. This shews the utility of a merchant’s having correspondents of character upon all occasions, to receive and execute their orders readily and punctually: and he that is not duly informed of the character of his foreign correspondent, may carry on large business, the sooner only to hasten his destruction, and he that has good as well as skilful correspondents, a tolerable fortune, and sound mercatorial judgement and discretion, his opportunities for gain are great; or such immense estates as have been raised by this profession could never have happened. For if a man knows properly to multiply his mercantile connections, and make a right use of them, he may make credit, in a great measure, supply the place of a large fortune.—These are some of the mercantile arcana, which are hints only for the benefit of young people, as they grow in experience, to make their advantage of.

‘ To facilitate the mercantile business, bankers, from experience, have been found useful, into whose hands merchants deposit their cash, and draw the same out when they have occasion. Traders of the greatest precaution generally deposit a part of their current cash into the bank of England, another part into the hands of their private banker. With these they keep bank-books, and when they deposit cash, they have credit thereon

thereon for the same, and when they draw any part or the whole out, they are debited, which always keeps their bank-book right. There are several conveniencies herein, as 1. That as merchants have constant concerns either in inland or foreign bills, those being put in the bank or bankers hands, are received by them when due; which saves some, who have large dealings that way, the expence of a clerk, to carry the bills for acceptance or receipt when due. 2. Though the bank of England will not suffer an over-draught, yet bankers will sometimes oblige those who keep cash with them, and will the more readily discount bills due to them for any time to run. 3. Private bankers would only take foreign coin, which the bank refused, till lately. 4. There is also reckoned a greater safety in keeping cash with the bank and bankers, than at home; though we have too often had instances of the failure of bankers; yet, their affairs have, in the end, commonly turned out well, and therefore have proved no great discouragement to their being trusted; and the estates of those in high credit are generally well known.

‘ But, the bank and bankers allow no interest for the current cash thus kept with them, because it is daily liable to be drawn out of their hands, by traders, in the constant circulation of their business; but if the bank and bankers did not make some advantage of those temporary deposits, they could not afford to keep those servants they do, for the conduct of their banking business: and the chief advantage arising by our city bankers, is by discounting notes and bills of exchange; by buying stocks; and by the bank making loans to the government occasionally; and private bankers, other kind of loans, upon proper security.’

ART. IV. *The Martial Review; or a General History of the late Wars; together with the Definitive Treaty, and some Reflections on the probable Consequences of the Peace.* 12mo. Pr. 3s. Newbery.

WE cannot, in justice to the author of this Review, help pronouncing that it is, by far, the best Martial one we have seen, of the late war, were it but for this reason, that any man may understand every word of it, though he has not the help of a military dictionary. Without attaching himself to the operations of the field, the Reviewer has most happily blended them with those of the cabinet; a method that renders his main subject the more intelligible, by each reflecting lights upon the other; and yet he has avoided all party altercation so industriously,

triously, that we can discern no more of his political principles than that they are British.

The narrative is taken up from the period immediately preceding the peace of Aix la Chapelle, and the insidious views of the French in that treaty are most justly exposed. It then proceeds gradually to a deduction of our American affairs, which open the grand scenes of action. A reader of taste knows, that a systematical history, such as that before us is, ought to consist of parts so nicely joined, that each depending on the other, to separate any part of the narrative from the whole is doing the work injustice. We, however, can oblige the reader with one part of this work, which may with propriety be detached from the whole, and which will serve to give our reader a sufficient idea of our author's political, as well as literary abilities; we mean the character of George II. which, we believe, he will join us in thinking to be as just as it is highly finished.

‘ While our army abroad remained in this uncomfortable situation, the great and unexpected event of the death of George the 2d happened, on the 25th of October, 1760, between the hours of seven and eight in the morning, in the 77th year of his age, and the 34th of his reign. His death was occasioned by a rupture of the substance of the right ventricle of his heart, which was uncommonly dilated, and which, by stopping the circulation, put an immediate end to his life, without the smallest apparent pain. For some years before he had few or no illnesses, but such as were incident to his advanced age, and his death depended so entirely on natural causes, which appeared at the time of his body being opened, that it is in vain to seek for any other. The last question he ever asked was, in the morning of his death, when he enquired what quarter the wind was in, and expressed some anxiety for the sailing of his fleet.

‘ The uncommon term of life which he enjoyed, which was longer than that of any of his predecessors, was owing to his temperance, sobriety, and regularity. If he had fits of passion, they were so soon over, that they may be said rather to have circulated his blood, than to have disordered his constitution, and he was blest with a peculiar magnanimity, that quickly got the better of any feelings from the blows of fortune; though he had shewed a sincere concern at the death of his queen, and was susceptible of the tender, as well as the violent, passions. To his domestics he was a constant and an easy master, and in private he gave them less trouble than any gentleman of five hundred pounds a year would have given his. He was a prince of indefatigable application to business, and had numerous private correspondents whom he directed and answered with his own hand, for he was generally stirring at seven in the morning, and

was employed till near nine in writing letters. By this means, he came to the knowledge of many important particulars in the courts he was concerned with, and, it was thought he had the best intelligence of any man in England. Sometimes, however, he was imposed on, though, upon the whole, it cost him vast sums. He was equally just to his private as public engagements. He hated lying, and detested cowardice. In his private economy he was most exact, and in his personal expences more frugal, than became a great king. He may be said to be rather magnanimous than generous. He looked upon the many exorbitant abuses and impositions that prevailed in his court, as the lawful perquisites of his state officers and their dependents, and never enraged any severe reformation of his public expences. From this principle, he suffered himself, in some particulars, to be ill treated, and in others to be served with scarcely the decency, far less the magnificence, that ought to appear in a royal palace.

‘As the head justiciary of his people, he was scrupulous of blood, and has been often known to inform himself minutely of the circumstances of the trial, before he signed the sentence, but this tenderness never let him to break into the great lines of either public or private justice. He was so conscious of the difficulty he had to resist applications in capital matters, that he formally declared, upon the suppression of the rebellion of 1745, that he should be directed by his council as to the punishment of the offenders, and it is said, he strictly adhered to this resolution. His person, though scarcely of a middling stature, was erect and well made. His air bespoke him to be a king, and there was a dignity even in the negligences of his dress. That he had great natural courage, would be ridiculous to doubt, and he was himself a most excellent general. But we must now attend the most public parts of his character, in which he will appear, every thing considered, superior to the most glorious of his predecessors.

‘He came to England with strong prepossessions and some prejudices, as to parties and public affairs. It was not without reason, he thought he had been ill treated by the Tories, and that queen Anne had encouraged a faction in favour of the Pretender. He had been bred up with the highest opinion of the measures formed by king William against the power of France, and he had served under the most illustrious generals of that confederacy. He thought, that the support of the house of Austria against that of Bourbon ought to be the ruling principle of every German patriot, and it was so much his own, that even after he came to the crown, he voluntarily ventured his person at the head of an army in that cause; and this, together

ther with the vast subsidies he and his parliament granted to the heiress of the Austrian succession, enabled her to maintain it, otherwise she must have lost it. Notwithstanding many provocations he received from her obstinacy and inveteracy against the king of Prussia, during the course of that war, he never would have abandoned her, had she not abandoned every principle of justice, honour, and policy, in joining with France, the hereditary enemy of his own and her dominions. His attachments to his electorate, strong and natural as they are acknowledged to have been, gave way on the same occasion; a signal proof of the rectitude of his heart, as well as the soundness of his judgment. Though the chief imputation upon his reign is the above-mentioned attachment, yet, if we should candidly examine it, it would be found to spring from the concern he took in preserving the independency of the Germanic constitution, with which he was perfectly well acquainted, and upon which he thought the liberties of all Europe depended. If he erred in this, he erred in common with the greatest patriots and politicians, that this, and the four preceding ages have produced, even in England itself.

His conduct as king of Great Britain was irreproachable, for he suffered on many occasions his public duties, to get the better of his private affections. By the mere force of good sense he guided parties, by suffering them to think that they were guiding him; for, during the long course of his reign, he never once failed attaining the favourite objects he kept in view. He had the happiness to live till he saw national parties abolished in his regal dominions. This toward the latter end of his reign, rendered his natural disposition practicable, mild, and indeed amiable, and those qualities every day grew, by the increase of his subjects affection to his person and family, which they procured him. This was the true source of that unexampled unanimity, which, during the latter years of his reign, rendered him one of the greatest monarchs that ever sat on any throne.

Having said thus much, we must almost venture to pronounce, that he died in the height of his happiness, as well as of his glory. Had he survived a few months, his satisfaction must have been embittered, by the growing discontents of his subjects, at the sufferings of their brave countrymen in Germany, as well as the prodigious expences and subsidies paid to maintain that war. The enemies of his government, during the first twelve or thirteen years of his reign, accused it of scandalous corruption at home, and inglorious inactivity abroad. We shall not vindicate his then minister, further than by repeating what he said himself, that when he came to power, such

was the degeneracy of the English, that he was obliged to bribe them even to their duty. That our foreign inactivity was inglorious, is far from being clear; but it is certain, that during that inactivity, the commerce of Great Britain was silently rooting itself through all quarters of the globe, and produced those glorious fruits which were reaped when activity became necessary. Before we close this part of his character, it is but doing it common justice to observe, that his electoral dominions, against the general opinion, were irreparably injured by the accession of his family to the crown of Great Britain; and this may serve as an apology for any little partialities he shewed his subjects there, by sometimes keeping his court at Hanover.

‘The polite arts flourished in England during his reign, though they were but little indebted to his encouragement. Besides German, French, and Italian, he had no mean knowledge of the Latin, and could converse in the English tongue; but he read his speeches to parliament with a bad grace, and in a disagreeable tone. He encouraged a strict, but not a severe, far less a cruel, observance of military discipline; and he loved those generals, as well as ministers, whose years approached nearest to his own. But he often employed those who were much younger; and till he did so, it cannot be said, that his armies were in any excellent condition. He was as placable in his public as he was in his private resentments. Though he hated France, yet he never manifested that hatred indecently; and when he came into a good understanding with his nephew the king of Prussia, he talked of him as if there never had been the least difference between them. When the party, that had given him the greatest uneasiness in his royal dominions, came into power (which some of its leaders certainly did against his inclination), he seemed to have lost all remembrance of what had passed; and at the same time he never altered his countenance or manner towards those ministers and officers of state who had been removed. Notwithstanding all this, he was much subject to personal prepossessions, which he never was at pains to conceal, for he seemed to catch them by impulse; but they seldom were known to be attended with consequences to the prejudice of their objects. His temperance and frugality induced many to think he died rich, especially as he had a large privy purse; but that was far from being the case. The money and effects of every kind, that he left behind him, were of very little value, which must be owing to his private bounties.’

After perusing this quotation, we are not afraid of any censure from our readers for the favourable character we have given of this performance, from which, though small in itself,

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he will receive an easy, and yet a complete, idea of all the military operations of the late war, that deserve a place in such a review. The manner in which it was originally sent into the world, seems to have subjected it to some little inconveniencies; but they are such as can have no manner of effect upon the narrative.

ART. V. *On religious Liberty: A Sermon preached at St. Paul's Cathedral, on Sunday the 6th of March, 1763, on occasion of the Brief for the Establishment of the Colleges of Philadelphia and New York. Published at the Request of the Managers of the Charity. To which is prefixed, An Address to the principal Inhabitants of the North American Colonies, on occasion of the Peace. By John Brown, D. D. Vicar of Newcastle. 4to. Pr. 1s. Davis and Reymers.*

WE have taken the liberty, in some former strictures on the compositions of Dr. Brown, to express, without reserve, our sentiments concerning him, and have frequently had occasion, with the rest of the world, to disapprove his manner of treating several subjects: from the performance before us, we are inclined to flatter ourselves that our animadversions were not thrown away upon him: the *sermon* now under our consideration, is one of the most sensible and well-written discourses we remember to have met with for some time past. There is prefixed to it, An Address to the principal Inhabitants of the British North-American Colonies, on occasion of the Peace; wherein we find many excellent and judicious remarks on the state of our possessions abroad, and some methods pointed out of advancing both our civil and religious interests in those parts: he remarks with great truth, that the consequence of the extinction of religious liberty, and its revival in the days of Luther, (which are at large described in the sermon) hath been, 'that the several sects of Christians dissenting from the established religion of their respective countries, arose in small numbers of men: hence, although mutual dislike hath been too general among the several denominations of Christians, yet the nascent sects have been but seldom of force to controul the leading spirit of the national religion, which hath generally been of power to overbear them by its legal establishment. Thus, both the public peace, and many good effects of religion, (though even in some degree intolerant) have been in part maintained, though the true spirit of religious freedom hath been but little attended to. The religion of the country, though imperfect, hath still been able to co-operate with the wisdom

wisdom of the state; and hence, at least a consistent system of policy hath arisen.

‘But on the continent of British America, the matter hath been quite otherwise. For here, the several colonies, though united under one common king and country, were from their very first establishment inhabited by Christians of various denominations, divided in principle and opinion; some of them driven from their country by this very want of religious freedom; and all of them but too much tainted with the same intolerant spirit which they so justly condemned in others; on an equality with respect to property and power; and too generally possessed, I fear, with such a mutual dislike and jealousy, as must ever retard many public measures which may respect the common good of All; unless the genuine spirit of Christian Liberty shall at length unite them in the perfect bonds of charity and mutual love. Hence, then, arises a peculiar argument, on which the inhabitants of the American colonies should zealously adopt the generous principles of religious freedom; because that uncharitable disunion and dislike, which, in the European countries, may not affect the public measures, must inevitably, in the American colonies, where the contending religious interests are nearly equal, be attended with consequences which are bad, may possibly be attended with consequences that are fatal.

‘Hence, then, arises a powerful argument for your putting on the spirit of moderation, and the adoption of religious liberty; without which, even the temporal interests of the colonies must be often obstructed; without which, the distant and out-lying parts of the British settlements must be doomed to live in ignorance and error; and without which the native Indians must either continue in their present deplorable state of idolatry, cruelty, and vice; or must become your most dangerous enemies, by the adoption of the principles of popery.’

This naturally leads him to lay before them the peculiar circumstances attending their situation with respect to the popish settlements contiguous to them, and to observe, ‘that though a narrow, intolerant, and persecuting spirit hath too frequently been found among the several Protestant churches; yet this false zeal is not attended with the same eagerness for the conversion of others, as is found in the Roman church. The reason of this difference lies here; That the principle of intolerance and persecution arises in the church of Rome from a consistent principle and belief, that there is no salvation beyond the pale of their communion. This principle no Protestant holds; and therefore the false zeal of a persecuting or intolerant Protestant hath not the same foundation, nor is there-

fore attended with the same steady consequences, with that which is built on the popish faith. The persecuting zeal of the Papist is founded in principle; and therefore urges on to conversion from a motive of charity: the persecuting zeal of a Protestant is only founded in passion; and therefore goes no farther than as it is urged by the motive of dislike. Hence the popish colonies will always out-do the Protestant in the conversation of idolators, unless these last be strongly united by the principles of Christian liberty, and animated by a generous zeal for the real welfare of mankind.'

In support of this assertion, he subjoins a confirmation of it, contained in a very sensible letter, from an officer in North-America, in 1758.

'What then (says he) is the proper part for the inhabitants of our colonies to act, under circumstances so delicate and important? Extirpation, or even persecution, the principles of our excellent religion, as well as the humanity of our manners, and the good faith of our politics, do absolutely forbid: nothing therefore is left for you to do, but to combat false zeal with zeal which is according to knowledge; to be united and firm in maintaining, in communicating, in establishing the great and essential principles of Christianity, throwing off the sin which may so easily beset you, that of too great eagerness and unchristian contention, about those secondary and incidental differences of opinion which seem to divide you into various sects, while you all rejoice in one common day, which the glorious light of the gospel hath spread over the British dominions.

'These salutary, great, and glorious purposes, the establishment of colleges in America can alone thoroughly effect. For, in the first place, the frequent communication and intercourse, which this establishment will naturally create among Protestants of every denomination in America, will of course tend to wear off that mutual dislike, which often arises, and is always increased, by that distance and reserve which different sects of religion commonly maintain towards each other. By these means you will often find your principles the same, where you before thought they had differed; by these means, you will often find you have wished each other well, when both parties suspected the contrary.'

The Doctor has chosen for his text these words from the fifth chapter of Paul's epistle to the Galatians;—*Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.* From which he takes occasion, first, to consider the nature of religious liberty; secondly, to remark the several violations of it in the
Christian

Christian church; and, thirdly, the progress that has been made towards its restoration; to which are, lastly, subjoined some reflections with regard to its completion.

Every part of this discourse is so agreeably and usefully connected with each other, that we cannot select any particular passages without doing some injustice to the whole, which abounds throughout with judicious remarks, and salutary instructions. What he has observed with regard to the reformation is so just, that we cannot refuse our readers a sight of it.

‘It must (says Dr. Brown) be at once owned and lamented; that the very same persons and churches who had so nobly run the race of honour, unhappily stopt short in their full career of glory, strangely attempting to deprive others of that religious freedom, which they had so bravely exercised themselves. Thus they miserably halted between two opinions; asserting their own right of private judgment, yet denying it to those who dissented from their belief. The conduct of Calvin, in this particular, is most notorious. While he exclaimed against the persecutions of the Romish church, he himself persecuted Servetus even to the stake. Neither was this the mere effect of a hot and violent temper, inflamed by party zeal; but rather the deliberate dictates, the affirmed principles of that Genevan church, whereof he was the founder. For thus one of its most applauded doctors writes,—one who is allowed to be the best explainer and defender of its principles; who, after having discussed this question, concerning the right of persecution, with all the art of an able man labouring under a bad cause, concludes thus:—“*Concludimus, Magistratum Christianum posse pœna capitali in similes pestes & hominum monstrum animadvertere.*”—“We conclude, therefore, that the Christian magistrate may punish such pests and monsters with death.” Now, where is the difference between this, and the most bloody papal inquisition? If there be a difference, it lies only with regard to the particular opinions to be animadverted on: the Papist will destroy you for holding one opinion; the Calvinist for holding another; but the infernal principle of persecution is the same in both.

‘If we come home, to the consideration of some of our own most eminent reformers, we must be very blind or very partial; not to admit, that they likewise laboured under a like defect. Many of them, amiable and honest and praiseworthy in all other respects, were yet wanting in the true and generous spirit of liberty; that noble and Christian spirit, which knows the weakness of man; which knows how liable he is to error; and thence makes allowance for difference of opinion: even one of the most eminent, the great Cranmer, whose very weakness

served at his dying hour only to increase his glory, even he did not escape the infection of the times, but blotted his fame by the persecution and death of an ignorant enthusiast. What happened since that time is generally known; during some of the succeeding reigns, while a family was on the throne, that seemed born to entail miseries on themselves and Great-Britain, religious liberty was again on the decline. Persecution for conscience sake, star-chambers, and oppressive inquisitions, began to cast a gloom over the nation; till at last a weak prince, strong in nothing but bigotry and false zeal, had soon again overwhelmed us in the torrent of superstition and papal tyranny, had not his madness been opposed and chastised by the brave and free spirit of the nation; a spirit which at all times hath laid like a generous seed in the ground, ready to rise and choak the growths of spiritual oppression.

In the latter part of the discourse Dr. Brown points out to us the great effects which would naturally arise from true Christian liberty united with true Christian zeal. 'Its first natural effect would be, to clear our excellent religion of those few alloys, which, in the opinion of some, may still remain in it. It would lead us, from hence, to a steady and resolved attention to those things which are the end of all religion, the sincere practice of upright morals, founded in the love of God and man. While our attention and zeal is turned on fruitless debates concerning speculative doctrines or outward observances, the virtues of the heart are apt to sicken and decay. Where a religious indifference takes place, the same effects universally follow. A pious moderation, a charitable zeal, is the only solid foundation of true virtue.

'The next effect would naturally extend to those other Christian sects and churches, who differ from us in points of faith and ceremony. There is a natural dignity and excellence in true Christian charity, which diffuseth a kind of glory round its possessor, and unavoidably attracts veneration and esteem. It carries in itself the united forces of argument and eloquent persuasion. Of argument, because it convinceth our adversaries, that we are possessed of that charity which is the surest characteristic of true religion; of eloquent persuasion, because it naturally creates esteem and love. Thus other sects are naturally compelled to confess, or at least inwardly to approve that excellence in another, which they have not dared to adopt themselves: and this inward approbation is at least the likeliest method to melt the stubborn rigour of reluctant bigotry; and soften it by degrees into the gentleness of Christian love.'

The remainder of the sermon is employed in a particular application to, and recommendation of, the brief for the colleges

leges of Philadelphia and New York; most of our readers, we believe, will recollect the spirited oration, put into the mouth of an American chieftain, with which this sermon concludes, as it was inserted, soon after the delivery, in most of the newspapers. We shall therefore only observe, that, with regard to this discourse, we may venture to pronounce it much the best and most unexceptionable performance ever written by this multifarious writer, and would therefore heartily recommend it to Dr. Brown to quit all his fine-spun theories in criticism and politics, all his theatrical and poetical amusements, and apply himself intirely to the labours suitable to his profession; for which, as this discourse is a sufficient proof, he seems in all respects to be thoroughly qualified.

ART. VI. *The North Briton. Two Volumes small Octavo. Pr. 10s. 6d. Williams.*

AS we look upon the two volumes of this work now before us to contain the genuine papers of its original authors, we shall treat it not only with all the candour, but the lenity, which the impending prosecution against the gentleman, who is supposed to have had the principal hand in it, claims. But it is here necessary to introduce our review of this collection, for the benefit of our readers, especially the younger part of them, with a slight recapitulation of the former opposition-papers, that have been published within our own times and memory. We do this, not to convey any idea of the merit, but of the propriety, of this publication.

Mist's Journal, a stupid illiberal paper, was the first that made any figure against the government, since the accession of the present royal family. It had no object of opposition, but the protestant succession; but even its dulness could not protect its author and publisher from the pillory, which, (for the benefit of our present ministers) we must observe, cleared up the *Fog*, that succeeded the *Mist*, into a very benevolent sun-shine for the proprietor and authors; for every body ran to read the sequel of a work that had merited the pillory. *Fog's Journal* subsisted for some time by the help of correspondents; but, having in it no radical moisture, that is, the standing author being a man of no genius, wit, or learning, it withered at last. The same may be said of the paper he next undertook, called *Common Sense*, which was likewise dried up because it was supplied only by fortuitous streams. We do not find that any severe prosecutions were commenced against the authors or

publishers of either of the last mentioned papers; and this cruel forbearance of the government was perhaps the reason why they were so short-lived. Sir Robert Walpole, however, who was a very good-natured man, unwilling totally to deprive the publishers and authors of their bread, ordered them sometimes to be taken into the custody of messengers of state, which seldom failed of giving a new blaze to the weekly flame, which otherwise must have expired of itself.

The *True Briton*, which began to be published about the time of the bishop of Rochester's plot, was written by that unfortunate nobleman the duke of Wharton, and had more sterling merit in the requisites of worth, taste, and learning, than perhaps any publication of that kind, which had till then appeared in England. Every body knows the history of that nobleman. He was thought to be the author of the letter, which the government construed to allude, under the mask of Miriweis, and his Persian usurpation, to the present royal family. That paper, if written at this time, would scarcely meet with reprehension. In those times, the printers and publishers, even to the meanest devil about the press, were so apprehensive of their necks being in danger, that they fled abroad; and the printer himself, Wolf, we are informed, at this very time, keeps an alehouse at Boulogne in France. The fate of the supposed most noble author was still more deplorable; he died a despised rebel and beggar in a foreign country, and in his own was at once admired and detested.

The plan of the *Craftsman* was laid at the time when the whig ministry under George I. split among themselves. The patrons of the paper pitched upon Amhurst to be its standing author; but, though his intemperance and levity rendered him every way incapable of such a charge, yet the paper was so well supplied by Daniel Pulteney, lord Bolingbroke, another noble personage now alive, and other great names that will reflect perpetual honour upon that period of our history, that it continued long in great reputation. It met, however, with a rub, somewhat similar to the trial of Chartres; for, after every week publishing letters that stabbed government to its very vitals, the publishers were prosecuted for a foreign letter, not only the most harmless of any perhaps ever published of the kind, but which was in every tittle verified by the event. It underwent another prosecution for another paper, that would puzzle a very ingenious head to find in it matter of offence to any government. We shall not venture to say that the managers of the prosecution were in fee with the publishers of the paper, but, it is certain, that those prosecutions, and the
punishments

punishments attending them, encreased the sale of the paper to about 12000 a week.

Hitherto the opposition had a great and a national object, which was the all-ingrossing power, and the avowed corruption, of the minister, who, at last, may be said to have tumbled by his own weight, and by making every man of wit, sense, or spirit, in the kingdom, his enemy. The next party paper, which was patronized by the leaders of the opposition, was *Old England*, or Jeffery Broadbottom's Journal; its object was the minister, who succeeded Walpole in his power in the cabinet, which he had made use of to engage the nation in continental connections. This minister was so apprehensive of the consequences, that the author was taken into custody upon the publication of his third or fourth letter; and, though he met with no punishment, underwent so severe a prosecution, that it established the sale and credit of the paper, which was reckoned the main engine of heaving lord Carteret from his power; and then he dropt his pen. We shall only here observe, that lord Carteret's continental measures produced that coalition among the great men of those days, which bade fair to leave the king without a servant, the army without a general, the law without a head, the seals without a secretary, and the public without a minister. In such universal detestation were continental measures then held, that nothing was more common than to say, that there were but two parties in the nation, the one consisting of lord Carteret, and the other of the people of England; though the support of the house of Austria, which always had been a favourite measure with English protestants, was the professed basis of all those connections.

After the discontinuance of the Broadbottom Journal, Mr. Ralph, who had been assistant to Mr. Guthrie in writing it, was taken into the pay of his royal highness the late prince of Wales, and engaged in several opposition papers, the *Remembrancer* particularly, which had for their objects a great royal personage, and the two brothers, who were obnoxious for the power of the former in the army, and of the two latter in the cabinet; and which, perhaps not unjustly, was thought somewhat derogatory to that respect which ought to be shewn to a prince of Wales, when not lying under declared marks of his father's displeasure. The opposition, however, at that time could only keep up a kind of a hedge-firing from the press. Though Ralph was a very able, and indeed a masterly, writer, yet there was a sameness in his compositions that palled upon the taste of the public, and his papers rather cemented than encreased the party. The inundation of *Tests*, *Contests*, and

a thousand other papers that overspread the land, during the scramble for power after the death of Mr. Pelham, had properly no national object of offence, an indispensable requisite for an opposition paper; and Mr. Pitt, during his administration, can scarcely be said to have experienced an attack from the press, till the *Considerations of the German War* appeared: but that, our author being no periodical writer, falls not within our compass.

The *North Briton* is of too recent an original, and its rise too well known, for us to resume it here. — We are candid enough to own, that the sudden advancement of lord Bute, without any apparent experience in public business, over those who had grown grey in ministerial offices, rendered him an object of jealousy; but he became an object of opposition, before he had been guilty of any one measure to be opposed. A thousand prints, pamphlets, and hackneyed stories heated the oven of popular indignation, before the contents, it was to receive, were ready. The first paper of this collection was published, June 5, 1762, and, though written with spirit, contains nothing but the stale topics of the enmity of ministers to the liberty of the press, and the comparison of ministerial writers to Dymock's throwing down his gauntlet, which has been hackneyed into fitters by almost every opposition-writer since the Revolution. A paper, called *The Briton*, written in defence of the then new administration, gave rise to the title of the *North Briton*: but the author of the latter, we think, upon the whole, has been very inconsistent in his plan; for, like Fielding's *Jacobite Journal*, he sets out ironically in the person of a North Briton, and next week drops that character, or sinks it into that of a staunch South British opposition-man. This impropriety, however, is venial, and perhaps, not ill-judged, as it helps to introduce variety. — The second number declares the author's object of opposition to be the placing lord Bute at the head of the treasury, at which board two other Scotchmen sat at that time. We are, however, again to observe, that, on the 12th of June, 1762, when that paper was written, lord Bute had not been necessary to any one measure, that could make him an object of opposition. As to the two Scotch commissioners of the treasury, they were planted there long before his time.

It is not with any spirit of acrimony against the *North Briton*, that we must blame the writers in the opposition for blending the preferments and favours shewn to Scotchmen before lord Bute came into power, with those that were conferred after, if any such were; for we can scarcely recollect one that was considerable enough to attract the public attention, much less animadversion. If we keep this observation in our eye, the propriety of the *North Briton's* opposition must be very ques-

onable, while directed to a national purpose; and an opposition on personal accounts, is perhaps hardly to be reconciled to patriotism.——We should be extremely glad to find in the first nine papers of the *North Briton*, a single argument founded on fact; but, at the same time, we cannot help owning that the declamation they contain is keen and spirited.——The loss of Newfoundland, which the author introduces in the ninth number, is the first topic of opposition he touches upon, that can be called national. In this he triumphs, and indeed most unmercifully, through several papers, till he is silenced by as unmerciful an antagonist, viz. the London Gazette, who told us, that the place was no sooner lost than it was retaken, and that too without the loss of ships, time, men, or money.

The dispute between him and the *Briton*, whether the taking of Martinico was, or was not, planned by Mr. Pitt, is, we think, of very little consequence, and we are apt to believe it was; but, it must be admitted, at the same time, that, if lord Bute was possessed of the cabinet, it never could have been carried happily into execution, had he not been a most sincere and hearty friend to the undertaking.——The tenth number, which is levelled against the Scotch presbyterians, proceeds on principles that are diametrically opposite to facts, as it is well known to every Englishman who has been in Scotland, that the presbyterians there have always been the declared friends of the protestant succession; and the episcopalians, or what some would call the church of England party, its enemies. We shall omit the dispute between our author and the *Auditor*, who stepped in as a co adjutor to the *Briton*; and but just mention his strictures upon pensions: because, supposing all he says to be true, the whole collected cannot amount to a peccadillo in ministerial management. We shall admit Mr. Johnson to have been suspected (though we know not on what grounds) as to his political principles; and, perhaps we are not averse from thinking that Mr. John Home is not quite so good a poet as Shakespear, or Milton, or even Pope; but what is all that to a great national purpose? Let any man turn over the journals of the house of commons, during the reigns of king William and queen Anne, when the nation was engaged in that war which laid the foundation of our present public debt, and he will find near 100,000 l. a year granted in pensions to names that never were heard of by the public.

The description of the people and country of Scotland by James Howell, gent. which takes up number 13, can never be considered as argumentative; and if we mistake not it may be found from other writings of that author, who was next to a madman,

madman, that he never was in Scotland. As a specimen of Howell's talents for declamations of that kind, he published a thin folio of orations, where one set of speakers are employed in making panegyrics, and another alternately in delivering invectives for and against every nation in Europe. The parallel, which the author endeavours to run between the treaty of Utrecht and that of Paris or Fontainbleau, might have been extremely pertinent, had he been able to prove either that the French nation was as much exhausted when the late peace was concluded, as it was at the time of the treaty of Utrecht; that England was equally well backed by allies; that her national debt was equally inconsiderable; and that her population was equally flourishing in the latter as in the former period.

The rest of the first volume is levelled against the honour which lord Bute's master did him in giving him the garter; against Mr. Hogarth and his print of the Times; against some uninteresting expressions of the *Briton* and *Auditor*, and, at last, it presents us with the famous interview between lord Bute's son and colonel Wilkes at Winchester. In all this we have nothing to object to the *North Briton's* stile or manner. Illiberality and indecency, exaggeration of circumstances and misrepresentation of facts claim, by prescription, admission into political controversies; nor do we pretend to say that the pages of his opponents are entirely pure from the same blots. But let us ask any intelligent reader *quorsum hæc?* what are all those matters, giving up all the *North Briton* contends for, to the purposes of a great national opposition? are they, or were they, of importance enough to break that national unanimity, which, at the accession of his present majesty, formed his strength, his glory, and his happiness?

The *North Briton's* encomiums upon Mr. Pitt's abilities and virtues, are what every unprejudiced Briton will readily subscribe to; and his merits, when the glare of party is over, must stand acknowledged.—The verses introduced in the 22d number, under the title of the *Poetry Professors*, are full of wit and humour; and nothing can be more just than the high encomiums bestowed by the author upon the persons and families, for their attachment to public liberty, of several of the noblemen who are now supposed to lead the opposition.

The second volume opens with a dialogue between the earl of Buchanan and duke d'Ossuna, in which we cannot greatly compliment the author upon his attention, either to truth, argument, or decency. The next paper carries with it a greater face of reasoning than any of the preceding. Here the author endeavours to prove that the success of the expedition against Martinico was owing to Mr. Pitt's administration, and the

the mortality attending that to the Havannah to lord Bute's, through the unseasonable delay the armament met with. Some of the *North Briton's* patrons, however, who not only were consulted upon, but actually directed all the executive part of that expedition, may not think themselves greatly obliged to him for this censure. The subject of the rest of the paper is too recent, and has been too often discussed since that time to require any animadversions from us.—In the 27th number the author links himself into the cause of the dullest of all dull papers, the *Monitor*; tho' we shall always be ready to join with him in censuring whatever has the most distant appearance of an attempt upon the liberty of the press.—His 28th paper, however smart it may be, and whatever face of reasoning it may carry, can be of no service to a national cause; nor can it ever affect lord Bute, that monf. de Torcy, or lord Walpole of Woolterton delivered their sentiments, as they have done, upon the occurrences of their own negotiations.—As to the 29th paper, we are promised, in this new edition, to have the key of it in a third volume; and therefore, as it requires a key, it betrays no share of ignorance to say, that at present the meaning of it is locked up from us. The personal altercations contained in the 30th number, have no regard to national affairs, and the argumentative part of that paper concerning the recovery of Newfoundland turns strongly upon the *North Briton* himself.—The comparison between Mr. Pitt and Mr. Rigby in the 31st number is a good laughable paper, but still the great question returns, *cui bono*, what purpose does it serve? Surely it is of no manner of signification to this kingdom, it is no ground of public contest, that the one gentleman goes to bed at 10 o'clock, and the other at two in the morning. The same may be said of the following paper, which is an address to the Cocoa Tree. Are the present gentlemen who form that club, if any such exist, answerable for the ravings of a hot-brained party sixty years ago, or for any one of the facts therein-alleged? supposing one of them was to stand up, and say they are all d—d lies, and another was to own them to be all real truths. In the first case, what is that to the Cocoa Tree club? In the latter, what is it to the nation, unless we conclude that both his majesty's cabinet and privy-council sit in that coffee-house, and that every customer to it has a right to decide on all affairs foreign and domestic? The blending jacobitism and toryism in the next paper might answer the writer's purposes at that time; but still a ministerial man may object that a principle is taken for granted, which is fundamentally false; and we are of opinion that the *North Briton*

Briton would find it very difficult, in point of fact, to prove jacobitism and toryism to be the same.

Some part of N^o 34 is of too tender a nature for us to touch upon; nor indeed is it of importance to the public, whether lord Bute formed the mind of our amiable monarch as it now is; but if it was formed (though by the bye we doubt of the propriety of the expression) the greatest gratitude is due from the pupil to the tutor, or by whatever name the *North Briton* shall please to call him. We cannot concur with the *North Briton*, in thinking Mallet's Elvira to be a poor flimsy performance, and the representation of it to be an insult upon the understanding of an English audience. May the *Auditor*, whom our author has buried, sleep in peace, and the turf of Florida be ever verdant over his grave; but perhaps never was there so flagrant an affront offered to the intellects of a sensible people, as the abuse of the Scots in the same number, and indeed, through the whole of the papers before us. Without awakening little altercations, or reviving obsolete arguments, we shall only take the liberty to refer the *North Briton*, and his readers, to the articles of the union, and to his remembrance, that it is in right of the Scottish and the Stuart line, that the family of Brunswick now sits on the throne of Great Britain. As to his strictures upon the peace, they have been again and again canvassed; and, if we may speak impartially, fully answered in subsequent publications, of which we have given an account in our Review. The personalities of some subsequent papers, particularly of that signed J. Murray, and supposed to be written by the old pretender, read very well at the time when they wore the gloss of novelty; but we own that, with all our impartiality, we have not half the pleasure in reading them now as we had when they were first published.—The 39th number is very arch, and great part of it very true. But, after all, what is the substance of all our author's advances, when digested in the alembic of national interest, or weighed in the ballance against public peace and unanimity?

The memorial of Mr. Ghest about oats, in the 40th number, (admitting all it contains to be true) is one of the little frauds of office that have been practised in all times, under the most vigilant administrations, and the gentleman against whom the memorial seems to be chiefly levelled, is not now in a capacity of giving any more public offence.—No. 41. is a good laughable paper, and we wish with all our hearts that Mr. Gilbert Elliot's son had been more than ten years of age before he received his commission; but we have been informed, that even that stumbling-block, small as it was, has been removed.—No. 42. is
spent

spent upon accounts, the most improper subject in the world for a Reviewer to critize, because they always speak for themselves.—We wish sincerely, that the tax upon cyder, upon which the *North Briton* triumphs in his 43d number, had never taken place; but the nation seems to be in no great danger of feeling its weight. We cannot help here expressing our surprize, at the ridiculous light in which a great magistrate, who has been always thought to be connected with the hero of the *North Briton*, is exhibited towards the end of this paper.—The 44th *North Briton*, making allowances for the spirit of party, is a shrewd and a sensible paper;—and the discussion of the 45th being now under legal cognizance, it would be both unsafe and ungenerous for us to touch upon it. Should it receive a legal condemnation, we know not what consequences it might have with regard to our publisher, were we to recommend it; and should its fate be otherwise, we never should forgive ourselves should we condemn it.

Upon the whole, we hope we shall be acquitted by every candid and judicious reader, in the account we have given of those celebrated papers, from every imputation of rancour or party, but above all of resentment. What we mean is, to present to the public, in a cool hour of recollection, a Review of those objects, which, when they first made their appearance, presented themselves to many through the mediums of party and prepossession.

ART. VII. *A Bavin of Bays: Containing various Original Essays in Poetry. By a Minor Poet. 12mo. Pr. 3s. sewed. Oliver.*

THESE men of wit, as Sir John Brute observes, have such quaint ways of expressing themselves, that one can't easily understand them. Who would ever have thought that a *Bavin of Bays* meant poetical essays? another *Minor Poet* of our age, if we are not mistaken, calls his productions *Buds of Parnassus*: these gentlemen might, with equal, or perhaps greater, propriety, for any thing we see to the contrary, have called their verses Offerings to Cloacina, the Trunk-maker's furniture, or A Present to the Pastry-cook. With regard to the author of the *original essays* before us, whatever title he may assume to the *Bavin of Bays*, he has certainly no claim to one Sprig of Laurel, as his performances are the most contemptible things by way of poetry which we have met with for some time past. In the preface our *Minor* (quere, Whether it should not rather be *mini-mus*?) *Poet*, tells us, he is induced to hope he has nothing more to do with Judge Criticism, and his court of inquest, than to plead guilty, and solicit the mercy of the court. What mercy
the

the public will shew him, we cannot pretend to determine ; but are inclined to think, that, if he had lived in Julius Cæsar's time, the people would have cried out, as they did against poor Cinna, "Tear him to pieces for his bad verses." A poet of any modesty, whatever share of genius he might possess, would not wittingly have entered the lists against the inimitable Thomson, and chosen for his subject the Four Seasons, which this gentleman has most miserably disguised. We will give our readers an extract from his Autumn.

' With milder radiance Sol now greets the day,
 And splendid Ceres beams upon his ray :
 The wealthy fields her golden tresses wear,
 And poppy topknots deck their flowing hair.
 Now as the farmer's heart with joy distends,
 The rain perhaps with sudden force descends,
 And all his golden hopes of profit ends :
 The forests shake, wind bends the ripen'd plain,
 And cruel storms wide-waste the ravag'd grain:
 The clouds fast pour, and all the ditches swell,
 Nor can the banks the rising rivers quell ;
 But inundation sweeps all o'er the plain,
 And fills with sorrow the lamenting swain,
 Whose anxious breast high-heaves with heavy care
 At the sad issue of the painful year.
 From such misfortunes heav'n our fields defend,
 And crown our harvests with a happier end.

' The hunter's tumult next my muse employs,
 And, hark ! she listens to their clam'rous noise :
 Rous'd by the dawn they hail the infant morn,
 And wake the valleys with the strepent horn ;
 Thro' woods o'er wilds the flying stag pursue,
 Rejoice to press him, and his danger view.
 When the poor beast in vain has try'd the shades,
 The hills, the vales, the thickets and the glades ;
 In vain retreated to the inmost woods,
 And brav'd the danger of opposing floods ;
 The hunters joy to see him stand at bay,
 And back the dogs, less cruel much than they ;
 — One kills for pleasure — t'other hunts for prey.
 Oppress'd he sinks, by savages o'ercome ;
 And weeps reluctant at his bloody doom.

' Sometimes with spaniels sportsmen spend the day,
 And hidden birds in meshy nets betray :
 Struck by the gale, the dog with conscious nose
 The cunning quails and covey'd brood disclose:

Then,

Then, see the sportsman draw the net with care,
 And all the brood fall victims to the snare;
 Or if by chance this artifice they shun,
 They're still obnoxious to the fatal gun.

' No more, my muse, this barb'rous theme pursue;
 A scene more grateful opens to thy view.
 See! the brown nuts in cluster'd stores invite
 The shepherd-swain, to taste the last delight
 Of woodlands, lost to all the love and song
 So late the birds did in their shades prolong.

' By some fair orchard, near a pebbled spring,
 In lays unpolish'd I'll Pomona sing,
 Who reigns triumphant, and with genial pow'r
 Repletes the trees with one enripen'd show'r.
 O'er spray-spread walls I cast my wand'ring eyes,
 Where varied fruits with varied graces rise;
 Here beauteous peaches downy charms display,
 'There ruddy nect'rines court th'autumnal ray:
 Here azure plumbs and figs unfold their fruit,
 There cluster'd vines their curling tendrils shoot.
 On grapes delicious meeken'd Phoebus plays,
 And vineyards beam refulgent on the days.
 Till luscious wines are from the vintage press,
 The quick Champagne, and Burgundy the best.
 For youthful Bacchus let me wake the lyre;
 He can delight us, can with joy inspire:
 Those he possesses dread not war's alarms;
 E'en cowards then the thought of danger charms.
 O let my cellar boast his choicest juice,
 For social service and for various use:
 The joys which from its cordial influence flow,
 Make beggars great and barren poets glow;
 Its prudent use invigorates the soul:
 But Circe lurks in the repeated bowl,
 Which with the bliss envelop'd torment brings,
 The sense imprisons, and fair reason stings.'

In the beginning of this sublime description the image of the *poppy topknots* is peculiarly happy: that the *ditches should swell* when the *clouds pour*, is, no doubt, very astonishing; nor is it less to be wondered at, that the *banks cannot quell the rivers* when there is an *inundation*. But the two finest lines are certainly these,

' On grapes delicious *meeken'd* Phoebus plays,
 And vineyards *beam* refulgent on the days.'

Meeken'd Phoebus is, to be sure, an expression entirely new, and therefore must please; but what our author means by *vineyards beaming on the days*, we acknowledge is past our critical skill to conceive.

Our *minor Poet*, not content with torturing the poor seasons through four tedious cantos, has persecuted them in every single month. We will give our readers a taste of his October, which is a miserable brewing indeed. It begins thus:

‘ With acorns crown’d and with a wither’d face,
 The russet month resumes his wonted place;
 The latest fruitage of the languid year
 Him ruddy paints, and lifts with mellow cheer:
 While sick’ning nature with reluctance frowns,
 Beholds his empire, and his power owns;
 Quits her gay posts the summer plains along,
 And hears no more the lark’s aspiring song,
 Melodious, which so late attun’d from high,
 Rejoic’d the earth and melodiz’d the sky;
 Or if she hears, so weak’s the lessen’d strain
 It cheers not half the unattentive plain.
 While softer Sol now sheds his meeker beams,
 And glimmers pallid o’er the prattling streams;
 I hail the equal day, and o’er the green
 Where Merrud’s charms diversify the scene,
 And simple nature’s sumptuously serene,
 Renew my walks thro’ walks of falling shade,
 Where umber trees autumnally array’d
 Shed ebon umbrage:—yet a fair retreat,
 The poet’s visit and the muse’s seat.’

The image of a lark *melodizing the sky*, is amazingly poetical; but the *umber trees that shed ebon umbrage*, is infinitely superior to it: but observe, gentle reader, how the poet rises;

‘ No more we see the beechy mountain high
 With piercing summit cleave th’impending sky;
 Nor view its sides with varied green delight,
 While bleating lambkins whiten on the sight;
 But hid in vapours misty moisture drinks,
 And from the eye and from the prospect sinks.
 The wood no more, no more we see the plain,
 Nor sight of object the minutest gain.
 Old Medway rolls his mist-crown’d stream so slow,
 You’d think his current had forgot to flow;
 And that in sadness sullenly he stood,
 Resolv’d no longer to advance his flood.

While

While thus thick mists enwrap the clifty steep,
 The shallow riv'let and the river deep,
 One chaos-scene in blue confusion reigns,
 And the dimm'd eye not one enlargement gains;
 Save where the sun with wide refracted glare
 Emits weak lustre thro' the turbid air,
 Emits and gilds the mist-chaotic shade,
 By which odd objects frightfully are made;
 A giant-shape the sturdy ploughman bears;
 Twice magnify'd the bowing bull appears,
 And hill-like cattle look the lab'ring steers.
 October's reign the swallow tribe alarms,
 Who wanton flit no longer in the charms
 Of summer's-sunshine and propitious air;
 But fly in flocks, to wintry rest repair,
 Or dead retirement under water share.
 Or in commotion wing their conscious way
 To climates hot with Sol's revolving ray.
 Fearful of winter and approaching cold,
 The storks in council their alarm unfold;
 And 'merg'd in water quick migration gain,
 Or join'd in bands a vig'rous flight sustain
 To lands propitious where warm-beamings reign.'

The idea of the obstinate *old Medway* that resolves to stand still, is remarkably picturesque; nor can we sufficiently admire the compound epithet *mist-chaotic*, though we afterwards meet with some others equally new and astonishing, such as *many-vary'd*, *leaf-lost*, *pale-appearing*, *gay-ey'd*, *joy-wing'd*, &c. &c. The rest of this volume is made up of elegies, odes, fragments, epitaphs, hymns, &c. all in the true modern taste. Upon the whole, this Minor Poet's *Bavin of Bays* is fit for nothing but, like other *Bavins*, to be committed to the flames, where it may crack and bounce a little, and soon expire.

ART. VIII. *Pietas et Gratulatio Collegii Cantabrigienfis apud Nov-anglos.*

IT must give a sensible pleasure to every lover of his country; to see science and literature extending themselves with our conquests, and diffusing their influence over every part of his majesty's dominions: the verses before us were sent over from the president and fellows of Harvard College in Cambridge, in the province of Massachusetts's Bay, in America; and though they cannot, considered in the whole, boast of that classical elegance

and correctness, which distinguish the productions of Oxford and Cambridge, are by no means without merit. They consist of Greek, Latin, and English, and are introduced by a very modest and sensible dedication to the king. As the compliments are now rather of the latest, to engage the public attention, we shall give our readers but a very few short quotations from them.

These lines in the *Adhortatio Præsidis*, which is the first copy, have something in them truly Horatian.

‘ Me,—qui peracta militia mea,
Non longa restat jam mora, quin sequar,
Quid me decebit, quam recentem
Imbuerim ut lachrymis favillam ?
Vos, queis vigescit spiritus integer,
Pectusque Phoebi vividus impetus
Accendit, ad solemniores
Apta modos adhibete pleæra.’
‘ Afferte flores,sertaque nectite
Cinctura circum Caesareum caput ;
Cum fronde myrteoque laurum
In socios religate nexus.
Sic forsan et vos vestraque munera
Blando benignus lumine viderit,
Miratus ignotas camoenas
Sole sub Hesperio calentes.’

Among the English the eleventh copy (for they are not distinguished by the writers names, like the verses from our own universities) is, in our opinion, much the best: the following lines have spirit in them.

‘ Blush, grandeur ! blush, in all thy purple pride,
True greatness is to goodness close allied :
The worthy heart will ever claim esteem ;
O Prince, thy virtue is thy brightest gem :
Food for applause to distant realms dispense,
Beyond the reach of poor magnificence :
Blessings are tongu’d, and ever on the wing—
A wond’ring world’s a circle for a king.
Joy to the realms where slav’ry was design’d,
A BRUNSWICK reigns, the guardian of mankind.
While gay-ey’d conquest rears his banners high,
A flaming meteor in the Gallic sky,
He bids his bolted thunders cease to roar ;
And offers peace to Gallia’s faithless shore.

Blest Prince ! whose unexampled goodness charms,
 Thy people's blessings be thy brightest arms :
 The base of empire is the king's desert,
 And merit is the monarch of the heart :
 Nor hostile worlds shall fav'rite GEORGE dethrone ;
 Each Briton's breast's a barrier to his own.
 May one clear calm attend thee to thy close,
 One lengthen'd sunshine of complete repose :
 Correct our crimes, and beam that Christian mind
 O'er the wide wreck of dissolute mankind ;
 To calm-brow'd peace, the mad'ning world restore,
 Or lash the demon thirsting still for gore ;
 'Till nature's utmost bound thy arms restrain,
 And prostrate tyrants bite the British chain.'

The last copy, which is called *Epilogus*, contains a modest apology for the American muses, which is remarkably elegant, where after telling us that they are desirous of emulating our seats of learning here, the author adds, no less modestly than poetically;

Obstat huic Phoebus, chorus omnis obstat
 Virginum ; frustra officiosa pensum
 Tentat insuetum indocilis ferire

Plectra juventus:

Attamen, si quid studium placendi,
 Si valent quidquam pietas fidesque
 Civica, omnino rudis haud peribit

Gratia Musæ.

Quin erit tempus, cupidi augurantur
 Vana ni Vates, sua cum Novanglis
 Grandius quoddam meliusque carmen

Chorda sonabit.'

We wish this prophecy may, and have great reason to expect that it will, be fulfilled in due time, as the verses from Harvard College seem already to bid fair for a rivalry with the productions of Cam and Isis.

ART. IX. *Descriptio Angliæ, et Descriptio Londini : Being two Poems in Latin Verse, supposed to be written in the XVth Century. Published at the Request of several learned Gentlemen and Lovers of Antiquity. 4to. Pr. 1s. Rivington.*

WE are told, in a preface to these *poems* (if they may with any propriety be so called) that they will give entertainment to all leatned gentlemen and lovers of antiquity, because the MS. from which they were printed, appeared to be wrote in

an old hand, in the *fifteenth* century: we are likewise informed that the reader will discover in them a *classical genius*, though he is at the same time desired to make allowance for a few *false quantities*, occasioned chiefly * from the difficulty of ranging names of places in verse. The poems contain a description of England and of London, the former in hexameter, the latter in hexameter and pentameter, and, are as our readers will see, by a few quotations, most exact copies of Virgil and Ovid.

The first poem opens with the situation of England, which is thus elegantly and poetically described:

‘Nobilis Arctæo boreali subjacet avi
Insula, (quàm veteres scriptis docuere profanis)
Quæ parallelo est distincta, aut climate nullo;
Quæ nulli signo, nilli subjecta planetæ est.’

The astronomer will receive infinite pleasure and satisfaction from these lines.

‘At neque Mars nobis (quantùm sententia multùm
Ista placet multis) Taurusve aut Luna Britannis
Imperat, hanc nostram semper una Aurea terram
Rexit, & Angliacos uno cum Pisce Colonus.’

A Westminster school-boy would, indeed, by apt to call in question the last syllable of *semper*, which, we believe, is generally looked upon as short before a vowel. But the enumeration of the several counties in England will make us ample amends: nothing can be more poetical and harmonious than

‘Cantia, Southampton, Berks, ac Suffexia, Surry,
Somerſet, Cornwall, cum Wilts, Dorſetia, Devon.’
‘Iſtis Middleſex, Eſſex jungantur & Hartford.’
‘Kingſton, cum Deptford, Croyden, Windſoria clara’
‘Tilbury, Newmarket, Walden, Berenia, Chelmsford.’

This, as the editor observes, ſhews the true *classical genius*, as Pope ſays,

————— ‘how ſweet the ſtile,
So Latin yet ſo Engliſh all the while!’

The diſiſion of Wales is truly noble and pathetic:

‘Inque duas eſt hæc diſiſa provincia partes,
Pars altera auſtralis, borealis & altera diſta;
Milford in auſtrali, Pembroke, Tenby, Kileharin, Arford,
Caernarvon, Kidwell, Sanſay, nova Caſtra, loquuntur.
Ultrâ quas Urbs eſt de nomine diſta Davidis,

* Quere, Whether the editor might not as well have ſaid oc-
caſioned by?

Quem sanctum mirâ cum religione, modoque
 Mirando celebrant, illi nam Luce Sacrata,
 Cæpis vescuntur, cæpis quoque Pilia adornant;
 Quod qui non faciet, non est ab origine Bruti.'

The last lines must be excessively pleasing to every true Briton, as it confirms to us the antiquity of wearing leeks on St. David's day. The description of London in the second poem is equal in point of merit, if not superior, to the first; we will prove this by the following truly Ovidian account of London bridge and St. Paul's.

' Hic quodque magnificam Thamesino gurgite vasto
 Firmati *molem* cernere *pontis* erit;
 Bis quinque hunc supra novem (quis crederet) arcus
 Sustinent, celsas fulcit & ipse domos.
 Quam separat Thamesis, pons jungit hic arduus urbem,
 Sæcula cui nusquam prisca dedere parem.
 Celsa quid hinc memorem, numeroque carentia divum,
 Delubra antiquæ religionis opus.
 Pyramidem hinc divi Pauli fanum erigit altam.
 Fulmina quam dicunt sæpè ferire Jovis:
 Templum augustum, amplum, multis sublime columnis
 Marmoreis, ingens urbis & orbis honor.'

And now, gentle reader, not to anticipate by any more quotations, your future pleasure in the perusal of these excellent poems, we sincerely recommend them to the society of Antiquarians, and consign them *blattis tineisque*, with ten thousand other precious relics, equally valuable, already lodged in the repositories of the learned.

ART. X. *A Letter to the Right Reverend the Lord Bishop of Gloucester. Occasioned by his Tract on the Office and Operations of the Holy Spirit. By John Wesley, M. A. late Fellow of Lincoln-College, Oxford. 12m. Pr. 1s. Sold by John Wesley, at the Foundery, near upper Moorfields, London.*

THE rapid and dangerous progress of *methodism* amongst us, is, to the last degree, astonishing and unaccountable, in a nation so justly and universally esteemed as our own for its good sense, penetration, and sagacity, especially when we consider what poor and contemptible characters figure at the head of it. The fanatics of the last age, though equally absurd in their doctrines, had men amongst them who were possessed of some parts, learning, and capacity; but the leaders of the methodists are a set of the most stupid and illiterate crea-

tures that ever pretended to mislead a multitude. Their great general *Wesley*, the author of the letter now before us, having been of late most severely drubbed by bishop Warburton in his excellent treatise on the Doctrine of Grace, has here taken up the pen in defence of himself and friends, but alas!

Nec Diis nec viribus aqvis.

Our readers will see on the perusal of it, that this vehement roarer at the Foundery has answered wit with dullness, and reason and argument with shuffling and evasion: that he has even subscribed to the truth of the facts alledged against him, and only endeavoured to excuse himself, by attributing them to causes and motives which could never have been the real source of them. Mr. Wesley sets out with informing us that in this performance he proposes, first, to consider what his lordship (bishop Warburton) advances concerning him, and secondly, what he has advanced concerning the operations of the holy spirit. Please to observe that Mr. W. like a true Pharisee places himself at the upper end of the table, and thinks the latter part of his book good enough for the holy spirit. The title of this work is so poor and contemptible, that extracts from it would afford our readers but little entertainment: we shall only therefore lay before them a few short quotation, sufficient to give them an idea of Mr. Wesley's merit as a writer; and at the same time shew the weakness and insufficiency of his arguments.

Amongst other strange instances mentioned in the bishop's book of Mr. Wesley's pride and insolence, we are told that he said, "give me where to stand and I will shake the earth." Mr. W. does not deny that he said this, but in answer to the charge only evades it, by saying, 'I meant neither more nor less (though I will not justify the use of so strong an expression) than that I was so deeply penetrated with a sense of the love of God to sinners, that it seemed if I could have declared it to all the world, they could not but be moved thereby.'

Did ever man make so strange a defence as this? he will not justify the use of the expression: is not this giving up the cause at once, and pleading guilty to the indictment?

But let us hear how he shuffles a little further on.

1. "I preached at Darlaston, late a den of lions. But the fiercest of them God has called away, by a train of surprizing strokes." 'But not by me. I was not there. 2. "I preached at R. late a place of furious riot and persecution: but quiet and calm, since the bitter rector is gone to give an account of himself to God. 3. Hence we rode to T——n, where the minister was slowly recovering from a violent fit of the palsy, with

with which he was struck immediately after he had been preaching a virulent sermon against the methodists. 4. The case of Mr. W——n was dreadful indeed, and too notorious to be denied. 5. One of the chief of those who came to make the disturbance on the first instant, hanged himself. 6. I was quite surprized when I heard Mr. R. preach: that soft, smooth, tuneful voice, which he so often employed to blaspheme the work of God, was lost, without hope of recovery. 7. Mr. C. spoke so much in favour of the rioters, that they were all discharged. A few days after, walking over the same field, he dropt down, and spoke no more."

'And what is the utmost that can be inferred from all these passages? That I believe these things to have been judgments. What if I did? To believe things are judgments is one thing; to claim a power of inflicting judgments, is another. If indeed I believe things to be judgments which are not, I am to blame. But still this is not claiming any miraculous gift.

But "you cite one who forbade your speaking to some dying criminals, to answer for their souls at the judgment-seat of Christ." I do: but be this right or wrong, it is not "claiming a power to inflict judgments.

"Yes it is: for these judgments are fulminated with the air of one, who had the divine vengeance at his disposal." I think not; and I believe all impartial men will be of the same mind.

"These are some of the extraordinary gifts, which Mr. W. claims." 'I claim no extraordinary gift at all. Nor has any thing to the contrary been proved yet, so much as in a single instance.'

Pray readers, observe again Mr. W's excellent defence: if says he, 'I believe things to be judgments which are not, I am to blame.' Here he pleads guilty again, and when the bishop tells him his judgments are fulminated with the air of one who had the divine vengeance at his disposal, all his answer is, 'I think not.'

Our readers may probably remember that the bishop in his Doctrine of Grace, told us a story, which bore very hard upon Mr. Wesley's moral character, a fact indeed of such a nature as must render him the object of universal contempt and aversion in the eyes of every unprejudiced and impartial man. This accusation it highly became him to get rid of, if he possibly could: we shall see by the following quotation how he has endeavoured to exculpate himself.

'Sunday, Aug. 7. 1737. I repelled Mrs. W. from the communion. Tuesday 9. I was required by Mr. bailiff Parker, to appear at the next court. Thurs. 11. Mr. Causton, her un-

cle, said to me, "give your reasons for repelling her before the whole congregation." I answered, "Sir, if you insist upon it, I will." "But I heard no more of it. Afterwards he said (but not to me) "Mr. W. had repelled Sophy out of revenge; because he had made proposals of marriage to her which she rejected." 'Tues. 16. Mrs. W. made affidavit of it. 'Thurs. Sept. 1, a grand jury, prepared by Mr. Causton, found, that "John Wesley had broken the laws of the realm, by speaking and writing to Mrs. W. against her husband's consent, and by repelling her from the communion.

Friday 2. was the third court day, at which I appeared, since my being required so to do by Mr. Parker. I moved for an immediate hearing; but was put off till the next court-day. On the next court-day I appeared again, as also at the two courts following; but could not be heard. 'Thurs. Nov. 3. I appeared in court again: and yet again on Tues. Nov. 22. on which day Mr. C. desired to speak with me, and read me an affidavit in which it was affirmed, that I "abused Mr. C. in his own house, calling him liar, villain, and so on." It was likewise repeated, that I had been reprimanded at the last court, by Mr. C. as an enemy to and hinderer of the public peace."

"My friends agreed with me, that the time we looked for was now come. And the next morning, calling on Mr. C. I told him, "I designed to set out for England immediately."

Friday, Dec. 2. I proposed to set out for Carolina about noon. But about ten, the magistrates sent for me, and told me, "I must not go out of the province; for I had not answered the allegations laid against me." I replied, "I have appeared at six or seven courts, in order to answer them. But I was not suffered so to do." After a few more words, I said, "You use me very ill. And so you do the trustees. You know your business, and I know mine."

"In the afternoon, they published an order, forbidding any to assist me in going out of the province. But I knew I had no more business there. So as soon as evening prayer was over, the tide then serving, I took boat at the Bluff for Carolina.

"This is the plain account of the matter. I need only add a remark or two on the pleasantry of my censor. "He had recourse, as usual, to his revelations. I consulted my friends, whether God did not call me to England." Not by revelations: these were out of the question; but by clear, strong reasons. "The magistrate soon quickened his pace, by declaring him an enemy to the public peace." No; that senseless assertion of Mr. C. made me go neither sooner nor later. "The reader has seen him long languish for persecution." What, before November 1737? I never languished for it either before or since.

since. But I submit to what pleases God. ~~To~~ hide his poltrony in a bravado, he gave public notice of his apostolical intention." Kind and civil! I may be excused from taking notice of what follows. It is equally serious and genteel.

"Had his longings for persecution been without hypocrisy"—The same mistake throughout. I never longed or professed to long for it at all. But if I had professed it ever since I returned from Georgia, what was done before I returned, could not prove that profession to be hypocrisy. So all this ribaldry serves no end; only to throw much dirt, if haply some may stick.

'Meantime, how many untruths are here in one page? 1. "He made the path doubly perplex for his followers. 2. He left them to answer for his crimes. 3. He longed for persecution. 4. He went as far as Georgia for it. 5. The truth of his mission was questioned by the magistrate, and 6. decried by the people, 7. For his false morals. 8. The gospel was wounded through the sides of its pretended missionary. 9. The first Christian preachers offered up themselves: (so did I.) Instead of this, our p'atry mimic"—*Bona verba!* Surely a writer should reverence himself, how much soever he despises his opponent. So upon the whole, this proof of my hypocrisy, is as lame as the three former.'

This we suppose Mr. Wesley looks upon as a complete answer. But does he deny the fact? does he prove that he never made proposals of marriage to the girl, or that he did not repel her out of revenge, does he deny that he ran away? no, he only says, he had good reasons for it (so to be sure he had) and that he knew he had no more business there.

We will not trouble our readers with any more of Mr. Wesley's arguments in defence of himself. That part of his answer which contains the operations of the holy spirit is equally frivolous and absurd, principally extracted from his two letters to Dr. Church, printed long ago, and introduced here only, as we suppose, to swell out the volume.

ART. XI. *An Answer to the Rev. Mr. John Wesley's Letter to William, Lord Bishop of Gloucester; concerning the Charges alleged against him and his Doctrine, in a Book lately published, entitled, The Doctrine of Grace, or the Operation of the Holy Spirit vindicated from the Insults of Infidelity, &c. In a Letter to the Rev. Mr. John Wesley. By Samuel Chandler. 8vo. Pr. 6d. Nicoll.*

MIRACLES will never cease. Behold, admiring reader, a presbyterian taking up the cudgels in defence of the established church against the invading methodist. The bishop of Glou-

Gloucester attacks Mr. Wesley, Mr. Wesley answers him, and who replies? not the bishop, but Mr. Samuel Chandler. But two to one is odds at foot-ball, and it is hardly fair play for both to fall upon poor John at once. Mr. Wesley had indeed said so little to the purpose, that the bishop, we imagine, did not think it worthy of a reply, and a less able writer than Mr. Chandler might have easily confuted him. Mr. C. in the little tract before us, plainly proves the falsity of Mr. W's assertions, the invalidity of his arguments, and the absurdity and inconsistency of his whole conduct. We shall make no extracts from this performance, because it would be doing an injury to the author, as in quotations from detached passages the words of the bishop, Wesley, and Mr. Chandler, must be so blended together, that the reader would not well know what to make of them. We shall only therefore observe, that the remarks made by Mr. Chandler are sensible and judicious, and such as Mr. Wesley will find it very difficult with all his art to gainsay or confute.

ART. XII. *An Essay on Preaching. Lately wrote in Answer to the Request of a young Minister. By the Author of Letters on Theron and Aspasio. Svo. Pr. 6d. Johnson.*

THIS essay seems to be the crude indigested performance of one of our modern *fanatics*, who is desirous of introducing a new system of Christianity adapted to their peculiar tenets and opinions, very different in many essential points from those held by the regular established church. From the title of it, one would be led to imagine that it contained some rules and directions concerning pulpit-oratory; instead of which, we find a tedious harangue, supposed to be delivered by what our author calls a preacher of Paul's gospel. Amongst other extraordinary doctrines broached in this discourse, we meet with the following:

'If you who have already sinned hope to live by your repentance, take care that your repentance be sincere, uniform, effectual, and permanent. Let your repentance be such an effectual turning away from all sin, as to admit of no return in any one instance. Let it be such a turning to righteousness as to admit of no failure. For the moment you fall in any one instance, all your former righteousness goes for nothing. Harken not to those teachers, who would persuade you to compendize or abridge your duty into one or more acts of faith, contrition, or repentance. This would be making void, yea mocking both the law and the gospel; for neither of these
acknowledge

acknowledge that for righteousness which comes short of perfection. Do not then imagine, that God will accept of any righteousness short of perfection, be it called sincerity, or by any other name. If you pretend then to do any thing less or more, in order to acceptance with God, you must do every thing. God is not to be mocked. Go not about to impose on yourselves, by substituting, instead of the perfect obedience God's law requires, any ambiguous, equivocal acts or motions of the heart; for you cannot do your duty to purpose, unless in plain terms, and in good earnest, you obey every divine precept, performing every thing required, and avoiding every thing forbidden by the divine law.—On the other hand, if there be any of you who, after many repeated trials, have found all your most serious endeavours to do your duty to prove in the issue both unsuccessful and deceitful, and have accordingly been brought to despair of so much as thinking one good thought, if it could save your souls for ever, then certainly you have great reason to bless God for that gospel, which evinces, with the highest kind of demonstration, that all is already done.*

Here our author tells us, in the true damning stile of the *Methodists*, that *the moment we fail in any one instance, all our former righteousness goes for nothing*. It would be very difficult to reconcile such doctrine as this with the gospel of Christ. The most eminent divines of our church have been clearly of another opinion, and have always recommended and enforced the mercy and placability of the Deity, who, as the late archbishop Herring * observes, though of purer eyes than to behold iniquity, has yet assured us, that if we endeavour faithfully and sincerely to do his will, and from human frailty fail in the performance, will consider, compassionate, and forgive our miscarriages, through the mediation and redemption of Christ Jesus.

In the following paragraph this gentleman describes and pays his compliments to his brethren in these extraordinary terms:

‘ The world (says he) can patiently bear with a man holding almost any peculiarity of opinion, while it has no very uncommon effect on his conduct: but the appearance of a society closely united by, and at all hazards firmly maintaining that divine truth which condemns the world, is a sight which the world never did, never can endure with patience. It proves an intolerable eye-sore to them, galling them in the tenderest

* See his sermon before the Society for the Propagation of the Gospel, preached in 1737.

part, and provoking them to persecute, as far as civil government, or other restraints interposed by Providence, will allow : so that however they may be restrained, the same disposition to treat Christ's disciples with all manner of hatred and contempt, will still be manifest, till Christ appear the second time to take vengeance on his adversaries.

' It was the will of Christ, that his true disciples should always be thus obnoxious to the world, even as they were all predestinated to be conformed to his image. Paul joyfully concludes, that the word of God had obtained its proper effect in the Thessalonian church, because he found them suffering like things from their countrymen, as the Judæan churches did from the Jews. And it is evident from many places of the New Testament, that it cannot appear that the word of God has its proper effect in any other age or country, but where Christ's disciples are distinguished from their countrymen, and obnoxious to their hatred, in like manner as Christ and his followers were.'

After abusing what he calls the zealous orthodox clergy in a few pages, the pamphlet concludes thus :

' May I presume then that you will fairly make the trial, and that so soon as you can find two or three hearty friends in the faith, you will closely join yourself to them, in determined separation from all others, waiting on the Lord by prayer and supplication, till he increase your number, and grant you the complete order of a church? Then your very situation, both in regard to the concerns of your union among yourselves, and your opposition to your common adversaries, will shew you a great propriety in many passages of the New Testament, that you could not otherwise well perceive ; because it would realize to you the situation of the first churches, and gradually lead you into the same views that filled the minds of the apostles when they wrote to the churches. You will then find no occasion for the common way of preaching to saints and sinners ; for you will soon find the saints of the parish to be the greatest enemies to you, and to the gospel maintained by you. But if you think of saints in the same sense with Paul, it will be found, that the doctrine fittest to heal the conscience of the greatest sinner is the best food for them ; for holiness consists in the love of that very doctrine.'

Here, we find, he exhorts his young friend to a *determined separation* from the regular clergy, till God shall *increase the number of the elect, and grant them the complete order of a church*. This is speaking plainer and more openly than any of his fraternity, and evidently points out the intention and design of the

Methodists, which is indisputably nothing less than to overthrow the established church, and build up another according to their own plan; and, to say the truth, if a speedy stop be not put to the progress of enthusiasm and fanaticism, we know not how soon such an event may take place amongst us.

ART. XIII. *A philosophical Survey of Nature: In which the long agitated Question, concerning human Liberty and Necessity, is endeavoured to be fully determined from incontestable Phenomena.* 8vo. Pr. 2s. Nicholl.

THE author of this tract upon Liberty and Necessity observes, in entering upon his subject, that revelation is as improperly introduced into a philosophical disquisition, as philosophical reasoning would be when we are attending to the dictates of revelation. 'Tis evident from hence, that he is no friend to revealed religion, as he plainly insinuates, that it is neither founded upon evidence, nor supported by rational argument.

This appears still farther from the following observation, which is obviously subversive of the Scripture account of creation. 'Peremptorily to assert, says he, that the eternal first cause, at a certain point of time, but yesterday, as if he had just awoke from a sleep without beginning, caused matter to start into being from nothing!' may be very consonant to revelation: but though revelation must be granted to be decisive in all points of information communicated by it; yet to argue from Scripture and to argue from nature are quite different modes of reasoning. In page the ninth he maintains, that the received accounts of the origin of the world are very naturally resolved into the obscure, traditional relations of the first beginnings of settlement after very great, but, respecting the whole earth, partial changes, which may have desolated extensive regions. Thus does the author put the Scripture account of the origin of the world upon a footing with that to be met with in the Shaster, the Zundavastow, Ovid's *Metamorphosis*, and other fabulous relations of the heathens. This leaves no room to doubt of his principles; and indeed the doctrine of absolute necessity, which he contends for, seems to run counter to the whole tenour of Scripture, though certain Christian sects have maintained something like it, under the name of Predestination.

Our author lays the foundation of his system by observing, that the whole material world is under the influence of necessity, being governed by fixed and unalterable laws. Thus the principle

principle of attraction operates without ceasing throughout the universe, and the periodical return of the earth in it's annual orbit to the same distances and positions respecting the sun, necessarily occasions the successive revolutions of the seasons; which alternately regulate the various circumstances and modes of vegetation; necessarily produce those periodical changes in the face of nature, which are yearly observed, and as necessarily influence animals and men to accommodate themselves to the various changes they experience and expect.

This writer then proceeds to shew that plants are actuated by necessity in vegetation, a point which, 'tis apprehended, few will dispute with him; but he, at the same time, insinuates, that every vegetable is endowed with some degree of sensation; an opinion which we cannot help looking upon as altogether absurd and erroneous. Having established the necessity to which vegetables are subjected, he endeavours to make it appear, that animals are in the same state; and indeed, if Descartes, without being arraigned of absurdity, maintained them to be machines, our author may well be allowed to represent them as utterly destitute of freedom or choice. He instances the horse; and shews, in a satisfactory manner, that from the time of its birth, till vitality ceases, all its actions are determined by some irresistible impulse. He continues to prove the same with regard to the several different species of animals, till he comes to the ourang-outang, which makes the nearest approach to man in external shape. In the last place, he exerts himself to the utmost, to prove that man is a necessary agent; and the substance of his arguments is as follows: 'The various connexions and relations which obtain among mankind are productive of a variety of impulses, which incessantly spring from the various circumstances attending them, and these necessarily determine us to the preference of one motive to another.' Hence, in the opinion of our author, motives actuate the human mind as necessarily as those qualities of matter, which are evident to our senses, operate upon each other. 'Nothing, continues he, being clearer, than that with regard to every thought, word, and deed, in every instance that can be produced; persons *so constituted* in body and mind, and precisely *so circumstanced*, could not have willed and acted *otherwise* than was done.'

How these *ipse dixits* will be received by the public, we shall not take upon us to determine; but cannot help thinking that the author would have done well to have expressed himself in a less dogmatical manner upon a subject which that great metaphysician Mr. Lock owned to be above his comprehension.

In page 103, he expresses himself in a manner still more supercilious and decisive upon this abstruse point. After having established it as a system that the several different species of animals are absolutely governed by the necessary determinations constitutionally assigned to them, he adds, 'Man is not omitted in or beyond the limits of the general system.' His field of action he indeed acknowledges to be much more extensive than that of any other being upon earth; but, at the same time, he asserts, that it is as little in his power to controul the impulses which actuate every function he boasts, as in that of the reptile he treads under his feet.

Thus have we laid before the reader whatever has occurred to us worth notice in this tract; and though we by no means approve of his principles, or adopt his way of thinking, we cannot but acknowledge, that he discovers a great deal of acuteness in ratiocination, and appears neither defective in genius nor learning. We therefore cannot help lamenting that he has misapplied his talents, by exercising them upon a fruitless speculation, in which the knowledge of truth is unattainable by human reason.

ART. XIV. *Philaster, a Tragedy. Written by Beaumont and Fletcher. With Alterations. As it is acted at the Theatre-Royal in Drury-Lane.* 8vo. Pr. 1s. Tonson.

WE are not sure, even in this enlightened critical age, whether there is not a kind of fashionable nonsense, that prevails both in conversation and writing; and, is absolutely necessary to render the author as well as the companion agreeable. Beaumont and Fletcher were perhaps the greatest masters of this bewitching *badinage* that ever wrote. But, however sterling their wit may be, (and nothing can be more so) it required an alloy of fashion to give it malleability; and the great labour of any gentleman, who undertakes a publication of the nature of that before us, lies in the sieve and the crucible, in separating the dross from the metal. We have in the first act of this play a pregnant specimen of what we have advanced, in a scene between three ladies, which Mr. Colman has most judiciously omitted, as he has done several other scenes, and speeches of the same stamp, in this publication; and particularly the quaint observations made by the bystanders and attendants upon the conversation which passes among their principals. These strictures are sometimes very witty, but seldom proper; and they perhaps never ought to be introduced into tragedy.

Thus

Thus far in general with regard to the editor of Philaster, as it is now acted, who, we cannot help declaring, has introduced it on the stage with as much propriety, and to as much advantage as it possibly could admit of. The prologue, which is a good one, is written by Mr. Colman, therefore we have taken the liberty of supposing him to be the editor; and the stupid attack made upon it will serve equally against the best prologue that ever was wrote as against it. Let us, for instance, criticise Mr. Pope's to *Caro*, in the manner of this critic. To *wake the soul*, an admirable discovery indeed! Who, before Mr. Pope, ever discovered that the soul was asleep? Now he is a nurse; next line he becomes a tinker or a taylor—*To mend the heart*! excellent. In short, this is a species of criticism to which the greatest poetic genius is, perhaps, the most exposed, and is disgraceful to liberal taste. But to return to the play itself.

As to the particulars of the alterations, the reader may learn them from the editor's own words.——' Though the inaccuracies and licentiousness of the piece were inducements (according to the *incudi reddere* of Horace) to put it on the anvil again, yet nothing has been added more than was absolutely necessary, to make it move easily on the new hinge, whereon it now turns: Nor has any thing been omitted, except what was supposed to have been likely to obscure its merit, or injure its success. The pen was drawn, without the least hesitation, over every scene now expunged, except the first scene of the third act, as it stands in the original; in regard to which, the part, that Philaster sustains in it, occasioned some pause: but, on examination, it seemed that Dion's falsification of facts in that scene was inconsistent with the rest of his character, though very natural in such a person as Megra: and though we have in our times seen the sudden and instantaneous transitions from one passion to another remarkably well represented on the stage, yet Philaster's emotions appeared impossible to be exhibited with any conformity to truth or nature. It was therefore thought advisable to omit the whole scene; and it is hoped, that this omission will not be disapproved, and that it will not appear to have left any void or chasm in the action; since the imputed falsehood of Arethusa, after being so industriously made publick to the whole court, might very naturally be imagined to come to the knowledge of Philaster in a much shorter interval, than is often supposed to elapse between the acts; or even between the scenes of some of our old plays.

' The scenes in the fourth act, wherein Philaster, according to the original play, wounds Arethusa and Bellario, and from
which

which the piece took its ſecond title of *Love lies a bleeding*, have always been cenſured by the criticks. They breathe too much of that ſpirit of blood, and cruelty, and horror, of which the Engliſh tragedy hath often been accuſed. The hero's wounding his miſtreſs hurt the delicacy of moſt; and his maiming Bellario ſleeping, in order to ſave himſelf from his purſuers, offended the generoſity of all. This part of the fable, therefore, ſo injurious to the character of Philaſter, it was judged abſolutely requiſite to alter; and a new turn has been given to all thoſe circumſtances: but the change has been effected by ſuch ſimple means, and with ſo much reverence to the original, that there are hardly ten lines added on account of the alteration.

‘The reſt of the additions or alterations may be ſeen at once, by comparing the preſent play with the original; if the reader does not, on ſuch occaſions, of himſelf too eaſily diſcover the patch-work of a modern hand.’

But though we muſt admit, that the play, in its preſent appearance, is a far more rational and elegant exhibition than the public could have well expected from the licentiousneſs and luxuriancy of the original, yet we cannot help giving the editor one word of advice, which may be of uſe to him, if he ſhould ever, as we hope he will, oblige the world with another amended play. What we mean, is, that he ſhould not dip his pen too raſhly into thoſe cream-pots of criticiſm that attend the laſt edition of Beaumont and Fletcher's plays; and that he ſhould not take upon truſt the corrections of thoſe who will not take upon truſt even the authors own expreſſions. We have a moſt flagrant inſtance of the delicacy, or rather squeamiſhneſs, of thoſe gentlemen in the ſecond ſpeech of the play, and we are ſorry to obſerve, that their alteration has inadvertently, no doubt, been retained by Mr. Colman. Says the original, ‘it was boldly publiſhed;’ ſays Meſſieurs Theobald, Simpfon, and co. ‘that is nonſenſe;’ and therefore read, ‘it was *loudly* publiſhed.’ Now, we cannot help being of opinion, that to this day, in the common acceptation of ſpeech, to ſay that a thing is *boldly* publiſhed, means no more than that it is *confidently* publiſhed, and the word *boldly* is peculiarly proper in this paſſage; and that to ſay a thing is *loudly* publiſhed, is as tautologous as to ſay, that it was *publickly* publiſhed. We ſhould be extremely glad, notwithſtanding all the inconveniencies which Mr. Colman had to encounter from the original conſtruction of this play, to ſee others of the antient ſtandard, which, as long as genius ſubſiſts, muſt triumph over faſhion, reconciled in the ſame manner to decency and probability.

Upon the whole, we are of opinion that the lines added by the editor, either to elucidate, or to connect, the ſenſe and con-

duſt of the play, are happily hit off, and in the ſpirit of the original; and that its authors, were they now alive, would thank the editor for his emendations.

ART. XV. *The Caſtrated Sheet in the ſixth Volume of Biographia Britannica, containing a curious letter of Sir Thomas Hanmer, wherein is diſcovered the firſt Riſe of the preſent Biſhop of Glouceſter's Quarrel with that Bart. about his Edition of Shakeſpear's Plays. To which is prefixed, an Impartial Account of the extraordinary Means employed to ſuppreſs this remarkable Letter. By a Proprietor of that Work. Fol. Pr. 1s. 6d. Pridden.*

WE ſhall endeavour to open the ſcene of iniquity, which introduces this caſtrated ſheet, without deviating much from the account of it by the editor, that ſon of perdition and penitence; after premiling, that the attempt made upon the late biſhop of Wincheſter's purſe by Fournier (*Vide Crit. Rev. Vol. V. p. 23.*) was not more flagitious than that made upon the preſent biſhop of Glouceſter's character by Nichols. The ſtory, in ſhort, is as follows. He had got into his hands, (it is not material by what means) three letters, which we believe are originals, of the late Sir Thomas Hanmer. Two of them are harmleſs and unimportant; but the third conveys more than an indirect charge upon the biſhop of Glouceſter, as if his lordſhip had robbed the ſpittal; that is, that Mr. Warburton had paid a fly, deſigning, viſit to Sir Thomas Hanmer; and had ſo far abuſed that gentleman's hoſpitality, as, from the inſpection of the baronet's papers, during a week, to purloin from them whatever he thought proper for an edition which he was preparing of Shakeſpear's plays.

This letter was communicated by Nichols to the biſhop, Jan. 29, 1761, who ſent it the ſame day, with his obſervations, to one of the principal proprietors of the *Biographia Britannica*. His lordſhip's ſtriſtures appeared ſo full and ſatisfactory, that even Nichols agreed to omit * Sir T. Hanmer's letter. The propriety of this ſuppreſſion muſt be evident to every man of ſenſe and candour, if he reads the letter of the baronet, whoſe impotence was not better known to Hymen than to Apollo.

Nichols, we are informed by perſons of reputation, came ſeveral times to the biſhop, who would have nothing to do with him: he undoubtedly expected ſome great conſideration (of what kind we ſhall not ſay) by having this letter in his poſſeſſion, and at liberty to publiſh it or not, as he ſhould think

* Conſequently the biſhop's reſutation of Sir T. Hanmer's letter remained in the hands of one of the proprietors, who communicated it to us, and which it is now neceſſary to publiſh, in juſtice to his lordſhip.

proper;

proper; but, finding himself disappointed, he, in revenge, published the castrated sheet now before us, with extracts from the bishop's preface to his Shakespear, and the most malicious insinuations of his lordship's indirect practices. The trash he throws out on this occasion is not only below notice, but contempt; and our transcribing it would be the propagating of scandal and dulness.

The first letter which Nichols wrote to his lordship is pretty much in the terms of his narrative. His second letter, which is printed along with the castrated sheet, is signed "Philip Nichols, *a poor penitent thief*," for reasons which he himself can best explain; and is full of the unimportant importance, and the despicable insinuations, of a busy neglected scribbler. It therefore remains for us to let the reader judge for himself, by laying before him the only point in dispute, which is contained in the baronet's charge, (and which, by the bye, is addressed to a person, not very likely to have given his lordship an opportunity to have vindicated himself, and who, very possibly, did not believe one single word of the allegations it contained) and his lordship's answer to the same. The baronet's letter, which is addressed to Dr. Smith at Oxford, is as follows.

' Mildenhall near Newmarket, Suffolk, October 28, 1742.

' Dear Sir,

' I have much doubted with myself whether it were proper for me to return an answer to the favour of your letter, till after hearing again from you or Dr. Shippen. There seem to arise some difficulties with respect to the design of printing a new edition of Shakespeare, and I beg it may be laid aside, if you are not fully satisfied, that some advantage may arise from it to the university; for I have no end in view to myself to make me desire it. I am satisfied there is no edition coming or likely to come from Warburton, but it is a report raised to serve some little purpose or other, of which I see there are many on foot. I have reason to know that gentleman is very angry with me, for a cause of which I think I have no reason to be ashamed, or he to be proud. My acquaintance with him began upon an application from himself, and at his request the present bishop of Salisbury introduced him to me for this purpose only, as was then declared, that as he had many observations upon Shakespeare then lying by him, over and above those printed in Theobald's book, he much desired to communicate them to me, that I might judge whether any of them worthy to be added to those emendations, which he understood I had long been making upon that author. I received his offer with all the civility I could: upon which a long correspondence began by letters, in which he explained his sense upon many

passages, which sometimes I thought just, but mostly wild and out of the way. Afterwards he made a journey hither on purpose to see my books; he staid about a week with me, and had the inspection of them: and, all this while I had no suspicion of any other design, in all the pains he took, but to perfect a correct text in Shakespeare, of which he seemed very fond. But not long after, the views of interest began to shew themselves, several hints were dropt of the advantage he might receive from publishing the work thus corrected; but as I had no thoughts at all of making it public, so I was more averse to yield to it in such a manner as was likely to produce a paltry edition, by making it the means only of getting a greater sum of money by it. Upon this, he flew into a great rage, and there is an end of the story; with which I have thought it best to make you acquainted, that, as you mention the working of his friends, you may judge the better of what you see and hear from them, and may make what use you please of the truth of facts, which I have now laid before you.

‘As to my own particular, I have no aim to pursue in this affair: I propose neither honour, reward, or thanks, and should be very well pleased to have the books continue upon their shelf, in my own private closet. If it is thought they may be of use or pleasure to the public, I am willing to part with them out of my hands, and to add, for the honour of Shakespeare, some decorations and embellishments at my own expence. It will be an unexpected pleasure to me, if they can be made in any degree profitable to the university, to which I shall always retain a gratitude, a regard, and reverence: but that I may end as I began, I beg the favour of you, if upon more mature consideration among yourselves, you see reason to discourage you from proceeding in this affair, that you will give it over, and not look upon yourselves to be the more obliged to prosecute it from any steps already taken with,

‘Sir, your most humble and obedient servant,

‘Tho. Hanmer.’

The bishop’s strictures on this charge, which were designed to be printed in the *Biographia Britannica*, if the sheet had not been cancelled, are as follow:

‘Sir Thomas Hanmer’s letter from Mildenhall to Oxford, Oct. 28, 1742, is one continued falsehood from beginning to end.

‘It is false that my acquaintance with him began upon an application from me to him. It began on an application of the present bishop of London to me, in behalf of Sir T. Hanmer; and, as I understood, at Sir T. Hanmer’s desire. The thing speaks itself. It was publicly known that I had written notes on Shakespear, because part of them were printed; few people

people knew that Sir T. Hanmer had : I certainly did not know ; nor, indeed, whether he was living or dead.

‘ The falsehood is still viler (because it sculks only under an insinuation) that I made a journey to him to Mildenhall, without invitation : whereas it was at his earnest and repeated request, as appears by his letters, which I have still by me.

‘ It is false that the views of interest began to shew themselves in me to this *disinterested gentleman*. My resentment at Sir Thomas H’s behaviour began on the following occasion : a bookseller in London, of the best reputation, had wrote me word, that Sir Thomas Hanmer had been with him, to propose his printing an edition of Shakespear on the following conditions ; of its being pompously printed with cuts, (as it afterwards was at Oxford) at the expence of the said bookseller, who, besides, should pay one hundred guineas, or some such sum, to a friend of his, (Sir T. Hanmer’s) who had transcribed the *glossary* for him. But the bookseller, understanding that he made use of many of my notes, and that I knew nothing of the project, thought fit to send me this account. On which, I wrote to Sir Th. Hanmer, upbraiding him with his behaviour, and demanding, out of his hands, all the letters I had written to him on the subject ; which he unwillingly complied with, after cavilling about the right of property in those letters, for which he had (he said) paid the postage.

When the bookseller would not deal with him on these terms, he applied to the university of Oxford ; and was at the expence of his purse in procuring cuts for his edition ; and at the expence of his reputation in employing a number of my emendations on the text, without my knowledge or consent : and this behaviour was what occasioned Mr. Pope’s perpetuating the memory of the Oxford edition of Shakespear in the *Dunciad*.

‘ This is a true and exact account of the whole affair, which I never thought worth while afterwards to complain of, but to the bishop of London, at whose desire I lent Sir Thomas Hanmer my assistance : nor should ever have revived it, but for the publication of this scandalous letter, *sent from Oxford to this Philip Nichols*, to be inserted in the *Biographia Britannica*.

Jan. 29, 1761.

W. G.’

It would be presumption in us to add any thing to this vindication ; and shall therefore conclude with observing, that we are happy in having the means in our power to justify his lordship from the virulence of an attack, equally malicious and unsupported.

ART. XVI. *The Natural History of Birds, with the Method of bringing up and managing those of the singing Kind, Vol. II. The History of Fishes and Serpents, including Sea-Turtles, Crustaceous and Shell-Fishes; with their medicinal Uses, Vol. III. making the second and third of a general Course of Natural History.* By R. Brookes, M. D. 12mo. Pr. 7s. Newbery.

AS we promised to say something of each of these volumes as they successively appeared, the second and third, being now published, remind us of our engagements. In the second volume, which treats of birds, the author has chiefly followed the system of Ray, but with such retrenchments and additions, as his own judgment might have suggested. However, the universal approbation which the system of Linnæus has met with, seems in some measure to have shook his resolution, in following our countryman's plan. He therefore, at the end of this volume, left, as he expresses it, any thing should be wanting, has given us the ornithological system of Linnæus entire, and leaves the reader to chuse which he shall follow. All method in this subject is only so far useful as it helps the learner's memory. By which of these two methods the learner is most likely to be benefited, we must not take upon us to determine; some minds, like some optic-glasses, draw order out of seeming irregularity, while others turn the exactest method into confusion.

But whatever our author's method be, upon the whole, he is very exact and regular in each of his descriptions, and often quits the dry, scientific tone, to address the imagination.

' There are some birds, says he, which may properly be called the inhabitants of every part of the earth; but, in general, every climate has birds peculiar to itself alone. The feathered inhabitants of the temperate zone chiefly excel in the music of their notes; those of the torrid zone in the bright and vivid colours of their plumage; the frigid zone, on the other hand, where the seas abound with fish, are stocked with fowls of the aquatic kind, in much greater variety than are to be found in our parts of Europe.

' In general, every bird resorts to those climates where its food is found in plenty, and always takes care to hatch its young at those places, and in those seasons, where provisions are in the greatest abundance. The large birds, and those of the aquatic kind, chuse places as remote as possible from man, as their food is different from that which is cultivated by human industry; some birds, which have only the serpent to fear, build their nests in such a manner as to have them depending at the end of a small bough, and the entrance from below; but the little birds, which live upon fruits and corn, are found in
the

the greatest plenty in the most populous countries, and are too often unwelcome intruders upon the fruits of human labours. In making their nests, therefore, the little birds use every art to conceal them from man, while the great birds use every precaution to render their's inaccessible to wild beasts, or vermine. The unerring instinct which guides every species in contriving the most proper habitation for hatching their young, demands our observation. In hot tropical climates nests of the same kind are made with less art, and of less warm materials, than in the temperate zone; for the sun in some measure assists the business of incubation. In general, however, they build them with great art, and line them with such substances as keep or communicate warmth to their eggs. Nothing can exceed their patience while hatching; neither the calls of hunger nor the near approach of danger could drive them from the nest; and though they have been found fat upon beginning to sit, yet before the incubation is over the female is usually wasted to a skeleton. The male ravens and crows, while the hens are sitting, take care to provide them with food; while other birds, such as pigeons and sparrows, take their turns, the male relieving the female at proper intervals. Sometimes, however, the eggs acquire a degree of heat too great for the purposes of hatching; in such cases the hen leaves them to cool a little, and then returns with her usual perseverance and pleasure. When the young brood comes forth, nothing can exceed the industry and the seeming pride of the parents; the most timid becomes courageous in their defence, and provides them with food proper for their age or kind. Birds of the rapacious kind become at this season more than ordinarily ravenous, and those of the granivorous sorts discontinue their singing, entirely taken up in procuring subsistence for their young.

Of all the birds, the ostrich is the greatest, and the American humming-bird the least. In these the gradations of nature are strongly marked; for the ostrich in some respects approaches the nature of that class of animals immediately placed above him; namely, quadrupeds, being covered with hair, and incapable of flying; while the humming-bird, on the other hand, approaches that of insects. These extremities of the species, however, are rather objects of human curiosity than use; it is the middle orders of birds, which man has taken care to propagate and maintain; these largely administer to his necessities and pleasure, and some birds are even capable of attachment to the person that feeds them. How far they may be instructed by long assiduity, is obvious from a late instance of a Canary-bird, which was shewn in London, and which had been taught to pick up the letters of the alphabet at the word of command. Upon the whole, however, they are inferior to quadrupeds

in their sagacity: they are possessed of fewer of those powers which look like reason, and seem, in all their actions, rather impelled by instinct than guided by choice.'

The third volume, which treats of fishes, is not less entertaining than the former. Perhaps some readers may think the author rather too particular in his descriptions; but to mention every fish was necessary for the completion of his design. And we must do this volume the justice to say, that it is the completest history of fishes that we have seen: Yet we would not be misunderstood, as if we included the history of shells in our idea of ichthyology; very many, and, among the rest, our countryman Lyster, have given much more extensive information upon that part of the subject. Brookes seems more assiduously employed in describing the animal itself, than the tenement it inhabits. To investigate the life of the animal, is a study becoming a philosopher; to hunt after a variety in the shell, is but the employment of idlers. In short, our compiler's judgment every-where appears; and as natural history is now, by a kind of national establishment, become the favourite study of the times, this work may be used, either as a companion to the learned, or a tutor to the learner.

ART. XVII. ENGRAVING.

THE contemplation of the rise and progress of the arts and sciences must afford more real satisfaction and instruction, than a history of a thousand centuries of battles and sieges, which serve no other end, but to enure mankind to the slaughter and butchery of one another. We were reflecting on the great improvements made of late years in the art of engraving, and the pleasure resulting therefrom led us naturally into the above train of thinking.

Sir John Harrington, the translator of Ariosto, who lived in the time of queen Elizabeth, speaks of the prints (or pictures as he calls them) which embellish his work, in the following manner; "As for the pictures, they are all cut in brass, and most of them by the best workmen in that kinde, that have bene in this land this manie yeares; yet, I will not praise them too much, because I gave direction for their making, and, in regard thereof, I may be thought partiall; but this I may truly say, that (for mine own part) I have not seene anie made in England better, nor (indeede) anie of this kinde, in anie booke, except it were in a treatise, set forth by that profound man, maister Broughton, the last yeare, upon the Revelation, in which there are some three or four pretie figures
(in

(in octavo) cut in brass very workmanly. As for other bookes that I have seene in this realme, either in Latin or English, with pictures, as Livy, Gesner, Alciat's emblemes, a booke de Spectris in Latin, and (in our tong) the Chronicles, the booke of Martyrs, the booke of Hawking and Hunting, and M. Whitney's excellent Emblemes, yet all their figures are cut in wood, and none in metall; and in that respect inferior to these, at least, (by the old proverbe) the more cost, the more worship. The use of the picture is evident, which is, that (having read over the booke) you may reade it (as it were again) in the very picture; and one thing is to be noted, which every one (haply) will not observe, namely, the perspective in every figure. For the personages of men, the shapes of horses, and such like, are made large at the bottome, and lessier upward, as if you were to behold all the same in a plaine, that which is nearest seemes greatest, and the fardest shewes smallest, which is the chief art in picture."—So much for this worthy knight's workmanly pictures, which (haply) at this day, would have slept with the profound maister Broughton his treatise on the Revelation, had it not been for some little poetical merit in the translation of Orlando.

It is plain from what has been premised, that the art of engraving on copper, (or brass as the knight is pleased to call it) was but in its infancy in queen Elizabeth's time; in her successor, James the first's reign, one Gualtier, a Frenchman, engraved several of the cuts that are to the translation of Barclay's *Argenis*, which are well performed, and in a fine taste: the great Van Dyk appeared soon after, who sometimes handled the graver, to the no small honour of the art: since that time engraving has arrived to very great perfection. If the French are before us in history-engraving, we excel the whole world in that of landscape. France never made a figure in the last till our countryman Lawrence, (or Laurent, as he styled himself) went among them. Under this ingenious man, Mr. Major studied, whose works are an honour to his country.

We have mentioned, in a former Number, the fine print of Niobe, engraved by Mr. Woollett; we shall not do justice to his very great merit, if we omit taking notice of a print just published as a companion to it: the subject is, Phaeton requesting the chariot of the Sun, one of the finest stories that ever engaged the pencil. Suppose the glowing steeds, snorting fire, and satiated with the juice of ambrosia, just harnessed to the chariot of the sun, by the nimble Hours, at the command of Apollo: Aurora too had that instant dispersed the darkness, which the God perceiving, says to his son, (whom he has been a long while dissuading from his rash design) "Haste, snatch the reins; or if you have a mind that can be moved by advice,

take

take my counsel, not my chariot"—This is the point of time intended by the painter; but where is the radiant chariot, drawn by the flaming steeds, and held in by the Hours, till the charioteer takes the reins?—There is one man that seems to possess abilities capable of doing justice to this sublime subject, one who has already painted part of this presumptuous youth's story; we mean the painter of that finely conceived picture of a horse frightened at sight of a lion, that was exhibited at Spring Garden in May last.—But to our purpose:—The landscape from whence Mr. Woollet's print is engraved is a Sun-rise: at some distance is a building opposed to the Sun, which has a beautiful effect: the scene is otherwise diversified with ruins of palaces, rivers, and bridges, and shepherds attending their cattle. Upon the foreground is placed Phaeton on one knee before Apollo; and, on each side are some nymphs, sitting on the ground. The engraver has shewn all his art in the sky, and in the rays of the sun, which strike over and about the building; and we never before saw the light and shadow so well preserved in any print so very delicately engraved.

Monthly CATALOGUE.

Art. 18. *The Enlargement of the Mind. Epistle I. To General Crauford. Written at Belvidere, 1763. By J. Langhorne, 4to. Pr. 1s. Becket and De Hondt.*

THE ingenious Mr. Langhorne, who has already obliged the public with several agreeable productions, has, in the epistle before us, turned his poetical abilities to the best and noblest purpose, and given us some excellent moral reflections, in very good verse. We cannot, at the same time, help wishing that the observations, which we meet with in this little poem, had been artfully woven into some uniform and regular work of a larger extent, as they seem at present to want nothing but order and connection to recommend them. *The Enlargement of the Mind* is rather a quaint and unpromising title. The poem has, notwithstanding, on the whole, great share of merit, as our readers will see from the following extract.

‘ Shall the dull inmate of pedantic walls,
On whose old walk the sunbeam seldom falls,
Who knows of nature, and of man no more
Than fills some page of antiquated lore——
Shall he, in words and terms profoundly wise,
The better knowledge of the world despise,
Think wisdom center'd in a false degree,
And scorn the scholar of humanity?’

It is impossible to read the last line without admiring the *Scholar of Humanity*, as a happy expression, and at the same time lamenting, that the line before it is so indifferent, as we cannot possibly conjecture what Mr. L. means by a *false degree*.

There is something very spirited and nervous in Mr. Langhorne's address to truth.

'Immortal Truth! O from thy radiant shrine,
Where light created first essay'd to shine.
Where clustering stars eternal beams display,
And gems ethereal drink the golden day.
To chase this moral, clear this sensual night,
O shed one ray of thy celestial light!
Teach us, while wandering thro' this vale below
We know but little, that we little know,
One beam to mole-ey'd Prejudice convey,
Let Pride perceive one mortifying ray.
Thy glass to fools, to infidels apply,
And all the dimness of the mental eye.'

The epistle concludes thus:

' 'Twas not in lustrums of long counted years
That swell th' alternate reign of hopes and fears.
Not in the splendid scenes of pain and strife,
That Wisdom plac'd the dignity of life;
To study Nature was the task assign'd,
And learn from her th' Enlargement of the Mind,
Learn from her works whatever Truth admires,
And sleep in death with satisfied desires.'

Art. 19. *Poematia : Partim Latine scripta, Partim Reddita.* 4to.
6d. Dodsley.

This collection of little poems extends but to twelve pages. Those who have a taste for Latin verse and classical expression will think them well worthy of their perusal: the following version of the famous song of Arno's Vale, may suffice for a specimen.

'Has ubi contigimus valles, Lucinda, beatas,
Arnus quas nitidis argenteus irrigat undis;
Gratos ire dies, securique otia ruris
Certatim lusit Corydon & Phyllis avenâ.
Suave melos praeter solitum cecinere volucres,
Uberiorque suos mirata est Vineâ foetus;
Omnia laetari; & seros mansura per annos
Arninas inter credendum gaudia valles.
Sed postquam abstulerat non exorabile fatum
Pastorumque decus, Te, praesidiumque, Palaemon;
Protinus Arnigenas campis detruxit avitis,
Gens Aërtoâ virû, patrio gens durior astro.
Jam lepor, ingeniumque jacent; nec, ut ante, canorem

Agrestis

Agrestis bibit aure tuum, Lucinda, juvenus.
 Musis gloria nulla ; Getae dant jura colonis.
 Arne, vale ; & tecum valeant tua dulcia Tempe.'

The iron race is happily imitated by the

'patrio gens durior astro.'

but the two last lines in the Latin are much inferior to the original,

Art. 20. *Islington : A Poem. Addressed to Mr. Benjamin Stapp. To which are subjoined several other Poetical Essays by the same Author. 4to. Pr. 1s. Flexney.*

This poem is extremely well worthy of the person to whom it is addressed, and the place which it has celebrated,

— 'Islingtonia's village, much-lov'd place!

Which strikes th' admiring eye with many a grace.'

The inhabitants of Canonbury-house, will, we doubt not, frequently repeat the following most delightful description.

'There the frequented Canonbury stands,

The venerable work of monkish hands ;

Close by its spacious park, with water clear,

Behold a beautiful canal appear !

Not far from thence fair Highb'ry's Barn is plac'd,

Near where the Roman gen'ral's camp's still trac'd ;

From whence, since him, (as vulgar tales report)

Rebellious Straw hurl'd vengeance at the court :

This spot commands an advantageous view

Of Highgate's hills, and those of Hampstead too.'

Our egregious bard has not forgot,

———— — — 'those much-resorted fields,

Where the White-conduit every dainty yields ;'

nor does he dwell with less poetical rapture on

———— — — the 'beauties that are seen,

In Newington, in Stroud, or Kingsland Green ?'

Whither, if our readers have a mind to accompany the poet, we wish them a pleasant walk, and a great deal of diversion.

Art. 21. *The Temple of Venus. Part the Second. 4to. Pr. 1s. 6d., Moran.*

Part the second of this poem is like part the first, a luscious and obscene description of the debaucheries and shameful vices of this debauched town : the author, whoever he is, is by no means a contemptible poet, but, like a second Aretine, has drawn very good pictures, which, for their looseness and indecency, should be thrown into the fire.

Art. 22. *Love at First Sight : A Ballad Farce, of two Acts. As performed at the Theatre-Royal in Drury-Lane. 8vo. Pr. 1s. Becket and De Hondt.*

The author speaks so humbly of this piece himself, that it would be rather cruel to treat it with much rigour, though we cannot

cannot bestow on it much commendation. It has, however, like many other *ballad* farces, a species of composition for which we have no great veneration, been tolerably received in the representation: and, indeed, if *Love in a Village* is to engross almost the sole possession of the theatre for two seasons, *Love at First Sight* may reasonably claim the indulgence of a few nights. There is a pert flippancy in the dialogue, and a hasty succession of farcical changes in the plot, which make the piece run off lightly in the representation, though not equally satisfactory in the closet. The following air may serve as a specimen of the musical part of this little drama.

‘ The sun’s gay metal, shining gold,
In many shapes is shewn;
The form, though varied in the mould,
The standard worth’s still known.
So I, my fair to please and gain,
Would many changes prove;
Thro’ all a constant heart maintain;
That heart should all be love.’

Art. 23. *An Account of the first Discovery, and natural History of Florida. With a particular Detail of the several Expeditions and Descents made on that Coast. Collected from the best Authorities by William Roberts. Illustrated by a general Map, and some particular Plans, together with a geographical Description of that country. By T. Jefferys, Geographer to his Majesty.* 4to. Jefferys.

This is a most seasonable publication; nor can we at this time have too much information concerning a country that has so lately become part of the British American empire. The author concludes his preface with the following hints, which places our acquisition of Florida in a very new and interesting light.

‘ We are sensible that the possession of the Havannah would be always able to obstruct the return of the rich Spanish fleets home to Europe, with treasure from Peru and Mexico, which, without doubt, was one concurring reason for the late conquest of Cuba: but, as it has been again given up by the late treaty, it remains to be considered, whether the coast of Florida may not be made, in a great measure, as distressful to them, on such occasions, as that of Cuba? With regard to the meer direction of the land, it should seem not to be less suited to this purpose, because these Spanish ships are obliged to fetch a compass as close under it as they can, in order to get a wind large enough to carry them sufficiently eastward to fall down upon Cuba, where there is a general junction made of their several fleets bound to Europe, after which they sail together through the straits of Bahama. On the eastern side of Florida, which,

with the range of the Bahama-islands, forms these straits, we, as yet, know of no harbours of any value, not at all suited to receive ships of force; and, therefore, it seems by no means calculated for the use of intercepting the Spanish treasures; but, on the western shore of this peninsula, lies the fine harbour of Spiritu del Santo, capable of holding, it is said, all the navies of Europe, and to the north-west of this, on the continent, the harbour of Pensacola is situated very safe and capacious also; both these, when properly occupied and fortified, will prove annoyances so vexatious to the Spanish settlements about the Mississippi, that it will be impossible for them to transport the treasures and products of their American dominions into Europe, in any tolerable quantity. And, was the whole chain of British provinces, from Newfoundland to the Cape of Florida, tolerably peopled, Britain would, at all times, with the assistance of its navy, be able to check and control the power of the French and Spaniards in the American world, and speedily to restore tranquillity to its own subjects in every part of the globe; for, if the sinews be cut, the limb of course must fail.'

With regard to the execution of the body of the work, we can say but little as to our own experience, because we never travelled that country; but from the geographical lights we have, many of the rivers and places are more truly laid down than they are in the French maps; and if any one will be at the pains to compare the charts of Charlevoix, Du Pratz, and others, they will find great inaccuracies, and often great discordance between what is printed and what is engraved, or, in other words, between the narrative and the map; an inconsistency we do not perceive in the work before us. The historical part must be agreeable to every British reader. The narrative and style are plain and intelligible, and keep close to the sense of the original historians. Here we may perceive how much blood and treasure the acquisition of Florida (a country which of late it has been so much the fashion to depreciate) cost the Spaniards, a people who are well acquainted with their interests.

Art. 24. *Some Hints to People in Power, on the present melancholy Situation of our Colonies in North America.* 8vo. Pr. 1s. Hinxman.

This pamphlet, which is dedicated to his majesty's principal secretaries of state, is not amiss as to its composition in some parts. The author thinks that our retaining Canada was a right measure, and that there are two methods of remedying the present melancholy situation of our colonies; the one, by rendering the Indians dependent upon us; the other, by conciliating their affections to us. The former, he thinks, would

not only effectually remove the disorder, but prevent all possibility of its return. The latter will be but a temporary relief. The author then talks about dispossessing the French from both sides of the Mississippi, and then his pamphlet degenerates into poor personal panegyric and malignant sneers. His hero seems to be general Amherst, whom undoubtedly he cannot compliment too much, and then he endeavours to *grin horribly a ghastly smile* upon the characters of other gentlemen and governors in America, by giving them the very reverse of those characters which he insinuates to the public they deserve.

Art. 25. *The Anatomy of a late Negotiation. Earnestly addressed to the serious Consideration of the People of Great Britain.* 4to. Pr. 1s. Wilkie.

This author endeavours to shew that the spirit of the present opposition is destructive to that of liberty. Thus far in general terms; which every reader of sense will consider as words of course in a political controversy. He then becomes a little more particular. 'Will, says he, the dukes of N——le or D——e pretend, that they entered into opposition with any one public plea, or with any views but to remove from the person of the k——the object of their jealousy, and to reinstate themselves in their former power? Is that a consideration that will justify them, or any of their party, in their conduct towards the public? May we not fairly deem persons actuated by such principles, the authors of faction, not the supporters of liberty; the enemies, not the friends to their country?'

The addresser then considers the propriety of Mr. P——'s conduct, and with great spirit and freedom reproaches him and his party with having been willing to sacrifice their 'resentments to their interests, and privately enter into terms of accommodation with every person, to restore to him the influence he had renounced, make use of that very influence to re-instate themselves and the adherents in power and in office: if we should see them make use of the peace they had decried, as a pretence to extend their proscription, and in the same manner consent to restore C——t influence to the man who boasted himself the adviser of that peace, and stipulate the highest office to one of the principal defenders of it?'

'Are these things so, my countrymen? do I attempt to impose upon your judgments; or do they attempt to impose upon the confidence you have reposed in their professions? Is it true or false that the dukes of N——le and D—— were publicly known to have approved and recommended peace upon any terms, which they afterwards opposed, when obtained upon much more advantageous terms than they had themselves consented to accept.'

In short, if the fact is true, and we have not heard it either authentically or unauthentically denied, that the rope of co-alition was twisted at different ends, and that Mr. P. and his friends were willing to have coalesced with lord B. in displacing the present administration, the reader will find in this pamphlet strictures that open an unbounded field of curiosity, amazement, and speculation. As to the pamphlet itself, the manner in which it is written is so masterly, that it is not beneath the notice of the greatest man it attacks, because it proceeds upon facts, which, if they are false, may be invalidated by one dash of a pen, and our author's severe strictures upon them must vanish into smoke.

Art. 26. *The humble Address of the People of Great Britain to his Majesty.* 8vo. Pr. 6d. Henderfon.

This is a foolish hackneyed remonstrance against the late peace, very sordily penned; intending only to inflame the public discontents, by insinuations which are now thread-bare and contemptible.

Art. 27. *Considerations on the prevailing Spirit and Temper of the present Times. In a Letter to the Scots Nation.* 8vo. Pr. 4d. Sandby.

Pulsan and water-gruel are, on many occasions, extremely serviceable to invalids; but a good physician would not always wholly trust to them for the recovery of a patient in a delirious fever. This pamphlet is wrote with great decency and disinterestedness. It is even immoderately moderate, and points out with calmness both the causes and the remedy of our present political malady. We most heartily wish that the *flamina* of the public understanding and morals may be so vigorous as to be cured, or at least corrected, by this lenient prescription.

Art. 28. *A Letter to the Rev. the New Elected Lecturers of St. M——y W——c——l: Containing some Hints of the greatest Importance; in which the Interest of all the Lecturers in London, &c. are greatly concerned. Earnestly recommended to the Perusal of the Clergy and Laity of the Church of England. To which is added an Appendix, addressed to the Subscribers to the Evening Lectures of St. Swithen's, London Stone; St. Ann's, Aldersgate; St. James's, Duke's Place, &c. &c. By J. S——, Esq;* 8vo. Pr. 6d. Keith.

This is a pious and well-meant letter, if it has no foundation in disappointment or private pique; and we wish it may have a suitable effect upon the parties to whom it is addressed.



THE CRITICAL REVIEW.

For the Month of *November*, 1763.

ARTICLE I.

The History of England, from the Accession of James I. to that of the Brunswick Line. By Catherine Macaulay. Vol. I. 4to. Pr. 15s. in boards. Nourse.

A Landscape, a statue, or a piece of architecture, may be painted from so many various points of view, that, though the colouring and drawing of all are equally just, yet they may have such different effects, as scarcely to appear the same object to the eye. Mrs. Macaulay seems to have been sensible of the objections to which the singularity of the light in which she has placed the history of England is liable; and, in one of the best introductions we have seen to any work, she has, in fact, removed them.

‘Fame, says she, is the only reward which, in the present times, true virtue hath to hope; and the only punishment which the guilty great have to apprehend, is eternal infamy. The weight of punishment ought ever to be determined by the importance of the consequences which attend the crime: in this ballance the vices of men in public characters can admit of no alleviation. A good citizen is a credit to his country, and merits the approbation of every virtuous man. Patriots who have sacrificed their tender affections, their properties, their lives, to the interest of society, deserve a tribute of praise unmixed with any alloy. With regret do I accuse my country of inattention to the most exalted of their benefactors: whilst they enjoy privileges unpossessed by other nations, they have lost a just sense of the merit of the men by whose virtues these privileges were attained; men that, with the hazard, and even loss, of their lives, attacked the formidable pretensions of the Stewart family, and set up the banners of liberty against a tyranny which had been estab-

lished for a series of more than one hundred and fifty years; and this, by the exertion of faculties, which, if compared with the barren produce of modern times, appear more than human. Neglect is not the only crime committed against these sacred characters. Party prejudice, and the more detestable principle of private interest, have painted the memoirs of past times in so false a light, that it is with difficulty we can trace features, which, if justly described, would exalt the worthies of this country beyond the fame of any set of men, which the annals of other nations can, at any one period, produce.

‘To do justice, therefore, to the memory of our illustrious ancestors to the utmost extent of my small abilities, still having an eye to public liberty, the standard by which I have endeavoured to measure the virtue of those characters that are treated of in this history, is the principal motive that induced me to undertake this intricate part of the English history.’

Thus far we have thought ourselves obliged to exhibit Mrs. Macaulay's principles and design, in her own words. That no tincture of misanthropy mingles in the composition, appears from the whole turn of this introduction. ‘Whosoever, proceeds she, attempts to remove the limitations necessary to render monarchy consistent with liberty, are rebels in the worst sense; rebels to the laws of their country, the law of nature, the law of reason, and the law of God. Can there be such men? was I to put the question to my own heart, it would answer, that it was impossible there should be such. But the annals of this country have a shameful tale to tell, that such a faction has ever existed in this state, from the earliest period of our present constitution.’

The rest of the introduction contains severe, though just, strictures upon the prejudices and prepossessions which the people of this country are too apt to fall into, from the modes of their education, and the nature of their connections: which, to say the least, seem, at this time, to justify a publication upon the plan and principles of the work before us. However uncourtly or uncollegiate it may sound, it is certain, that the compliments and encomiums paid to princes who were termed amiable, while they were trampling under foot the liberties of their people, have had the most fatal effects in this country. It perhaps would not be an indefensible paradox to maintain, that the personal virtues of a tyrant render him the more dangerous. Charles the first was pious, so was his son James; but what were the effects of their piety but its rendering them tyrants by principle? for they acted as if they thought that the creation of arbitrary power in kings was the necessary result, and the noblest proof of omnipotence in God. The private good qualities of a prince extend but to a narrow circle of, perhaps, worthless favourites; but thirst of power affects millions

to the latest ages : and, in this light, a history constructed upon the doctrine laid down by Mrs. Macaulay, may be considered as an effort of the noblest philanthropy.

Thus far, we have employed the pen in defence of Mrs. Macaulay's general principles, which can be opposed only by those who deserve to have the stigmata of slavery branded on their foreheads. But there is often a wide difference between positions and applications, between maxims and inferences, between the plan and execution of a work ; and here Mrs. Macaulay must answer for herself. All that falls within our province is to take care that the writer shall have fair-play, and to put the reader in mind that, however inconsistent the facts laid down and the conclusions drawn by her are with notions he may have preconceived from other historians, yet she is to be tried by authority, facts, and evidences ; and by them only. If she has advanced any extraordinary facts, that are not supported by the fullest proofs, her page must be condemned at the tribunal of the public ; but, we are not to conclude that light is noxious, because it may offend the weakness of our optics.

It happens, either fortunately, or unfortunately for our author, that a man of the plainest common sense is just as good a judge as the ablest critic in the universe of historical facts, as she has laid them down ; and we are sorry to observe, that the blacker they are the evidence by which they are authenticated is often the stronger. We are therefore afraid that, unless the public records of the kingdom shall be proved to have been vitiated, and the hand-writings of our princes and great men to have been forged, Mrs. Macaulay's history must remain unanswered in point of fidelity.

The æra of this history commences with the death of queen Elizabeth : and so intrepid is our author in the cause she espouses, that, after observing that this princess had exerted very arbitrary principles of sovereignty, she says,— ‘ her good fortune is in nothing more conspicuous than in the unmerited fame it has to this day preserved to her. The vices of this princess were such as could not exist with a good heart, nor her weaknesses with a good head.’ Our author could lay few sacrifices equal to this upon the altar of impartiality. Mrs. Macaulay has given us some particulars of her successor which seem to intimate, that, upon his accession to the crown of England, his brain was unable to support his good fortune ; but this is no extraordinary circumstance, every thing considered. The account given of the treaty between James and the French king, the sham conspiracy and condemnation of Raleigh, lord Cobham, lord Grey, and others, and the ridiculous conference at Hampton-court, are all told from records, with the utmost candour. The

instances of pedantry, levity, idleness, and all kind of partial affections, in the character of James, are far from being exaggerated by this writer, though they appear in the worst colours by their not being contrasted, as usual, by instances of that prince's learning, liberality, and pacific inclinations; qualities which, in him, were either ridiculous or blameable.

Mrs. Macaulay has one peculiar advantage in general, by confining her narrative to the great lines of the constitution; so that, in the body of her history, we seldom meet with any inequalities or trifling. This appears from the public transactions, soon after the accession of James, when the commons fell upon the redress of their grievances, and the vindication of their own rights, and baffled, in a masterly manner, the then, impracticable scheme of an union between Scotland and England, which was so warmly pressed by James. Our author has drawn the character of Bancroft archbishop of Canterbury, in the light which his detestable spirit of persecution deserves. She remarks that the parliament of England, by the act of recognition, in a manner, disavowed the king's pretension of holding the crown of England solely by hereditary right. We meet with nothing very extraordinary in the account of the gunpowder plot; but we think that the author could have been in no danger of contradiction, had she inserted in the body of her work, instead of a note from Winwood's memorials, that the whole of that affair was discovered before the famous letter was communicated to James. The cases of ecclesiastical grievances, purveyors, and a thousand other circumstances of oppression and abuse in government, are all related with great perspicuity, and the writer has, from the papers in the British museum, informed us of two unsuccessful attempts made by James to recommend town-clerks upon the town of Shrewsbury and the city of Chester.

The state of the king, the kingdom, and the court, at the opening of the parliament in 1606, is thus described by our historian.

' The nation appeared to enjoy a perfect calm; the dazzling glitter of the court, whilst it dissipated reflection, confounded the sense of evil with the allurements of pleasure; and private grievances were forgot in the enjoyment of public amusements. James, wantoning in the most lavish prodigality, would have experienced the full measure of happiness, had he effected his darling plan of an union. This event he looked on as one of the most important advantages of his accession; and an epocha which would strongly mark the lustre of his reign: nor did he ever suspect that his ingenuity and eloquence would be baffled in one of the most rational schemes he had ever projected, or
that

that plebeian powers could withstand kingly force and kingly wisdom ; besides, the late generosity of the commons had taught him, that if that formidable assembly was difficult of conviction, they were liable to be over-reached by the low cunning of court-politics.'

After a lively description of the mortifications James underwent in his favourite project of the union, according to this lady, ' the conviction of his own abilities, and the flattery he had met with on his accession, made him look upon every attempt to be within the reach of his powers. He had gone farther in this than his prerogative could secure ; its proving abortive would make even his Scotch subjects look upon his influence in England with contempt. He had mixed entreaty with threats, and had condescended to beg the parliament to save him the disgrace of being frustrated : his resentment made him conceive a contempt and aversion for these assemblies, which continued all the remaining part of his reign ; nor were these assemblies more favourable in their opinion of majesty : James's mean misrepresentations, his verbal assurances, his impotent menaces, and barren arguments, while they exposed the shallowness of the modern Solomon, unveiled prerogative itself. The commons now, with curious eyes, looked on a divinity which they had been taught to worship blindly. On canvassing its pretensions, they found them not only destructive to the constitution, but irreconcilable to every rational principle ; and that the laws were weak barriers to its unlimited force.'

In recapitulating the state of the case between the English, the French, and the Dutch, our historian does not scruple to declare, that the behaviour even of Henry the IVth of France, was neither generous nor consistent. Mrs. Macaulay, from the year 1606 to the year 1609, leaves out a great number of uninteresting particulars, of which other historians are full, but preserves every thing that is material. The strides which the king made to arbitrary power, and his ill-judged prodigality towards his Scotch favourites, are strongly marked, but not exaggerated ; and no one can read without indignation and contempt the ridiculous conduct of James, in all disputes, civil, military, and religious, that happened upon the continent from the year 1609 to 1612.

The character drawn by Mrs. Macaulay of Henry prince of Wales, at the time of his death, is so uncommon, and so expressive of her manner, that it merits the reader's attention.

' This year died Henry prince of Wales, a youth of so forward a carriage, that he was thought to have become disagreeable to his father, though he was naturally inclined to an indulgent fondness for his family, and had shewn great marks of parental affection for this son. The English, who were extreme-

ly fond of the prince of Wales, from some popular sentiments he had highly declared, fancied they had received a great loss in his premature death ; but in all probability the crown was more affected in this respect than the people. A martial monarch is always dangerous to the liberties of a commonwealth. Henry much affected that reputation ; and this, with other superficial princely virtues, which drew on the esteem of the injudicious populace, would have been great impediments to the enlarged plan of liberty which took place in the succeeding reign. The people were undoubtedly inclined to favour him, from his avowed contrariety to his father, who, at present, had incurred so much popular odium, as to be, in the opinion of many of his subjects, accessory to his son's death.*

The transactions from that time to 1614, are most of them parliamentary ; and, in the manner our author has treated them, entertaining. The well-known circumstances and causes of Overbury's murder, the divorce of the earl of Essex, and the downfall of the favourite Somerset, with that of the lord chief justice Coke, the servility of Bacon, and the rise of Villiers, afterwards duke of Buckingham, next succeed ; and, notwithstanding the disagreeable light in which they must be viewed by every lover of liberty, and every man of sense and humanity, differ little or nothing from the narratives given of them by authors the most favourable to James. The same may be said of the delivery of the cautionary towns ; and the affairs of Scotland, in which Mrs. Macaulay sometimes unavoidably dips, are, for the most part, taken from Spotswood, archbishop of St. Andrew's, an unexceptionable authority on the side of James. Mrs. Macaulay has been very full, and indeed, very fair, in discussing the fate of Sir Walter Raleigh ; and is well warranted, under his own hand, in all the odious things she delivers against Bacon, that great genius, but despicable Englishman. The affairs preceding the battle of Prague, which ruined James's son-in-law, the elector Palatine, are recounted from the state-papers of those times ; and the character given to Anne of Denmark, at the time of her death, is as follows.

* Anne of Denmark, James's queen, did not live to see the entire ruin of her daughter's fortune. Her death happened in the beginning of the year 1619, in the forty-fifth year of her age. She was a woman of a vain, haughty, and violent temper. The court-amusements took their bias from these qualities ; they were pompous and gaudy, without any degree of taste or propriety*. The direction of the revels were the bounds

* The two following authentic letters are examples of the kind

bounds of Anne's empire. It was perhaps from the little influence she had over her husband, that she escaped the odium that fell on all those that transacted the public affairs.'

Had Mrs. Macaulay been favoured with some anecdotes that are lodged in the Lawyer's Library at Edinburgh, concerning what passed between this princess and her husband, the picture she has given of the latter would have admitted of additional horrors. The rest of the bickerings between king James and his parliament, to the time of his death, do great honour to that body, notwithstanding the infamous prosecutions of many of its most illustrious members. The strictures given of Sir Edward Coke's character are equally spirited as just.

'Sir Edward Coke, whose generous temper could not long endure the servility of court-dependance, was of this number. The measure he suffered of unjust persecution was made up to him by an increase of reputation; indeed his abilities never before shone in a light so conspicuously admirable. The drudging lawyer, animated by the brightness of his cause, improved into the persuasive orator: his talents were at this time so remarkable, that it is alleged, the succeeding patriots made his harangues their models of elocution.'

The prosecutions and imprisonments of the patriot party, with other concurrent causes that, towards the latter end of James's reign, seemed to render the heat of prerogative more intense, served in fact to disarm it of his terrors; for the nation took that opportunity of silently treasuring up a stock of wrath and indignation against the evil day of tyranny. The remaining transactions of this shameful reign consist chiefly in the ridiculous expedition of the prince of Wales and the favourite Buckingham, in a wild goose chase of a wife for the former, with the

kind of vulgarness that prevailed in this princess, and consequently infected the whole court.

'Queen Anne to king James.

'I am glad that our * brother's horse does please you, and that my dog Stennie † does well; for I did command him that he should make your ear hang like a sow's lugg, and when he comes home I will treat him better than any other dog.'

'Queen Anne to viscount Villiers.

'You do well in tugging the sow's ear ‡, and I thank you for it, and would have you do so still, upon condition that you continue a watchful dog to him, and be always true to him. MSS. British Museum, folio 6986.

* The king of Denmark.

† Viscount Villiers.

‡ King James.'

wranglings, altercations, and inconsistencies that followed upon that negotiation, and the narrow escape which the court made of being re-united to the see of Rome. On this occasion, and to shew the profusion of James, we beg leave to refer the reader to a most curious letter, printed in this work, and written by the king to the two adventurers, among the manuscripts in the British Museum, but too long to be inserted here.

Mrs. Macaulay seems to think that the insults which James received from the Dutch, particularly in the massacre of Amboyna, was owing to his own pusillanimity and connections with Spain, which rendered him despicable in the eyes of those republicans. She likewise intimates that it is more than probable that, had James lived longer, he would have given up Buckingham to the resentment of his enemies, that is, of all the nation. The character which Mrs. Macaulay has drawn of James is masterly in the highest degree, and built on the best authorities.

‘ His character, from the variety of grotesque qualities that compose it, is not easily to be delineated: the virtues he possessed were so loaded with a greater proportion of their neighbouring vices, that they exhibit no lights to set off the dark shades; his principles of generosity were tainted by such a childish profusion, that they left him without means of paying his just obligations, and subjected him to the necessity of attempting irregular, illegal, and unjust methods of acquiring money. His friendship, not to give it the name of vice, was directed by so puerile a fancy, and so absurd a caprice, that the objects of it were ever contemptible, and its consequence attended with such an unmerited profusion of favours, that it was perhaps the most exceptionable quality of any he possessed. His distinctions were formed on principles of selfishness: he valued no person for any endowments that could not be made subservient to his pleasures or his interest, and thus he rarely advanced a man of real worth to preferment. His familiar conversation, both in writing and in speaking, was stuffed with vulgar and indecent phrases. Though proud and arrogant in his temper, and full of the importance of his station, he descended to buffoonery, and suffered his favourites to address him in the most disrespectful terms of gross familiarity. Himself affected a sententious wit, but rose no higher in these attempts than to quaint, and often stale, conceits. His education had been a more learned one than is commonly bestowed on princes; this from the conceit it gave him, turned out a very disadvantageous circumstance, by contracting his opinions to his own narrow views. His pretences to a consummate knowledge in divinity, politics, and the art of governing, expose him to a high degree of ridicule; his conduct shewing him
more

more than commonly deficient in all these points. His romantic idea of the natural rights of princes caused him publicly to avow pretensions that impressed into the minds of the people an incurable jealousy ; this, with an affectation of a profound skill in the art of dissembling, or of king-craft, as he termed it, rendered him the object of fear and distrust ; when, at the same time, he was himself the only dupe to an impertinent useless hypocrisy. If the laws and constitution of England received no prejudice from his government, it was owing to his want of ability to effect a change suitable to the purpose of an arbitrary sway. Stained with these vices, and sullied with these weaknesses, if he is ever exempt from our hatred, the exemption must arise from motives of contempt !

But, notwithstanding this disagreeable exhibition, our author takes every opportunity of doing justice to the favourable side of James's administration, particularly the great progress which trade made during his reign. Those, however, seem to result from incidental causes, that had their roots in the reign of his predecessor. According to Mrs. Macaulay, his revenue, besides the duties of tonnage and poundage, which were very considerable, amounted to 550,000 l. a year, which, we will venture to say, every thing considered, gave him the disposal of more ready money for the support of himself and family, (which was all he had to do with it) than any king of Great Britain has enjoyed since the Revolution, if we estimate money according to its true value, viz. the actual interest it produced then, and what it has brought since, or brings now.

The remaining part of this volume comprehends the first three years of the reign of Charles the first, which, as to domestic affairs, continues the like gloomy wrangling scenes between the king and parliament, the like indecision as to foreign affairs, and the like invasions of the freedom and property of the subject, as the reign of king James. We are sorry that the bounds of our publication will not suffer us to descend to particulars ; but we understand that we shall have further opportunities of doing justice to this work. The reader, from the specimens we have given of it, may form a judgment of its style, which is every-where animated, yet correct, varied but not irregular ; the expression happily adapted to the subject, without that levity which the admirers of the fair sex call sprightliness, or the stiffness which those of more saturnine complexions call strength. As to the propriety of a lady's undertaking a province of this kind, that can be only judged by the execution ; for it can be of no consequence to the public, whether the man or the woman guides the pen of a masterly performance. We should do injustice to Mrs. Macaulay, should we omit taking notice, that,

that, with all the qualities common to good writers, she has the distinguishing character of a good historian, which is sincerity; for her own conviction of what she advances is manifest in every sentence that falls from her pen.

It is not, perhaps, among the smallest merits of this performance, that the author has exhibited to the public, a judicious and connected account of those famous debates and arguments concerning the liberty of the subject, the power of parliaments, the prerogative of the king, and other capital points, upon which the constitution of England may be said to hinge. The reading of those arguments, which are delivered by the greatest men, and the best speakers this nation ever produced, must, to an understanding reader, more than justify Mrs. Macaulay in all the freedom she has taken with the due exercise of sovereign power.

ART. II. *The Orations of Demosthenes, on Occasions of Public Deliberation. Translated into English; with Notes. To which is added, the Oration of Dinarchus against Demosthenes. Volume the Second. By T. Leland, D. D. 8vo. Pr. 5s. Johnson.*

THE orations contained in the first volume of this work, were published in 1756 *. The character of the learned translator is so well known in the literary world, as well from his translation of Demosthenes, as from his excellent *Life of Philip*, that the name of Dr. Leland prefixed to this performance is a sufficient recommendation of it.

The contents of the second volume are,

1. The Oration for the Megalopolitans.
2. The Oration for the liberty of the Rhodians.
3. The Oration on the regulation of the state.
4. The first of the suspected Orations on the Halonesus.
5. The second of the suspected Orations, on the treaty with Alexander.

To these Dr. Leland has subjoined a translation of the oration of Dinarchus against Demosthenes, which, in some editions of Demosthenes, is annexed to his own orations. The contents of this volume are not, as the doctor frankly acknowledges, of the same interesting nature with those of the first, but such as have been always deemed well worthy the regards of the learned.

The translator has enriched this work with a very sensible and well-written preface, and to every oration prefixed an introductory account of the situation of public affairs at Athens, which gave rise to it, and elucidated the several facts and circumstances alluded to, which gives the reader a full and comprehensive view of the orator's design. To these he has added

* See Critical Review, vol. ii. p. 1.

some short explanatory notes. The translation is throughout equally just, elegant, and spirited, and may be considered as a valuable acquisition to the republic of letters. What our author has said in his preface concerning this work, is so modest, and at the same time so judicious, that we shall give it to our readers in his own words.

‘ To exhibit Demosthenes, such as he would have appeared in an English assembly similar to that of Athens, should certainly be the scope of his translator. Though he may be unfortunate in his aim, a voluntary deviation would be unpardonable. And an English Demosthenes would undoubtedly attend to the genius of his language. To express his dignity and majesty, he would not assume a constrained, uncouth and perplexed air. He would have confined himself within the modest bounds of Atticism, but of English Atticism (if the expression may be allowed.) He would have adopted a greater share of ornament, because a greater share of ornament would not be inconsistent with neatness, decent elegance, and manly dignity.

‘ If it be still observed, that our language has been corrupted, and the cause of learning disgraced by translation; it might be easy to shew in what cases this has been, and must be the consequence: and, that an attempt to copy the excellencies of antient writers of renown, does not necessarily fall under this censure. Or, if the meanness and insignificance of the employment should be urged, a translator might observe, in the fulness of his vanity, that the great Roman orator himself thought it not beneath his dignity to publish his translations from Plato, Xenophon, and Demosthenes. But as to the utility of this employment, it need not be pointed out, or defended, to the learned. As to its dignity, the translator is not at all solicitous to maintain it. He is ready to acknowledge, that the pittance of reputation to be acquired in this way is but trifling and insignificant, if he is so fortunate as to meet with that candour and indulgence which have hitherto favoured his attempts.’

As a specimen of the translation, we shall lay before our readers a few lines from the oration for the state, which is much the best in this volume. The orator describes and compares the antient and present state of his country: Athens uncorrupted, illustrious, and fortunate, and Athens degenerated and disgraced.

‘ And now, let us take one general view of the actions performed by our ancestors, and by ourselves, that by such comparison we may learn to excel ourselves. Five-and-forty years did they govern Greece, with general consent. More than ten thousand talents did they collect into our treasury. Many and noble monuments did they erect, of victories by land and sea, which are yet the objects of our applause. And be assured that they erected these not to be viewed in silent wonder, but that
you

you might be excited to the virtues of those who raised them. Such was their conduct. Say then, can we, though seated thus securely, above all opposition, boast of any actions like these? Have we not lavished more than one thousand five hundred talents, on every Grecian state that pleaded their distress; and, all to no purpose? Have we not exhausted all our private fortunes, all the revenues of our state, all we could exact from our confederates? The allies which we gained by arms, have they not been given up in our treaties?—Yes! in these particulars, it is granted, that our ancestors excelled us: but there are others in which we are superior.—Far from it!—Shall we pursue the comparison? The edifices they have left to us, their decorations of our city, of our temples, of our harbours, of all our public structures, are so numerous, and so magnificent, that their successors can make no addition. Look round you to their vestibules, their arsenals, their porticoes, and all those honours of our city, which they transmitted to us. Yet, were the private habitations of the men of eminence, in those times, so moderate, so consonant to that equality, the characteristic of our constitution, that, if any one of you knows the house of Themistocles, of Cimon, of Aristides, of Miltiades, or of any of the then illustrious personages, he knows that it is not distinguished by the least mark of grandeur. But now, ye men of Athens, as to public works, the state is satisfied, if roads be repaired, if water be supplied, if walls be whitened, if any trifle be provided. Not that I blame those who have executed such works. No! I blame you, who can think so meanly, as to be satisfied with such fruits of their administration. Then, in private life, of the men who have conducted our affairs, some have built houses, not only more magnificent than those of other citizens, but superior to our public edifices; others have purchased and improved an extent of land greater than all their dreams of riches ever presented to their fancies.

‘ And here lies the great source of these errors. Formerly all power and authority were in the people. Happy was it for any individual, if they vouchsafed him a share of honours, employments, or emoluments. But now, on the contrary, individuals are the masters of all advantages, the directors of all affairs: whilst the people stand in the mean rank of their servants and assistants; fully satisfied, if these men vouchsafe to grant them some small share of their abundance.

‘ To such a state have we been reduced by these means, that if a man were to peruse your decrees, and then distinctly to examine your actions, he could not persuade himself, that the same people had been authors of both. Witness the decrees you made against the accursed Megareans, who had possessed themselves

selves of the consecrated ground, that you would march out; that you would oppose them, that you would not permit such sacrilege. Witness your decrees about the Phliasian exiles, that you would support them; that you would not abandon them to their assassins; that you would call on those of the Peloponnesians, who were inclined to unite with you in their cause. These were all noble declarations; these were just; these were worthy of our state. Not so the execution. Thus your decrees serve but to discover your hostile dispositions; your enemies never feel their effects. The resolutions of your assemblies fully express the dignity of your country: but that force which should attend these resolutions, you do not possess. It is, in my opinion, your only alternative: (and let it not raise your indignation) either to entertain sentiments less elevated, and to confine your attention to your own affairs, or to arm yourselves with greater force. If this assembly were composed of the inhabitants of some obscure and contemptible islands, I should advise you to think less highly. But as you are Athenians, I must urge you to increase your force. For, it is shameful, O my countrymen, it is shameful to desert that rank of magnanimity, in which our ancestors have placed us. Could we descend to such a thought, it would be impossible to withdraw our attention from the affairs of Greece. We have ever acted greatly and nobly: those who are our friends it would be scandalous to desert: our enemies we cannot trust; nor must we suffer them to become powerful. In a word, we see in this city, that the men who have engaged in the public administration, even when they wish to retire, cannot resign their charge. This is your case, you are the ministers in Greece.

‘This, then, is the sum of what hath now been offered. Your speakers never can make you either bad or good: you can make them whatever you please. You are not directed by their opinions, for they have no opinion, but what your inclinations dictate. It is your part, therefore, to be careful, that your inclinations be good and honourable. Then shall all be well. Your speakers must either never give pernicious counsels; or, must give them to no purpose; when such counsels have no longer any influence in this assembly.’

To the oration of Dinarchus Dr. Leland has subjoined, in a note, a short history of Demosthenes, from his public administration to the fatal period of his life. Those amongst our readers who are unacquainted with the circumstances of the death of that great man, will be obliged to us for the following extract.

‘A considerable reinforcement which Antipater received from Asia, enabled him to prosecute the war with new vigour against the

the confederated Greeks, whom he defeated at Cranon in Thessaly. Each state was now forced, by a prompt submission, to recommend themselves to the mercy of the conqueror. The severest terms were imposed on the Athenians. Their form of government was changed to an oligarchy, they were obliged to receive a Macedonian garrison; and Antipater demanded that ten of their public speakers (in which number Demosthenes was included) should be given up to his vengeance. Alexander had made the like demand, and the Athenians bravely refused to comply. But now, Demosthenes found them by no means inclined to protect him. He, therefore, fled from the city; and his fickle countrymen, with a shameful servile adulation to the conqueror, condemned him to death. He gained Calauria, an obscure island; and there took sanctuary in a temple of Neptune. But he was quickly pursued, to the place of his retirement, by Archias, one of the principal instruments of Antipater's revenge, attended by a party of soldiers. This Archias, who had formerly been a tragedian, appeared before Demosthenes, affected to commiserate his condition, and gave him hopes of pardon and security. To this he replied, with a cold contempt; "you never could affect me on the stage; nor can your promises make the least impression." When Archias began to speak in more peremptory and menacing terms; "Now," said Demosthenes, "you pronounce the very dictates of the Macedonian oracle; before you but acted a part. I desire but a moment's respite, that I may send some directions to my family." He then retired, and seemed employed in writing for a while: Archias and his soldiers drew near, and found him with his head bowed down and covered. They imputed his behaviour to timidity and unmanly terror, and pressed him to rise. The great Athenian had now completely executed his fatal purpose; and perceiving that the poison he had taken, by this time, had seized his vitals, he uncovered his head, and fixing his eyes on Archias, "Now," said he, "you need not scruple to act the part of Creon in the tragedy, and cast out this corpse unburied." (Alluding to a speech in the *Antigone* of Sophocles, in which Creon orders, that the body of Polynices should be exposed to dogs and birds of prey.) "O gracious Neptune," continued Demosthenes, "I will not defile thy temple: whilst I yet live, I retire from this holy place, which Antipater and the Macedonians have not left unpolluted." He then rose, and desired to be supported; but, as he passed by the altar, in a feeble and trembling pace, he sunk down and expired with a groan.

Thus died Demosthenes, at the age of sixty years. His countrymen, ever wavering and inconsistent in their conduct, regretted the death of that man whom they had basely given up

to destruction; and, by the honours which they paid to his memory, seemed desirous to efface the stain of their ingratitude.'

We could heartily wish so able a writer as Dr. Leland would favour the public with the crown orations of this his favourite writer, together with the works of *Æschines* and *Lyfias*, as we know no gentleman so capable of doing justice to those writers as the translator of *Demosthenes*.

ART. III. *The Ghost. Book IV.* By C. Churchill. 4to. Pr. 2s. 6d. Flexney.

THIS poem, which, with regard both to the title and subject-matter of the greatest part of it, comes out rather of the latest, has, by no means, that extraordinary degree of merit which is so visible in Mr. Churchill's former productions, being little more than a loose unconnected jumble of sentiments, thrown together without any order or design, except that of exposing two or three ridiculous characters, which are not of consequence enough to engage the public attention. There are, notwithstanding, some lines in it (as, indeed, amongst so many, there ought to be) which sufficiently point out the masterly hand of their author, by that easy flow of verse, command of numbers, and strength of expression, which generally distinguish the productions of our sprightly satirist. Such are the following verses on Freedom.

' Nature, who in her act most free,
Herself delights in liberty,
Profuse in love, and, without bound,
Pours joy on ev'ry creature round;
Whom yet, was ev'ry bounty shed
In double portions on our head,
We could not truly bounteous call,
If Freedom did not crown them all.

' By Providence forbid to stray,
Brutes never can mistake their way,
Determin'd still, they plod along
By instinct, neither right nor wrong;
But man, had he the heart to use
His Freedom, hath a right to chuse,
Whether He acts or well, or ill,
Depends entirely on his will;
To her last work, her fav'rite man,
Is giv'n on Nature's better plan
A privilege in pow'r to err,
Nor let this phrase resentment stir

Amongst the grave ones, since indeed
The little merit man can plead
In doing well, dependeth still
Upon his pow'r of doing ill.

‘ Opinions should be free as air ;
No man, whate’er his rank, whate’er
His qualities, a claim can found
That my opinion must be bound,
And square with his ; such slavish chains
From foes the lib’ral soul disdains,
Nor can, tho’ true to friendship, bend
To wear them even from a friend.’

The author’s address to Fancy cannot be read without pleasure.

‘ Hall, Fancy—to thy pow’r I owe
Deliv’rance from the gripe of Woe,
To thee I owe a mighty debt,
Which gratitude shall ne’er forget,
Whilst Mem’ry can her force employ,
A large encrease of ev’ry joy.
When at my doors, too strongly barr’d,
Authority had plac’d a guard,
A knavish guard, ordain’d by law
To keep *poor Honesty* in awe ;
Authority, severe and stern ;
To intercept my wish’d return ;
When foes grew proud, and friends grew cool,
And laughter seiz’d each sober fool ;
When Candour started in amaze,
And, meaning censure, hinted praise ;
When Prudence, lifting up her eyes
And hands, thank’d heaven, that she was wise ;
When All around Me, with an air
Of hopeless sorrow, look’d despair,
When they or said, or seem’d to say,
‘ There is but one, one only way ;
Better, and be advis’d by us,
Not be at all, than to be thus ;
When Virtue shunn’d the shock, and Pride
Disabled, lay by Virtue’s side,
Too weak my ruffled soul to chear,
Which could not hope, yet would not fear ;
Health in her motion, the wild grace
Of pleasure speaking in her face,

Dull Regularity thrown by,
 And Comfort beaming from her eye,
 Fancy, in richest robes array'd,
 Came smiling forth, and brought me aid,
 Came smiling o'er that dreadful time,
 And, more to bless me, came in Rhime.'

Those who are fond of personal abuse, and an illiberal attack on private characters, however respectable or inoffensive, will be pleased with the description of Whiffle; the long, and, in our opinion tedious, description of the city shew, may likewise, perhaps, give great satisfaction to the enemies of Dullman, and his chaplain Crape: but by such as think with us, the subject very trifling and unimportant, this part of the poem will not be much admired. We cannot at the same time but, in justice to our author, acknowledge the striking beauty of his allegorical images scattered through this poem; such as

' Chastity, woman's fairest crown,
 Till the return of morn laid down,
 Then to be worn again as bright
 As if not sullied in the night,
 Dull Ceremony, business o'er,
 Dreaming in form at Cottrell's door,
 Precaution trudging all about
 To see the candles safely out,
 Bearing a mighty master-key;
 Habited like *Oeconomy*,
 Stamping each lock with triple seals,
 Mean Av'rice creeping at her heels.'

And a few pages after,

' In plain and decent garb array'd,
 With the prim Quaker, Fraud, came Trade;
 Connivance, to improve the plan,
 Habited like a jury-man,
 Judging as interest prevails,
 Came next with measures, weights, and scales;
 Extortion next, of hellish race,
 A cub most damn'd, to shew his face
 Forbid by fear, but not by shame,
 'Turn'd to Jew, like ——— came;
 Corruption, Midas-like, behold
 Turning whate'er she touch'd to gold,
 Impotence led by Lust, and Pride
 Strutting with Ponton by her side,

Hypocrisy, demure and sad,
 In garments of the priesthood clad,
 So well disguis'd, that you might swear,
 Deceiv'd, a very priest was there ;
 Bankruptcy, full of ease and health,
 And wallowing in well-fav'd wealth,
 Came sneering thro' a ruin'd band,
 And bringing B———— in her hand ;
 Victory, hanging down her head,
 Was by a Highland stallion led ;
 Peace, cloath'd in fables, with a face
 Which witness'd sense of huge disgrace,
 Which spake a deep and rooted shame
 Both of herself and of her name,
 Mourning creeps on, and blushing feels
 War, grim war, treading on her heels ;
 Pale Credit, shaken by the arts
 Of men with bad heads and worse hearts,
 Taking no notice of a band
 Which near her were ordain'd to stand,
 Well nigh destroy'd by sickly fit,
 Look'd wistful all around for PITT.'

These lines are, to the last degree, picturesque and poetical. The description of Superstition, Ignorance, Mis-rule, and Tyranny, are equally nervous ; the caricature which our poetical Hogarth has drawn of Mr. Sheridan, we can by no means commend, as neither the amiable character of that gentleman, nor the light in which he has hitherto appeared, are, in our opinion, the proper objects of ridicule.

The fourth book of Mr. Churchill's *Ghost* is, upon the whole, considering the great name and reputation of the author, but a flimsy performance, and greatly inferior to the rest of his productions.

Mr. Churchill has lately published a quarto volume of poems, which, being nothing more than a collection of his pieces already published (including the subject of this article), it is unnecessary for us to say any thing more concerning it, than that those who are desirous of purchasing all this gentleman's works together, may have them, at the price of 10s. 6d. at the shops of Messrs. Coote, Flexney, &c.

ART. IV. *A Letter to the Reverend Mr. John Kennedy, in Answer to his Examination of Mr. Ferguson's Remarks (inserted in the Critical Review for May, 1763) upon Mr. Kennedy's System of Astronomical Chronology. By Mr. Ferguson.*

Reverend Sir,

AS the printer of the Critical Review for the month of May, 1763, found my paper, containing the remarks on the astronomical part of your System of Chronology, too long to be all inserted in the Review for that month, and promised to conclude it in the next, which he accordingly did; it was reasonable to suppose, that you would have deferred your examination of these remarks till the Review for June was published, that you might then have had an opportunity of examining, and, if you could, of refuting them all at once.

But, it seems, this was more than you had patience to wait for—and therefore you thought proper to attack one half of my paper, before you had read the whole of it; which, in the opinion of the candid, will not, perhaps, be deemed very fair on your side.

As I expected you would likewise examine the second part, I have now waited three months for what you had further to say; that I might reply at once to the whole.

But, as you have disappointed me in this, I shall reply to what you have published in relation to the first part (so far as it requires a reply) and give myself no farther trouble about anything you may chuse to write against me for the future; unless I find reason to alter my present opinion.

You know that I laid the whole of my remarks before you in manuscript, before I gave them to be printed, and submitted them to your perusal; promising, at the same time, to alter any part thereof, in which you should think yourself misrepresented: so that you might think me, at least, a fair opponent.—But you returned them immediately; telling me you would not read them till they were in print.—To shew still as great a degree of fairness as possible, I ordered my name to be put to these remarks, in the Critical Review; a thing seldom, if ever, done by those who send any paper to be printed in these monthly productions.

Had you not, even without the least degree of modesty, fallen so unmercifully, in your voluminous system, upon all who have written on astronomy before you—had you not (to use your own words, for I cannot find better) ‘rashly impeached the veracity of all our solar and lunar tables,’ and imposed your own calculations upon the world, with such a high degree of assurance

and magisterial self-sufficiency——and had you not, with the greatest degree of boldness, asserted things to be true which the merest dabbler in astronomy knows to be false,——your system might have slept in silence and oblivion, without any disturbance from me.

But I could not, without some degree of indignation, hear you assert, that no astronomer but yourself could tell the true length of 24 hours, as measured by the revolution either of the sun or of a star;——that Dr. Keill has given sophistical directions concerning it;——that the precise mathematical difference between the sidereal and solar day is *four* minutes; and that, from the difference between them, as observed by astronomers, you was induced to cut off *four* seconds, in order to make it agree with your own *mathematically true* calculations;——that all solar, or natural days, of 24 hours each, are precisely of equal length, all the year round; and, consequently, that all equations of time are unastronomical, and ought to be rejected;——that whatever star comes to the meridian with the sun, on any given day of the year, will, on the 365th day afterwards, come to the same meridian 20 minutes before the sun, supposing no apparent progressive motion of the stars eastward;——that of all the observations which the eminent Dr. Bradley (our late astronomer-royal) gave you, you have only selected, and postulated those for true with which your calculations happened to agree; and have rejected all the rest as false, and as if they had been made on very different meridians from that of the Royal Observatory on which he made them;——that all solar tropical years have been of the same precise mathematical length, ever since the creation, and will continue to be so to the end of time;——that all your tables and calculations are mathematically true;——that your theory is so very nice and subtle, as to elude the observations of the most accurate astronomers;——that the best astronomical tables can neither confirm the truth of your principles, nor convict them of error;——that by your treatment of the celebrated Mr. Meyer's tables in calculating upward and downward from them, from different radices, and mixing your own numbers with them, you have drawn such an heterogeneous conclusion, as to bring out a particular new moon to be on *two* different days of the same month; and have then fixed your own blunder on those very tables in which the best astronomers could scarce ever find an error of *one* minute of a degree in the moon's place;——and that the first meridian of the globe is [drawn by whom? why, surely, by the Author of nature] in the great South Sea, (156 degrees west of the meridian of Greenwich) through the center of that hemisphere of the earth which was enlightened at noon on the *fourth* day

day of the creation-week, at which instant of time, you say, the moon was 24 hours past her full : according to which doctrine of yours, every one must infer, that the moon was created on the *third* day of the original week, at farthest ; and so must believe *your* account of this matter, and not Moses, who says that both the sun and moon were created on the *fourth* day of the original week.

Moreover, when I observed that you have copied, and grossly misrepresented, the scheme in my Treatise of Astronomy, for explaining the nature and difference of the solar and siderial day, that you have called it an *equatoreal* scheme, and insinuated that it must have been contrived only with a view to amuse or deceive the learner ; which, had it been so, must have been detected and exposed several years ago, by proper judges ;—that, in your rectilineal schemes, you have wrongfully accused me of giving such numbers as admit of no difference between the length of the siderial and solar day ;—and that, about the present times, you have made use of my lunar tables for proving the truth of your own, because at these times they happen to agree very nearly ; but have condemned them altogether for antient times, because they disagree with yours.—These, and many other absurdities, which I could mention, were the reasons for my making those remarks (inserted in the Critical Reviews for May and June) upon the astronomical part of your System of Chronology.

In your examination of my remarks, you hint, that I have passed over the chronological part of your work ‘in silence.’

I have studied *Chronology* but very little, and could, therefore, enter no farther into the examination of *that* part of your work, than where the events are recorded to have been connected with eclipses : in which cases, I am very certain, that you can seldom, if ever, make either the sun or moon bear witness to the dates of these events.—If you had waited till you had read the second article of my remarks, in the Critical Review for June, you would have seen how, by a calculation of your own, you have quite unsettled the year in which the long war between the Medes and Lydians was put an end to, by a total eclipse of the sun, which frightened both the armies, by overspreading them with the sudden darkness, related by Herodotus : which very eclipse, your calculation makes to have been after the sun was set below the horizon of the field of battle.—And it is impossible, by any natural equations applied to your numbers, to shew that the eclipse could have been visible at that place.—So that, in this instance, you have caused both the sun and moon to militate against your chronology with a witness ; (See the *Obtquery* of your *Examination*) whereas, if you had gone by the

right measure of a mean lunation, they would have bore witness for its truth.

According to my tables, which you tell me *you find* to be very imperfect, (as all tables are which differ from your own) the eclipse was total, and very near central, at the field of battle; and the darkness involved a space thereabouts of near two hundred miles in breadth — The time, at the river Halys, in Lesser Asia, was 15 minutes past 11 o'clock in the forenoon of the 28th of May, in the year before Christ 603; which very year and day you have fixed for *that* battle, and which you could never have done by means of your astronomy; although you tell us, that without astronomy there can be no certainty in chronology.

The question between us is not, Whether the chronological part of your work be good or bad?—For aught I know to the contrary, it may be the best extant.

But the question between us is, Whether you, or any body else, can calculate the true time of new and full moons and eclipses by *your* tables, which you praise so highly, as well as you see astronomers do by *theirs*, which you do altogether condemn?—This, Sir, you know, can never be done by your tables, either with equations or without them.—And therefore, however useful your book may be to the mere chronologer, and however exactly your boasted coincidences may (or rather, indeed, *must*) agree with the principles upon which you have constructed these tables, and may thereby dazzle and deceive the superficial scholar, and conceal from him the imposture of your method, you can never deceive any one who is but tolerably qualified to judge of these matters.

You talk much of your Mosaic radix, and tell us, that if the *original position* of the sun and moon had not been recorded in the writings of Moses, it must have ever remained among the inaccessible truths of nature, since there was no human witness to the creation. And.

Toward the end of your *candid* examination of my remarks, you tell me what is *very true*, namely, that if I take an attentive view of your calculations, I shall find no appearance, or specification, of any radix at all:—which, you say, is such a paradox as I shall never be able to solve, unless I can cordially, and with some degree of faith too, follow your directions, which are comprehended in these three words, *Search the Scriptures.*

But since *your* Mosaic principles are, that the moon was full upon the *third* day of the week, just 24 hours before the sun was created to enlighten her, that the fourth day of the original week was the sixteenth day of the original month, and that, on the noon of the *fourth* day, the sun was created precisely upon

the first point of Libra, which was then vertical to a point in a meridian in the great South Sea, 156 degrees west of Greenwich; and that you have been able, from these principles, and by the farther assistance of the Pentateuch, to deduce, that the precise length of a mean lunation is $29^d 12^h 44^m 1^s 45^{th}$, and that the precise length of the solar tropical year is $365^d 5^h 49^m$.

But, unluckily for these principles, I happened to remember, that Moses says, that both the sun and moon were created on the *fourth* day of the original week, without mentioning whether the moon was then new or full; or over what meridian or meridians these two luminaries were created, (for his calling the moon a luminary is no demonstration to me that she was created full) and that he has said as little, either about the precise length of a year or of a lunation;—and therefore I had too little faith in Mr. Kennedy's directions, to induce me to *search the scriptures*, for what I was pre-convinced I should never be able to find in them; and so began to think, that, instead of a *true* Mosaic radix, he had got a wind-mill in his head.

And as to his numberless calculations, made solely upon his own principles, and by which he pretends to support and demonstrate the *truth* of them; it would be very strange indeed, if these calculations should prove those very principles to be *false* from which they are deduced.

I suppose you remember very well, your telling me some years ago, that you would not let me know the measure or length of your Mosaic lunation; because you were sure that, if you did, I would correct all my lunar tables by it; but that you would soon publish it in a book which would surprise the world; and that you would try my lunar tables by your Mosaic measures.—I told you that you might do so, and that I would try your Mosaic lunation by some well-voiced antient eclipses, the times of which were so distinguished by such sure characteristics, that we could be at no loss about them.—But you then told me, that eclipses were no part of your doctrine. And yet it now seems they are; for, in your own way, you have calculated several of them in your book.

I often desired you to calculate the time of full moon in September, the year before Christ 201, from your own numbers, and to let me have it under your hand; but this was a request you never thought proper to comply with, although I never denied you any calculation you asked for.—But I was not cunning enough to catch you by guile, as you have since owned you did me.

As to the mistake in one of my calculations, in a letter which I sent you *long ago*, and of which you have *now*, with inexpressible joy, in the 10th page of your *candid* examination, declared

me to be the author, and done all in your power to expose me for it; you may make the most of it you can.—A mistake it is;—and I am not like you;—for I do not pretend to be infallible, either in constructing tables of my own, or in computing from those of others.—You know full well, that my beginning a literary correspondence with you was solely owing to the request of a gentleman of distinction, who is now dead.—But is it possible for you to imagine, that there should be no errors in the many letters and calculations which I sent you, and which I could seldom spare time to examine, on account of my business, on which my family's bread depended.—If you have preserved all the rest of my letters, you are welcome to print every one of them, provided you also print the copies of yours to which they are answers; and so to compleat the sweet revenge which you think you have thus begun, in your examination of my remarks on the *unastronomical* part of your system.—

You tell me in that *little* pamphlet, that the last lunar tables which I published are different from the first;—and therefore you say, I am “tossed about with every blast of doctrine, adopting one measure to-day, and another to-morrow.”

Tossed about with every blast of doctrine!—No, Sir;—for, notwithstanding all the violent and most magisterial blasts of your doctrine, which, I dare say, you take to be *some* doctrine, I am so far from being *tossed* about, as not to be in the least *shaken* thereby;—nor has all your dust been able to hurt, much less to blind, my eyes.

I own that my last astronomical tables are not exactly the same with the first; for I am never ashamed to mend or improve any thing I have formerly done; and am obliged to every one who assists me with proper advice and materials for that purpose—I do not pretend that these tables are *yet* perfect, or that they can ever be brought to such a mathematical degree of exactness, as you assert that all your tables and calculations are.—And therefore I must be content with what improvements I can make from time to time, from the observations of astronomers; for Moses has given me no assistance at all in these matters.

But you are a *perfect* man in all these things:—your measures of years, lunations, sidereal and solar days, are all so mathematically true, that the least particle of time can neither be added to them, nor taken from them, without doing violence to nature.—You will, therefore, undoubtedly abide by *your own* numerical measures; and to them I will now bind you down.

You tell us, that the mean time of the new moon, in April, 1764, is the 1st day at 10 hours, 11 minutes, 39 seconds, 15 thirds, in the morning; and that the precise length of a mean lunation is 29 days, 12 hours, 44 minutes, 1 second, 45 thirds.

—The

—The sun will be eclipsed at the time of this new moon; and you lay so great a stress upon it, as to say, (Chron. p. 232.) “Should it be found, by a diligent observation, that we have nearly calculated the middle time of this future eclipse of the sun, in our own meridian, then it will be demonstrably certain, that the calculations were regulated, 1. By a true series of tropical years, and of lunations, from the autumnal equinox at the creation, to the vernal equinox A. D. 1764. 2. By an exact quantity of the solar tropical year, and of a mean lunation. 3. By a true meridian distance.”

But pray, good sir, it is hard to conceive, that, if a clock goes either too fast or too slow, by a known regular and uniform number of seconds and thirds of time every day, yet its hands may be so set at the beginning of the year, as that they shall come right at the end of it, although they must have been wrong at every moment till *that* instant: and then, that their being right at the end of the year, will be no demonstration at all of their having been right at the beginning of it.—Just such is the *demonstration* you have here given of the *truth* of your measures and calculations.

And now, from the mean time of new moon in April, 1764, as calculated by yourself, from your own measure of a lunation, &c. you are here called upon to calculate backward, so as to give us,

1. The mean time of full moon at Alexandria, in September, in the year before Christ, 201, which full moon, according to Ptolemy, *rose* eclipsed at that place.

2. The mean time of full moon at Syracuse, in September, the year before Christ 331; which full moon also *rose* eclipsed at that place, according to Ptolemy.

3. The mean time of full moon at Babylon, in December, the year before Christ 383; which full moon *set* eclipsed at sun-rising, according to Ptolemy.

4. The mean time of new moon at Athens, in August, the year before Christ 431; when the sun was eclipsed in the evening, according to Thucydides.

By the particular characteristics wherewith these four ancient eclipses are distinguished, which are the rising or setting of the eclipsed luminaries, we can be at no loss as to the times; and, therefore they must be allowed on all hands, to be a sure test for trying the truth or falshood of our astronomical tables; and those tables which agree best with them, and all other eclipses which are recorded to have been observed, down to the present times, must needs be allowed to be the most agreeable to the course of nature.

Whoever

Whoever calculates by my last tables (which you tell me I *unwittingly* put into your hands,—pray what do you mean by “unwittingly?”) will find that they answer *very nearly* to the observed times, as the eclipsed luminary was then rising or setting; as you will find, if you take the trouble to try, by calculation and projection, according to the precepts.

But upon calculating backward, by *your* measure of a lunation, from the mean time of new moon in April, 1764. (as given by yourself, in which you come *very near* the truth) through all the lunations up to the above times, I find that, in the first mentioned of these eclipses, your numbers make the time to have been almost twenty-two hours after the full moon rose; so that she was then below the horizon, and within three hours of rising in the morning after the eclipse happened; and consequently, according to your measures, no such eclipse could be visible at Alexandria.

In the second of these eclipses your numbers make the time to have been fifteen hours after the moon was risen; and therefore, for the time of the year, the moon was set, and the eclipse invisible at Syracuse.

In the third mentioned eclipse, your numbers make the time to have been at least fifteen hours after the moon set eclipsed; so that, for the time of the year in which it happened, the moon, being in a high sign of the ecliptic, must not only have been risen at Babylon, but even very far advanced above the horizon, on a wrong day for her to have been eclipsed.

In the fourth of these eclipses, your numbers make the time to be four hours too late, and the sun to have been below the horizon of Athens; so that he must then have been invisibly eclipsed to that place.

And, upon trying to rectify your numbers, by applying the proper equations, I find all the times too late, by the following quantities.—The first eclipse about nine hours; the second almost ten; the third somewhat more than ten; and, the fourth ten and a quarter.—So that, your measures will not come near the observed times, either with or without equations; and, as we find your *mean* times are all too late, and the farther back from the present times so much the later; this is an evident demonstration, that your measure of a lunation is too short, since it brings down all the antient times of new and full moons too near to the present, and manifestly overthrows all your lunar astronomy at once.—And yet, you would have us believe, that you had all your measures from the scriptures, although every one who reads them knows, that minutes, seconds, and thirds of time are never once mentioned *there*; and very seldom *hours*.—And hence it is too plain, that a deist, who could persuade any
unwary

unwary scholar to believe you, might draw arguments from your book, specious enough to make him disbelieve the Bible.

If I might be allowed to give my opinion of the matter, it would be this ; namely, That you have taken the whole of your measures of lunations from the interval of time between the eclipse of the moon observed at Babylon, March 19th, the year before Christ 721, and the eclipse of the sun April 1st, 1764, as calculated by our modern astronomers ; since your mean calculations give the true observed time of the former, and come very near the calculated time of the latter.—And I question much whether these two be not all the eclipses in nature to which your numbers will agree.—But, in the former of these eclipses, the *true* time of full moon was almost twelve hours *later* than the *mean* time ; and in the latter, there is but very little difference between the *mean* and *true* time of new moon : so that, your mean interval between these two eclipses is at least eleven hours too short, of which every intermediate lunation has a proportionable share,

I know some of your friends are of opinion, that, notwithstanding the deficiency of your *lunar measures*, proved by antient eclipses, yet some clever fellow may arise, who will find *equations* to make them correspond.—But this much I am absolutely certain of, that, however unable I may be to construct astronomical tables (as you hint in your Examination) I know enough to make me bold to say, that, (as your measures now stand) whoever will try to find out *such* equations, must first resolve to go out of the course of nature for them.

You need not have asked me why I introduced the planets into my remarks. You very well know, it was in order to prove that, by *their* mutually attracting the earth, as the earth does *them*, it is impossible that our solar tropical year can always be of the same length ; and thence to shew, that, if the astronomers are accurate in their observations (as every one but *you* allows the late eminent Dr. BRADLEY to have been) they must find that the intervals between either the vernal or autumnal equinoxes will very seldom be precisely of the same length.—And you can never expect that the Almighty will, in any-wise, either suspend or destroy the great law of nature, to make the lengths of our years agree with your isochronal measures.

Upon this you ask me, Whether there be *any* uniformity in the works of GOD ?—Most certainly there is :—but it is such as neither you, nor any disciple of Hutchinson, seems ever to have had the least glimpse of.—A circle is perfectly uniform, yet no heavenly body moves in a circle :—but a higher uniformity obtains ; namely, that *in all the orbits, the areas described are proportional to the times of description*.

You might, perhaps, have thought it *very* uniform, if all the planets had made their revolutions in times proportional to their distances

distances from the sun.—But the uniformity established by the Creator is, that *the squares of the revolutions should be in the same proportion as the cubes of the distances*; and that the deviations from these proportions, all depending upon one general law, should not be considerable enough to disturb the general harmony of the system.

You might also have thought it very uniform, if *your periods* could have been expressed in complete days, or at least in integer hours; yet you are obliged to go as far as minutes in the *one*, and seconds and thirds in the other:—so that *your measure* of a lunation is as “irregular, broken, and deformed, a number,” as, by your thirteenth query, you take *my measure* of a sidereal day to be.

On reading the 124th page of your book, I was loth to believe you disingenuous; and therefore only set you down as childishly thoughtless.—Your conclusion in line 4th arises from your confounding the solar day with the sidereal: and the like is true of your criticism on Dr. Keill;—where, in spite of *that* author's accurate expressions, you make twenty-four sidereal hours (marked on the dial-plate of a clock, adjusted to the revolution of a star), to be the same as twenty-four solar hours; and so you are guilty of the very sophism you would impute to Keill. A 24th part of 23 hours, 56 minutes, 4 seconds, &c. of mean solar time, is a sidereal hour; and a 24th part of 24 solar hours is a solar hour: and it is hard if you cannot conceive how a clock may be so adjusted, as to shew the hours of either kind.—This will likewise answer your reasonable and ingenious question in line 12th of the following page, “How, and in what manner does it appear?”—Why truly, sir, by adjusting a well-governed clock as Keill directs.

The truth is, that, intent on your chronological studies, you have forgotten the very elements of logic.—By changing the terms of the question, you bring out absurd conclusions, and then fix them on *others*.—The definition of a solar day is as plain as any definition in Euclid; and the only question is, What is its mean length above the sidereal? This, without any proof, you assert to be four minutes precisely; and this assertion you call a definition; in consequence of which, you aver, that whatever star comes to the meridian with the sun, on a given day of the year, will come to the meridian twenty minutes before the sun on the 365th day afterward.—But this is so notoriously false, as is plain to every observer, that I need not say any thing farther about it.—And yet, according to your own account (page 152, §. 2), it is the very foundation of your astronomical tables; for which you could derive no assistance from the incongruous accounts and observations of astronomers.

With

With no less absurdity you assert, that all equations of time are unastronomical, and *ought* to be rejected.—For shame! Mr. Kennedy! blush at these things;—for, however well you may think yourself qualified, by Hebrew roots, to find out such things in the scriptures, as you say “the *stream* of commentators” have not discovered before you; yet every novice in astronomy can shew how grossly you are mistaken in this matter; and, without the assistance of Hebrew, Greek, or Latin, can prove, that you have taken upon you to write on a science of which you know nothing at all.—You might just as well condemn all theory and observation by the lump, as talk at this rate:—and, indeed, the greatest part of your writings shew, that you are inclined to do so.—The stars (which seem, by the recession of the equinoctial points, to advance only 50 seconds of a degree *eastward* every year, with respect to these points, and, on that account, are a little *later* in coming to the meridian, on any given day, than they were on the 365th day before) would need to advance no less than five whole degrees *westward* in a year, in order to come to the meridian twenty minutes of time *sooner*, with respect to the sun, than they did on the 365th day before.—And the ecliptic, which is inclined to the equator by an angle of twenty-three degrees and a half, must not only become co-incident with the plane of the equator, before we can lay aside all equations of time, but also, the earth’s annual motion must be always equable in the equator.

And now, to satisfy the sixth query of your Examination, namely, Whether the sun, moon, and stars do militate against you?—I answer, They do.—For, the sun militates against you, were it for nothing else than for your denying the equations of time:—the moon militates against you, because your lunar numbers answer not to the times of her eclipses.—And the stars *in their courses* militate against you, because, according to your measure of a sidereal day, *they* ought to have a progressive motion of five degrees *westward*, with respect to the equinoctial points, every year; whereas, in truth, their apparent progress is *eastward* from these points, and that not quite the sixtieth part of one degree in a year.

You know full well, that when you mentioned these things to me, long before your book was put to the press, I requested you, as a friend not to publish such absurdities; because, if you did, they would betray your ignorance in the very first principles of astronomy; and that, at the same time, I offered to convince you of these mistakes, by two plain problems on a common globe:—but all was to no purpose:—you would neither see the globe, nor hear me.

You

You say, that no tables extant, besides your own, can give the same conclusions, if we calculate both upwards and downwards from them.—Indeed they never can, if you try them by the same unfair method that you have done *Meyers*.—But since you are so prodigiously charmed with this wonderful co-incidence in your tables, pray attend to the self-evident truth in the following example, without having recourse to any tables at all.

Multiply 10 by 8, and set down the product ——— 80

Then divide 10 into two unequal parts, as 3 and 7,

and take their products by 8, which are 24 and 56;

their sums make ——— ——— ——— 80

Subtract, and there remains ——— ——— ——— 0

Your example, page 252, is precisely of this kind—Yet you say your conclusion is very remarkable, and very singular, because no other tables can produce such co-incidence.

A *most* wonderful co-incidence this!—Strange indeed!—that if you count five inches forward from one end of a foot rule, and seven inches backward from the other end, both your reckonings shall end at the same point.—And of this very kind are several others of your most astonishing and most accurate conclusions.

And yet, amidst all this trifling, you have been cautious enough to keep within such a proper distance of the best determinations of the length of the tropical year, and synodical month, as not to affect the dates of the years in your chronological accounts, when they are not connected with eclipses: so that, unless your tables are proved by the sure test of eclipses, you are sure to be pretty safe.

As to the twenty-three *queries* which you have raised upon my remarks, and which, by a strange kind of logic, you call an *Examination* of these remarks; they seem to me not to require any answer at all.—For only to *query* whether such and such a remark be true, is neither a confirmation nor a refutation of it.—And this is all you have done with regard to what you call an Examination of them; for not one of them have you offered to refute.—I still abide by the justice of these remarks, do you *query* and quibble as much as you please. But if any judicious astronomer discovers any error in them, and will publicly detect it, and put his name to what he writes, I will as publicly own my mistake.—But I think proper to declare, that I shall take no notice of any anonymous publication.

The only reasons I had for taking any notice of this *very candid Examination* of yours, are these which follow.

First

First, Because you have therein told me, that if I do not take an opportunity to refute your "*confident assertions*," you shall conclude that I am become a convert to *your* scheme.

But you might have been very confident, upon the least degree of reflection, that you had *no* reason to conclude any such thing ;—for although you told me *before* your book was printed, that you would not then let me know the length of your Mosaic lunation, because you were sure that, if you did, I would correct my tables by it ; yet you now see, that *since* your book was printed, and your lunation published in it, and you put it into my hands, I have published a new set of lunar tables, in which I have not adopted *any one* of your measures.

Secondly, Because you have therein charged me with *purloining* what you call *the most shining paragraph in my whole book* of astronomy from you ; and which you have the consummate vanity to say, does *credit* to my performance. —The substance of which paragraph is, that, If it could be proved from the writings of Moses, that the sun was created upon the point of the autumnal equinox, and the moon in opposition to the sun, as well as it can be proved by these writings that the sun and moon were created on the *fourth* day of the original week, there would be *data* enough for ascertaining the age of the world. For, on account of the incommensurability of a week to a lunation, and of both a week and a lunation to a year, we might venture to say, that 200,000 years would not be sufficient to bring all these three circumstances together again.

Now I am very much surprised, that, as my book, containing *that* paragraph, was printed several years before your book was put to the press, and that in the *interim* you were many times at my house, and sometimes disputed, or rather cavilled, with me for hours together (for you would never be quiet), and that you often thought you had conquered, when you only confounded my head with flashes of noisy words, and would never hear what I had to say ; you never once, either directly or obliquely, charged me with this : of which I am ready to make affidavit, when properly called upon.

But since you *now* ask me, " Whether I learnt it from my illustrious master Newton ? or if I happily collected it, as you did, from your divinely-illustrious master, Moses ? or if I did not rather deign to purloin it from you, his *humble* commentator ? as, you say, I most certainly did, and then tell me, that, be *that* as it may, it will bear testimony against *its* cavilling author, in support of *your* Chronology, as long as the sun and moon endureth.—Vain man !—My answer is, That I knew it long before I knew you, and had no need to collect so plain a thing either from the writings of Moses, or of Newton, or even to *purloin*

it from Kennedy, who is a greater man than either of them,—and who, by calling it his, and me *only* its purloiner, has thereby owned *himself* to be the *cavilling* author.—And, indeed, I know but *one* author who is more cavilling (if possible) than himself; and *that* is an author whom both he and I despise.

It is neither to be found in the writings of Moses or Newton; and if *you* have any thing of it in your book, printed so long after mine, you have explained it, in the same manner as you have done your [pretended] Mosaic numbers; that is, in such a long winded, and unintelligible manner, that you scarce have occasion for a Dutch commentator to help to explain it into greater obscurity. I will now give you quite a similar problem—solve it if you can.

Suppose a clock has three hands on its dial-plate, one of which goes round in 7 days, another in 29 days, 12 hours, 44 minutes, 1 second, 45 thirds; and the third in 365 days, 5 hours, 49 minutes.—If all these hands are set together at any given point of the dial-plate, *Quere*, How many years, months, days, hours, minutes, seconds, and thirds of time, must revolve, before all the hands can meet together again at the same point?—If you are puzzled for the solution of this, pray collect it from the writings of Moses; where you will find it just as readily as you found the other.

Thirdly, and lastly, Because you cannot *pervert* me into the belief of *your* doctrine, you have thought fit to tell me, in your *candid* Examination, that '*historical evidence has no more weight with me, nor makes any more impression upon my mind, than the reveries of a sick man's dream; though heaven may have given a sanction to its truth.*'—Disingenuous Sir!—Although you and I always differed widely in our sentiments, with respect to astronomy, I had a good opinion of your heart till now; and believed you to be a well-meaning man, a searcher for divine truth, and a sincere Christian.—What you have here said, would wound my very soul, if it were true.—But, as heaven knows it to be false, and you dare not lay your hand upon your heart, and say, *Before GOD it is true*; seeing you never had the least ground for it, either from my actions, my writings, or my conversation, I now look upon you to be below my further notice! Nevertheless, I sincerely wish you a better mind; and do heartily bid you farewell.

JAMES FERGUSON.

ART. V. *Miscellaneous Poems and Translations from La Fontaine and others.* By Rowland Rugeley. 8vo. Pr. 3s. Kearsly.

WHEN any good-humoured gentleman chuses to oblige his friends by enacting Romeo or Othello, for his *diversion*, or thinks proper to play *first fiddle* in a private concert, he is intitled, by the courtesy of England, to as many claps and as much approbation as his heart can wish : but, when the same gentleman advertises his name in the papers as a performer on the violin, or appears in *capitals* on a *play-bill*, the public begin immediately to look upon him as dependant on their favour, and treat him accordingly. In like manner, the young *bard*, who indulges his poetical vein in songs to his mistress, or epistles to his friend, as long as he is only a rhymers in manuscript, is sure of meeting with applause. Mr. Such a-one, the ladies say, is really a very pretty poet ; his verses are handed about, and copied by an hundred transcribers, who every one of them enjoy a share of the author's praise, by the honour of being his intimate acquaintance ; and yet if, at the importunate and repeated requests of those very friends, the gentleman is prevailed on to publish his works, it is ten to one but he is universally laughed at and despised, and, perhaps, even by those who advised him to it. The truth, indeed, is, that the little inaccuracies and careless incorrectness, which are so easily passed over, and which, perhaps, even, in some measure, contribute to the beauty of a private correspondence, call forth all the malignancy of severe criticism, when they appear in print ; and the *poet by profession* stands forth to open view. A private man may receive us at home in dishabille ; but if he goes to court, he must have a full-trimmed suit, or he runs the hazard of being turn'd back by the delicate *Sir Peter*.

We have mentioned this with a view not to injure or expose, but rather to recommend to the public the *miscellaneous poems and translations* now before us, which seem to have been originally written, not with a view of publication, but merely as the agreeable employment of a few vacant hours, dedicated to love, friendship, and the muses. The author, Mr. Rowland Rugeley, whom we profess never to have heard of before, seems possessed of no contemptible abilities as a poet, at least about the lower regions of Parnassus, inhabited by the *minor bards*. His verse, which is chiefly Hudibrastic, is natural, easy, and harmonious, and abounds in that lively pleasantry and fanciful description, which we so much admire in Prior and other modern writers of that class.

The first article in this collection, which is the fable of the Country and City Mouse, would have made a conspicuous figure, if it had not been *better* (though we think not a great deal better) told by Swift. Cupid versus Mars, with the songs and epistles, we gladly pass over, to come at Friar Philips' Geese, a tale from Fontaine, which is told with great humour, and which we therefore recommend to our readers perusal, reserving to ourselves the pleasure of laying immediately before them Mr. Rugeley's Ephesian Matron, from the same author.

‘ The E P H E S I A N M A T R O N .

A T A L E .

‘ There dwelt in Ephesus of old
A most surprizing wife we're told,
Young, fair, and chaste, a perfect wonder,
The boast of all the country round her :
Folks from all quarters flock'd to see
This miracle of chastity ;
(Sure virtuous wives were scarcer far
In days of yore, than now they are.)
Though now nine years, or more, were gone
Since they'd been conjur'd into one,
You would almost have laid your life
They'd not been nine days man and wife ;
So fond, so tender of each other !
Had there but been a Wichenovre
In Greece, our couple sure enough
Had borne the fitch of bacon off.

‘ The husband dies——to tell ye how
Would waste both time, and paper too.

‘ Queen Artemisia, some have boasted,
Devour'd her husband's body roasted :
But all, who our poor widow saw,
Thought she'd have eat her dear man raw :
She tears her hair, and beats her breast,
Now hugs and kisses the deceas'd ;
While torrents issue from her eyes,
And shrieks and groans ascend the skies.
“ Perhaps the will”——quite the reverse,
Yet this still made the matter worse ;
Such recent marks of his affection
Serv'd but to add to her affliction ;
Since his poor eyes were clos'd in night,
No longer her's could bear the light,

“ Heav'n

"Heav'n made us, nor shall," she cry'd,
 "The envious stroke of death divide :
 "One part is earth, then 'tis but just
 "The other, too, return to dust."

Thus she, and nothing now would do
 But she'd be buried with him too :
 Remonstrances vain waste of breath,
 Did but increase her cries for death ;
 For when a woman's firmly bent
 You might by force of argument
 As well—*Here twenty lines almost*
By some strange accident are lost.—

'The fun'ral over, now we come
 To view the lady in the tomb ;
 Where clad in sable weeds she sits,
 Complains, upbraids, and prays by fits :
 Three times the orb of day had risen
 And set, whilst in her gloomy prison
 Our heroine unrelenting fate,
 Chiding the ling'ring hand of Fate.
 Perhaps some critics here may say,
 She might have found a shorter way ;
 By hemp or poison ; or the sword
 A speedier exit would afford :
 All which we grant, but they must own
 By this her resolution shown.
 And thus her eyes, awhile at least,
 Upon his dear lov'd form might feast ;
 The only kind of nourishment
 She took within the monument.

'There was, it seems, not far from hence,
 Another dead man's residence ;
 But here no mimic cherubs mourn,
 No sculptor's toils the tomb adorn ;
 No monumental piles ascend,
 Save one post o'er two rear'd on end ;
 No epitaph, when turn'd to dust,
 To eternize his deeds—his bust,
 Which 'twixt the earth and sky was plac'd,
 No longer than his bones would last :
 Justice, omitting all preamble,
 Had tuck'd him up for an example ;
 As clowns stick crows upon their sheaves
 'T'affrighten other feather'd thieves.
 Here constantly a soldier stood
 To guard the trunk, lest any shou'd,

Assisted by the night, attempt
 Without a ransom to redeem't ;
 With promise of a great reward
 If diligent—but 'twas declar'd,
 Should they elude his vigilance,
 Himself in air should take a dance.
 Surpriz'd, he sees at dead of night
 Within the tomb a glimm'ring light ;
 Attracted by a sight so new,
 He left his charge, and thither drew ;
 And hears as nearer he approaches,
 Outrageous groans, and harsh reproaches
 Against the gods—As nothing scares
 (Or ought) th' intrepid sons of Mars ;
 Nearer and nearer still he ventures,
 At length, *sans ceremonie*, enters.

‘ You will imagine, at the sight
 Of such an inoffensive sprite,
 Whate'er he had of terror ceas'd,
 Whilst curiosity increas'd :
 Awhile he stood in wonder lost,
 Fix'd as a statue, or a post,
 'Then thus address'd the beauteous ghost :
 “ For heav'n's sake, madam, let me learn
 “ Th' occasion of all this concern ;
 “ These piteous cries that wound my ears ;
 “ Why bath'd in tears your face appears ;
 “ And, what seems stranger still, the reason
 “ Of your confinement in this prison.”
 She only with fresh tears, her eyes
 Fixt on the lifeless corpse, replies.
 To find the cause that griev'd her thus
 Did not require an *Œdipus* ;
 A task remain'd by much severer,
 Viz. to convince her of her error :
 Our soldier all his rhetoric summon'd,
 And in this manner let fly some on't :
 “ Why g--d-zoons! madam, sure you're mad !
 “ The man, beyond dispute, is dead ;
 “ Can any soul then in their senses
 “ E'er entertain such foolish fancies ;
 “ That man should die is nothing new,
 “ Thus it must be with me, and you,
 “ And every one ;—and has been, madam,
 “ The lot of all men down from Adam :

" But it is new, upon my word,
 " For folks alive to be interr'd :
 " When nature's final debt is paid,
 " These vaults receive the mould'ring dead ;
 " But, for my bl—d, I can't conceive
 " What any soul does here alive :
 " When I'm shown down the Stygian stair-case,
 " Content I'll leave ye here my carcase :
 " There's no resisting Fate ; but d—mme
 " Whilst I can live, if Scratch shall ha'me.
 " Come, madam, pray think better on't,
 " If tears could fetch him back, you'd don't :
 " But since 'tis fruitless, dry 'em up,
 " And let us think 'tis time to sup :
 " I'll run and bring you, if you please,
 " Some ammunition bread and cheese ;
 " Coarse entertainment ! yet I know
 " 'Tis better than you'd find below.
 " Still silent ? silence gives consent——"

So saying, out the soldier went,
 And to the tomb, as quick as thought,
 The relics of his supper brought :
 After long importunities,
 She yields, reluctantly, and agrees
 To share the mess—" for grief would soon
 " Perform what hunger should have done !"
 Here, with permission, *tête à tête*,
 O'er their repast we'll leave them set,
 And for a while the scene shall shift ;
 Attend, my muse, and lend a lift.

' There is, they say, within the sky,
 A little cross-grain'd deity,
 Whose joy is to give pain ; and whose chief
 Employment's doing others mischief.
 When things in heav'n don't go to's mind,
 He vents his malice on mankind ;
 Where frequently his tricks are play'd
 On those who least his power dread ;
 Makes breasts with diff'rent passions burn,
 Fires one with love, and one with scorn :
 And as I've seen, at country fairs,
 Some wanton rascal stich in pairs
 The gaping crowds, then pleas'd behold
 His couples fret, fume, fight, and scold ;
 So he, with more enduring tether,
 Ties often jarring souls together,

Who, griev'd to find their freedom lost,
 Strive which shall vex the other most :
 With these, and many such-like tricks,
 When any thing his stomach pricks,
 Or sport invites, th' unlucky wag
 Poor mortals takes delight to plague.
 Whether mamma had chid the lad,
 Or mere caprice, for 'tis not said,
 Induc'd the urchin to assault
 Our harmless pair within the vault ;
 But up his poison'd darts he took,
 Olympus' lofty top forfook,
 And with too sure and fatal aim
 Pierc'd both the warrior and the dame.

‘ The widow, or my mem’ry’s bad,
 Was handsome, we’ve already said ;
 And such as men in higher life
 Might have admir’d—altho’ their wife.
 So was the soldier, let me add,
 A smart, brisk, well-built, clever lad ;
 Who scrupling not to own his love,
 Us’d ev’ry argument to prove
 (That love supplying elocution)
 The folly of her resolution :

“ Was ever aught so curst absurd !
 “ In perfect health to be interr’d !
 “ Can all your tears, your stubborn grief
 “ To him administer relief ?
 “ Supposing now that you instead
 “ Of spousy, had your exit made
 “ From off the stage of life ; I scarce
 “ Imagine he’d have play’d this farce.
 “ Gods ! must those beauties be ingross’d
 “ By some cold, meagre, thankless ghost !
 “ Those ruby lips, that downy breast
 “ By horrid skeletons be prest !
 “ Think you that matchless form by heav’n
 “ Was for no other purpose giv’n ?
 “ If, ’stead of making these d—mn’d faces,
 “ You seek some happier youth’s embraces,
 “ In what, I pray, consists the crime ?
 “ Or what have we to fear from him ?
 “ He’ll ne’er come from the tomb again
 “ To twit you with it, or complain.
 “ Or though, my dear, forever you
 “ The soft delights of love forego —

“ Will this your former husband profit ?
 “ No, trust me, he'll know nothing of it ;
 “ Assure yourself, the dead nor know
 “ Nor care a farthing what we do.”

‘ But why should I fatigue my muse
 To sing the wiles that lovers use ?
 The artifices fram'd by men
 To gain the fair ?—Suffice it then,
 So vigorously he urg'd his suit,
 The dame no longer could hold out ;
 No longer with her love contends ;
 A second marriage-bed ascends,
 And—“ bed ? ”—Why, true, there was no bed,
 But then the tomb-stone serv'd instead.

‘ Now, whilst our lovers lay entranc'd
 Within each others arms, it chanc'd
 That some associates passing near,
 And finding that the coast was clear,
 Turn gallows-lifters, and convey
 The malefactor's trunk away.

‘ When the poor soldier to his post
 Return'd, and found the carcase lost ;
 He hastens weeping to the tomb,
 And tells his mistress what was come
 (Gone rather) thro' his negligence,
 And what must be the consequence——
 Inevitable death ! ere long
 She'd see him plac'd where t'other hung :
 Indeed so justice did intend,
 But female wit here interven'd :
 “ Surely malicious Fate takes sport in
 “ Heaping misfortune on misfortune !
 “ No sooner comforted for one
 “ Distress, than worse come rolling on :
 “ And am I destin'd, then, to bear
 “ At once the loss of two so dear ?
 “ Oh no ! ye gracious pow'rs forbid
 “ That I should suffer this ! ” she cry'd.
 “ A living puppy is of more
 “ Value than a dead emperor.
 “ Return, and place this lifeless body
 “ Whence your's was stol'n, and I'll upho'dye ;
 “ None shall distinguish 'twixt the two,
 “ Or I'll be bound to hang there too.”

‘ Thus having said, from out the coffin
 They haul'd her husband's corpse, which off in

Triumph was by the soldier borne,
 To grace the gibbet——whilst, next morn,
 Most were surpris'd——How a dead man
 Had found his way out back again.'

We shall take no notice of Mr. Rugeley's cantatas, elegies, translations, &c. and only observe, that the epistles to Mr. Wheeldon, Woman and a Secret, a fable, from Fontaine, and the letter to Clarissa, are extremely well written. Those who have a taste for the *burlesque* stile, in which it is very easy to excel, and are fond of Cotton and his Virgil Travestie, will meet with entertainment in Mr. Rugeley's Venus and Mars, with the story of Phæbus and Lencothoe, at the end of this collection.

Upon the whole, if this volume of poems had been reduced to one half, and that half, consisting of the verses we have recommended, been published by itself, or inserted in Doddsley's collection, it might have stood the test of the severest criticism, and its author have been ranked amongst the first minor poets of our age.

ART. VI. *The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XL. 8vo. Pr. 5s. Millar.*

IN our review of the xxxixth volume of this work *, we endeavoured to shew to the public the utility attending a complete history of our conquests, and the territories ceded to us in America; and the melancholy experience of every day since has confirmed what we then observed. Without entering into any political disquisitions in historical matters, we will venture to say, that the late peace, by which we acquired Canada and Louisiana, must have been much more complete, comfortable, and advantageous for Great Britain and her interests, had some greater attention been paid to the tempers, the manners, and the history, of the savage nations; of all which the volume before us gives us from the best authorities, the most adequate knowledge of any yet published in the English language.

Nothing can be more striking nor better founded, than the deductions of our authors upon the history of Canada, and which account perfectly well for the reasons why it never was of such value to the French, as to pay for its own settlement and keeping. From this history it appears, that from the original settlement of Quebec, several different interests were perpetually

* See Critical Review for August, 1763 p. 127.

undermining and counteracting each other. The Jesuits were almost at continual variance with the governors-general of New France, or Canada, and acted upon principles that must keep every colony in a languishing state. Their maxims were that the natives ought to be made Christians, or rather Roman Catholics, and employed in acts of devotion only, without any habits of industry; and that to frenchify those savages, meaning to civilize them, would be to lose them. In short, those good fathers contended, that the natives ought to be left entirely to their care, and that to encourage, among them, manufactures or agriculture of any kind, would throw them into the hands of the English, who were always ready to give a much better price for their goods than the French were able to afford. It was in vain for the governors-general to endeavour to expose the pernicious tendency of those doctrines and claims; for, tho' several of them were men of capacity, and even integrity, the fathers always got the better of them in the cabinet. A prince so bigotted as Lewis the XIVth was, whose conscience was in the hands of the order, never was so well pleased as when his ministers espoused its interests, which they generally did, and often in opposition to their own private sentiments.

A colony thus constituted never could take any natural roots, so as to render commerce permanent, beneficial and general. A third interest struck in separate from both, yet more immediately concerned than either in the property of the colony. This was that of the French Northern company, who, having been at great expence in forming the settlement, obtained an exclusive right to the commerce of the colony, and thereby damped the rising spirit of trade and improvements, even among the French themselves. This superinduced a fourth party, that of the private traders, who settled in the out-skirts of the colony, and, in many places, acted as a kind of brokers between the savages and the English, to their own great emolument. Amidst all those jarring interests, that of the Jesuits however still prevailed. The specious accounts they gave of their numerous missions, the dangers they encountered, and the millions they converted, rendered their cause that of all the popish bigots in Europe, and the contributions they raised, not only in France, but over all the Roman Catholic countries in Europe, were incredible; besides a very gainful fur-trade they carried on for the benefit of themselves and their order alone, by means of the more than despotic power they had over the minds of the savages.

The volume before us begins the history of Canada with the year 1668, when the French colony there was in a far more prosperous situation than it had ever known before. Courcelles
was

was then governor, and Talon intendant-general of New France. Both of them were men of great and acknowledged abilities, and well fitted for promoting the interest of the settlement, had they not been obliged to struggle with the Jesuit interest. Talon was too much of a courtier to fall out with those fathers; and, though he did all he could underhand to diminish their influence, yet he lived on ill terms with Courcelles, who hated them. It was about this time that Quebec, with some difficulty from the court of Rome, was erected into a bishopric. Courcelles, after giving great proofs of his capacity as a governor, was recalled, but not till after he had built Fort Cataracouy, or Cadaraqui, afterwards called Fort Frontenac, while the Jesuits had most villainously prevailed upon all the northern savages to make a cession of their countries to the French king, and to become his slaves. The year 1671, is distinguished by the Huron settlement at Michillimakinac, which afterwards became a considerable French post; and our authors, from the year 1671 to 1680, have given us a most curious account of the discovery of the Mississippi, the continent of Louisiana, the adventures of the famous la Sale, and many other important discoveries.

Frontenac, who succeeded Courcelles in the government of New France, appears to have been a man of spirit, but had many bitter disputes with the Jesuits and the clergy; tho' the latter always carried their point. The ill effects of their influence were soon visible by the decay of the Canadian population; for about this time all the French in Canada amounted to no more than 8,515 persons. We are, however, to observe, that the Jesuit interest was then stronger than ever among the natives, and so powerful at the court of France, that Frontenac was recalled, and succeeded in his government by le Barre. This gentleman found the colony in a most miserable situation. According to our authors, the whole of its government was a system of rapacity, and above one-fourth of the clear products of the fur trade went from the (French) native into the pockets of the New France company. Colonel Dongan, though a papist, was then governor of New York, and one of the bravest worthiest men that England ever sent to America. Having an invincible antipathy to the French, he cut out abundance of work for le Barre, and had he been properly supported, or even authorized, by his court, he would, in all probability, have driven the French out of North America, or, at least, have united Canada to the crown of England. Le Barre, after a most despicable government, which, indeed, was not his fault, was succeeded by Mons. Denonville, who brought with him a small reinforcement of troops, and projected the building the Fort
Niagara,

Niagara, notwithstanding all the remonstrances of the brave colonel Dongan, who irrefragably proved, that the spot whereon it was to be erected was English ground.

The slavish connections between the court of France and those of Charles II. and James II. of England, was of more service than all the French power towards the preservation of Canada, no kind of attention, during those two reigns, having been paid to the British interests in North America, though the savages themselves, had they been assisted even by the English settlers at New York and New England, must have dispossessed the French of Canada. The scenes of perfidy and cruelty entered into by the French court, about the time of the Revolution, are well described by our authors. Speaking of the miserable state of New France, at that time, and of the treacherous dispositions they had made for the conquest of New York; 'had not, say they, those orders been transmitted to us by so unexceptionable an authority, as that of father Charlevoix, some difficulty might have been raised in believing that a court calling itself Christian, could have acted with so much presumption and injustice; and they will for ever be standing evidences of the difference between the French and English government in matters of conquest, as may be seen by the conduct of the latter, when they conquered almost all the possessions of France in America, and the capitulations they granted to the vanquished. The French court were arrogant enough to imagine, that this plan of conquest must infallibly answer their expectations; but the execution of it depended on so many accidents, that they were totally disappointed. It was the 12th of September before the French Squadron arrived at Chedabouctou, and the 18th before they were joined by the merchant ships, which had been very roughly handled by storms on the banks of Newfoundland. Next day, Frontenac embarked on board a merchant ship for Quebec, but with very little hopes of being able, through the lateness of the season, to succeed against New York. Before he parted, he left a set of instructions for Cassiniere's conduct; one which was to erect magazines at Port Royal, of provisions of all kinds out of the English prizes he should make, to be ready for the French troops next year, in case the expedition should be delayed till then. Cassiniere took a great many ships: but found it impossible to touch at Port Royal through contrary winds; and the case of Frontenac, in his voyage to the Pierced Island, was pretty much the same, it being the 12th of October before he could reach Quebec, and the 27th before he arrived at Montreal.'

Denonville was succeeded by Frontenac, in whose time happened the unsuccessful attempt made by the English under Sir
William

William Phipps, and which could have failed only through the madness of the general, and the inexperience of his officers. The authors have observed some inconsistencies in the French accounts of this expedition, and those of the English upon the same head are lame. Comparing this account with that of Mr. Wolfe's expedition, we may form some idea of the immense additions made to the strength of Quebec in the intermediate time. The history of the operations of the French and English in Acadia, Hudson's Bay, Newfoundland, and other parts of North America, are all fully, though concisely related; and the reader cannot but be pleased with the following sensible remark of the authors.

'It must, (say they, speaking of the state of affairs between the French and the English, in 1693), be acknowledged that the French government was much better served than that of England was by their officers in North America. The governors and officers there, though of the military cast, were men of capacity and education, and thought their services abundantly rewarded, when they could promote what they called their master's glory; though it must be confessed, that they did not always do it by means that were either justifiable or humane. Even their natural vanity contributed to inspire their Christian savages with high ideas of the French name and nation; while the Jesuits and missionaries were equally assiduous in fettering their minds with superstition and ignorance. Frontenac was sensible where the weak part of his government lay. He knew the small proportion of property which the French colonists enjoyed, compared to those of the English, and the superior industry of the latter over his countrymen and the Canadians. He endeavoured to repair all those disadvantages by his address and management. The agents he entertained even among the English Iroquois were every day making propositions of peace, which were sent to him, and which he encouraged or rejected, as he saw proper; but, upon the main, he seldom failed to retrieve some French prisoners out of their hand, and, what was still more important, to gain time; by which the subjects of his government had leisure to sow their fields, and to get in their harvests. Above all, he always obtained a great point, when an Iroquois deputy was admitted to his presence, so artful he was at assimilating himself to their manners.'

The remaining part of the history of the government of Frontenac and his successor Callicres, is extremely entertaining, and the authors have every-where corrected the rhodomontades of the French narratives; especially when they are thrown out to the prejudice either of the English, or their Indian allies.

Callicres,

Callieres, who was a man of great capacity, and far more practicable than his predecessor had been, died at Quebec in 1703, and was succeeded by Vaudreuil, then governor of Montreal, a settlement now well known to the English, and then depending upon Quebec. The authors have very candidly described the advantages gained by the French over the English in North America, during the reign of queen Anne, occasioned by the wretched management of the English navy, when prince George of Denmark presided at the admiralty.

‘ Two dreadful evils, say our authors, at this time afflicted the province of New France, litigiousness and nakedness. The two Raudots, father and son, had succeeded Beauharnois, as intendant of Canada. The son applied himself to the marine, as his father did to the civil, department. The latter found the inhabitants were daily ruining themselves in law-suits, insomuch that their lands lay uncultivated ; upon which he very laudably abridged the forms, and retrenched the expences of the courts, and even applied himself to compromise differences amongst the inhabitants, without putting them to law charges. As to the other evil, that of nakedness, he endeavoured to remedy that likewise, by applying to the French court for leave that the inhabitants should manufacture the hemp and flax they raised, into linnen and stuffs ; those imported from France being so excessively dear, that they were unable to purchase them. The minister, in his answer to this application, refused to grant such a permission, because it tended to injure the manufactures of the mother-country. He, however, greatly extolled the inhabitants for the attention they, at last, had paid to the cultivation of their lands ; recommended to them ship-building, and the improvement of their fisheries, and concluded by giving the poor leave to manufacture their own hemp and flax. This permission was, in fact, the greatest benefit that the French Canadians had ever yet received from their mother-country ; and, in a short time, they set themselves to manufacture their own linnens and stuffs, from which the colony reaped vast advantages.’

According to those historians, the English in North America found the heathen savages far less barbarous than the popish, and the French were perpetually reproaching the English for supporting the Iroquois against them, while their own proceedings, and those of their savages, were shocking to humanity. The excellent remarks of our authors upon this subject are peculiarly seasonable at this time. ‘ In the main, say they, however the French may recriminate on this head, it is certain that they themselves were the fundamental aggressors, and that they were, at this very time, establishing their colony of Louisiana upon

upon lands that were the undoubted property of the crown of England. It ought, therefore, to be no surprize if the government of Old England did endeavour to form a party amongst the French American allies. With regard to the Iroquois, of whom the French complained so much, as their being instigated to their barbarities by the English, nothing could be more groundless than that charge. The English, it is true, had bargained and honestly paid for great part of their lands, and therefore had a right to claim a property in them, as well as to account those savages, who remained upon them, and had put themselves under the protection of their government, subjects to the crown of Great Britain. But they enforced even this claim so gently, that their Indians scarcely felt subjection, and they had treated the Iroquois as a free and independent people, even when they were paying them for serving in the field. The French, on the other hand, on the strength of the fictions of their missionaries, the impudent assertions of their ministers, with a thousand other delusions and fallacies, claimed a direct dominion over all the Indians in North America, even over those who, by length of time, had become naturalized subjects of Great Britain; because they were of nations who had formerly submitted to the French government. Having established this system of power, their next step was to endeavour to persuade not only the savages but the Europeans into a notion, that all the settlements of the English in North America were so many usurpations and encroachments upon their property. To support these unwarrantable claims, they invented boundaries. They changed the names of places, and even delineated charts with such fictitious longitudes, latitudes, and situations, as best suited their views.

The conquest of Port Royal by the English marks the year 1710, as does the unsuccessful expedition of the English against Quebec, the succeeding year. At the time of the treaty of Utrecht the affairs of Canada had suffered so greatly from the causes we have already mentioned, and from the weakness of the French monarchy in Europe, that most of the North American fur trade was in the hands of the English; and the differences between the Abenakis, a savage nation, whose land fell within the cession of territory made to the English by the twelfth article of the treaty of Utrecht, as being comprehended within the limits of Acadia, or Nova Scotia, introduces the following fact, than which we think nothing can be more applicable to the present state of affairs in America.

‘The Abenakis affecting a kind of independency, the English then could not help signifying to them, that their whole country had, by treaty, become the property of the crown of England.

England. The savages, though amazed at this, very sensibly complained to Vaudreuil, who made use of an evasion, unworthy a man of honour, and yet well adapted to encourage and confirm their dislike of the English; for he told them that no mention was made either of them or their lands, in the treaty of Utrecht. When the governor of New England, in a conference he had with them, had convinced them of the truth, one of their chiefs replied with great spirit, That his majesty of France might dispose of what was his own as he pleased, but that the Abenakis held their land from nature, and that they would maintain their independency to the last child of their nation, who should be left alive.'

Our authors have, with great perspicuity, stated all the subsequent part of the history of Canada till its entire subjection by the English; but as the particulars are better known than those we have already given, we shall make no extracts from it.

Upon the whole, whoever reads this history of Canada will meet in it with most lively descriptions of the transactions, wars, interests, connections, situations, manners, and dispositions of the North American savages, and that too in such variety, that an incident can scarcely happen between the English and them at present, to which some of their observations and reflections are not applicable.

'We shall, say they, conclude our account of Canada with one reflection, highly interesting to its new possessors, which is, that it is greatly to be wished, before the country had been ceded to Great Britain, some care had been taken to have obtained the consent of the savages as to what regards their subjection to our crown. It already appears from many bloody effects, that they either did not consider the French as being authorized to subject them to England; or that the Jesuits and popish missionaries are now exciting them to renew all their barbarities against our fellow subjects; but it is to be hoped, that the prudent and vigorous measures taken by our government, will soon have their due effect, not only in repressing, but humanizing, those barbarians.'

The history of Louisiana, which follows that of Canada, is chiefly valuable for its discovery by la Sale, for the descriptions we find in it of the country and its inhabitants, from the best writers in all languages. The adventures of la Sale, the Don Quixote of discoveries, and who, like that knight-errant, had in his composition great courage, good sense, and many other excellent qualities, are extremely entertaining and instructive, as are those of his assistants and successors in his expedition. Our authors, however, seem to think, with great reason, that la Sale's

real

real object was not to make any settlement upon the Mississippi, but to get possession of the Spanish mines of St. Barbe, but in this view (if the French ever had it), they were disappointed by the vigilance of the Spaniards. La Sale's imperfect discoveries were completed about the beginning of this century by Iberville, though our historians maintain, that the English were long before acquainted with all the rivers and lands they visited. As happened in the case of Canada, the Jesuits kept up among the Illinois and other savages to the north of Louisiana, an interest distinct from that of the government, which rendered the settlement rather a burthen than advantage to the mother-country. The remaining part of this history is full of very extraordinary events, and of great importance to the possession of that province. Crozat, to whom the French king gave an exclusive patent of its commerce for sixteen years, intended to have opened a trade with New Mexico, and the authors have shewn how his project came to fail. If we mistake not, however, such a trade is very practicable, if properly furnished and supported (which the French were not capable of doing) notwithstanding all the vigilance of the Spanish government, whose subjects it would render happy. The real adventures of Mons. St. Denys are as diverting as any romance; and the Spanish jealousy of the French settlement furnish abundance of matter, political, historical, and commercial, notwithstanding the thinness of the inhabitants of both nations. The wars between the French and the natives is scarcely to be paralleled in history, for the spirit discovered in the savages, and the barbarity practised by the Christians. The rest of this head is filled with the like surprising events, and with an excellent history of the various people and posts now occupied by the English upon the Mississippi. This part of the volume before us furnishes many useful hints; and any man of the least reflection may easily see that it was owing to the weakness, the insolence, and the cruelty of the French government, that Louisiana did not become a great and a flourishing country.

After the history of Louisiana, we meet with an account of the Spanish Florida, of which Louisiana was formerly reckoned a part. The expedition of Ponce de Leon, Vasquez, and Narvaez, for subduing this country, are succinctly related; but that of Soto, which is one of the most curious and amazing we meet with in the history of discoveries, is given at more length. This Soto was brave, intrepid, and persevering; but he held the other qualities of Spanish discoverers, those of pride, cruelty, bigotry, and avarice. In the course of those adventures, we meet with a vast variety of characters belonging to the different nations of Florida, the chief of whom were formed into independent

dent states, with lesser potentates and people depending upon them. The French seem to question, whether the Floridians were so brave, so numerous, and so rich or polished a people as the Spaniards have represented them to be ; but a little further insight of the country may possibly convince us, that the Spaniards have not exaggerated their relations. Soto, at last, fell a victim, after undergoing incredible labours and dangers in his progress through Florida, to his insatiate avarice for gold and silver, of which we do not find that any mines have yet been discovered in that country. He was succeeded by Moscoso, one of his officers, who was equally unfortunate.

The famous admiral Coligny, after this, sent a colony of French Hugonots to settle in Florida, and there they found one of the paraoulties, or princes, aged 250. One Laudonniere had succeeded Ribaut in this ill destined settlement, which was attended with murders, robberies, mutinies, and piracies. The Spaniards, however, could not with patience behold a French settlement in Florida, and invaded it under one Menendez, who, after various disputes, got the better of the French, and hanged up every one of them, whom he did not kill, with the following inscription ; " Those people are not treated in this manner because they are Frenchmen, but because they are heretics, and enemies of God." This inhuman massacre was soon after amply revenged by a French gentleman, one de Gourgues, who, at his own expence, invaded and subdued the Spanish settlements in Florida, took the settlers prisoners, and, without the least remorse, hanged them up as they had done the French, with the following inscription ; " I do not hang these people as Spaniards, nor as the spawn of Infidels, but as traitors, robbers, and murderers."

The history of Carolina, which is fully discussed, but affords no such variety as the preceding settlements of this volume, then succeeds. After which comes that of Maryland, and lastly, that of Georgia, which contains no interesting particulars, but such as are already well known to the public. We cannot conclude our review of this volume without acknowledging that it has given us at once the greatest entertainment and instruction, and has brought us acquainted with great numbers of nations and people, to whom we were formerly strangers, but are now our fellow subjects, under the crown of Great Britain. We heartily wish that our government, after the important acquisition it has made of those extensive countries, would, among the other means of improving them, endeavour to gain farther light into their history. However difficult this may seem, from the vanity and partiality of the French, and the pride and ignorance of the Spaniards, yet we apprehend it may be effected, as it is more

than probable that many, both French and Spaniards, may, like du Pratz, have collected such materials, for their own satisfaction, if not with a view of publishing them. As to our Old English colonies, it is with concern we observe, that the inhabitants of most of them have been so totally immersed in the pursuits of interest and commerce, that their histories are far less complete than those of the French and Spanish settlements, if we except that part relating to commerce, in which they are far more satisfactory.

ART. VII. *The Distance of the Sun from the Earth determined by the Theory of Gravity. Together with several other Things relative to the same Subject. By Dr. Matthew Stewart, Professor of Mathematics in the University of Edinburgh. Being a Supplement to the Tracts Physical and Mathematical, lately published by the same Author. 8vo. Pr. 2s. 6d. sewed. Millar.*

WE gave an account of the Tracts Physical and Mathematical in a former Number *, and pointed out the method proposed by this able mathematician, for solving one of the most difficult and interesting problems in astronomy, the distance of the sun from the earth. This method supposes that the solar force affecting the gravity of the moon to the earth could be ascertained; and the author intimated that he thought this might be done, either from the motion of the moon's apogee, or from the motion of its nodes. Thus far the doctor proceeded in the essays above-mentioned. In the piece before us he has solved this important problem in the most easy, elegant, and accurate manner; so that this small treatise may be considered as one of the most valuable presents the republic of letters has for many years received. It is divided into two sections: in the first this eminent mathematician has ascertained 'The solar force affecting the gravity of the moon to the earth;' and thence in the second, determined, in a very accurate manner, the mean distance of the sun from the earth.

But as the whole of this valuable performance is one continued chain of reasoning, without any thing superfluous, it will admit of no abridgement; the reader must have recourse to the work itself, in order to form an idea of the method pursued by the doctor, for solving this intricate problem, which, for a long series of years, has baffled all the attempts of the most eminent mathematicians of Europe. We shall, however, give the result of a few of the propositions in the second section, which will, we presume,

* See Critical Review, vol. xv. p. 139.

be abundantly sufficient to induce the reader to peruse the whole, where he will meet with ample satisfaction, without encountering the difficulties attending solutions performed by the sublimer parts of the mathematics.

‘ Prop. XI. To determine the ratio of the mean distance of the sun from the earth to the mean distance of the moon from the earth nearly.’

In this proposition the doctor has demonstrated that the ratio of the mean distance of the sun from the earth, to the mean distance of the moon from the earth is greater than the ratio of 495.930777 to 1, and less than that of 495.933 to 1. Therefore, taking the mean of these two, the ratio of the mean distance of the moon from the earth will be nearly equal to the ratio of 495.9315 to 1: for taking half the difference of the extremes, the error is less than 0.0011115; therefore the error is less than the 430000 part of the real distance.

‘ Prop. XII. To determine the proportion of the diameter of the sun to the diameter of the earth; and likewise the proportion of the magnitude of the sun to the magnitude of the earth and moon.’

From this proposition it appears that the diameter of the sun is to the diameter of the earth as 139.89 to 1; and the magnitude of the sun to the magnitude of the earth as 2737537.08 to 1. Also that the diameter of the sun is to the diameter of the moon as 510.599 to 1; and the magnitude of the sun is to the magnitude of the moon, as 133118948.88 to 1.

‘ Prop. XIII. To determine the mean distance of the sun from the earth in semidiameters of the earth; likewise to determine the parallax of the sun; that is, to determine the angle which the semidiameter of the earth would subtend if viewed from the sun.

‘ Because the apparent diameter of the sun is [according to Sir Isaac Newton] 32' 12", the apparent semidiameter of the sun will be 16'. 6"; therefore the semidiameter of the sun will be to the distance of the sun from the earth as the sine of 16'. 6" to the radius; that is, as 1 to 213.56; therefore, inversely, the distance of the sun from the earth will be to the semidiameter of the sun as 213.56 to 1: but the semidiameter of the sun is to the semidiameter of the earth as 139.89 to 1; therefore the distance of the sun from the earth will be to the semidiameter of the earth as 29874.9 to 1; therefore the mean distance of the sun from the earth will contain 29874.9 mean semidiameters of the earth.

‘ Again: Because the apparent semidiameter of the sun is 16'. 6", that is 966", and the semidiameter of the sun is to the semidiameter of the earth as 139.89 to 1; therefore as 139.89

is to 1, so is 966", to the number of seconds in the angle subtended by the semidiameter of the earth if viewed from the sun; and therefore the angle which the semidiameter of the earth would subtend, if viewed from the sun, will be 6".9 that is, 6". 54'''.

' Cor. I. It was shewn in Prop. XI. That the distance of the sun from the earth was to the distance of the moon from the earth, nearly as 495.9315 to 1; therefore the mean distance of the moon from the earth will be 60.24 mean semidiameters of the earth; which agrees very nearly with the distance assigned by Sir Isaac Newton.

' Cor. II. Because the semidiameter of the sun is to the distance of the sun from the earth as 1 to 213.56, and the distance of the sun from the earth is to the distance of the moon from the earth, as 495.9315 to 1; therefore the semidiameter of the sun is to the distance of the moon from the earth as 495.9315 to 213.56, that is nearly as 55.1039 to 23.73: but the magnitude of the sun will be to the magnitude of a globe, whose semidiameter is equal to the distance of the moon from the earth, as the cube of 55.1039 to the cube 23.73; therefore the magnitude of the sun will be to the magnitude of a globe whose semidiameter is equal to the distance of the moon from the earth as 12.52 to 1.'

' Prop. XIV. To determine the mean distance of the sun and moon from the earth in English miles; likewise to determine the semidiameter of the sun and moon in English miles.'

From this prop. it appears that the mean distance of the sun from the earth is 11854128 English miles; and the mean distance of the moon from the earth 239027.9 English miles; that the semidiameter of the sun is 55507; English miles; and that of the moon 1087.

' Prop. XV. To determine the proportion of the quantity of matter in the earth and moon; as also the proportion of the density of the sun to the density of the earth: likewise to determine the ratio of the forces of the sun and moon upon the tides.'

The result of this proposition is, That the quantity of matter in the sun is to the quantity of matter in the earth as 682464 to 1; that the density of the earth is to the density of the sun as 2737537.08 to 682464, that is as 4 to 1, nearly; and that the force of the moon to move the tides is to the force of the sun to move the tides as 121973386.6937 to 33186176928, that is, nearly as 3.6754 to 1, supposing the moon's density to be the same with the density of the earth.

At the close of this proposition, the doctor has terminated the dispute that has so long subsisted among astronomers, with regard

gard to the moon's having or not having an atmosphere, by demonstrating, that it is impossible for us to know from any observation, whether the moon has an atmosphere or not.

'Some imagine, says this eminent mathematician, that there are no fluids in the moon, because there is no atmosphere observed about the moon. If this was the case, it is reasonable to suppose, the density of the moon to be greater than the density of the earth. But supposing the moon to be a globe of the same texture with the globe of the earth, and to be furnished with fluids in proportion to those of the earth, the height of the atmosphere of the moon would be so small, that it could not be observed by the most nice observations. It will be allowed, that the height of the atmosphere will be in proportion to the velocity of the moon round its axis, and the quantity of fluids on its surface. The velocity of the moon round its axis is less than the twenty-seventh part of the velocity of the earth round its axis; and the quantity of fluids on the surface of the moon will be less than the twelfth part of the quantity of fluids on the surface of the earth; therefore, the height of the atmosphere of the moon would be very little in comparison of the height of the atmosphere of the earth. Supposing the height of the atmosphere of the earth to be about fifty miles, the height of the moon's atmosphere would be less than the sixth part of a mile; which, if viewed from the earth, would subtend an angle less than the sixth part of a second. The reason assigned by some astronomers for alledging that the moon has no atmosphere, is, That if the moon had an atmosphere, the planets and stars which are often seen near its limb, (and sometimes the moon passes over them) would have their light refracted. But, in answer to this, it is to be observed, that during the transit of the moon over a planet or fixed star, the time of the transit of the atmosphere of the moon would be less than the third part of a second of time; which time is so small, that no astronomer can pretend to observe it.'

By the remaining propositions in this excellent treatise the distances, velocities, and magnitudes of the planets are determined; and consequently the extent of the solar system ascertained; acquisitions of the utmost consequence in astronomical enquiries: and ardently desired by all the astronomers of preceding:

ART. VIII. *Observations on the Charter and Conduct of the Society for the Propagation of the Gospel in Foreign Parts; designed to shew their Non-conformity to each other. With Remarks on the Mistakes of East Apthorp, M. A. Missionary at Cambridge, in quoting and representing the Sense of said Charter, &c. As also various incidental Reflections relative to the Church of England, and the State of Religion in North America, particularly in New England. By Jonathan Mayhew, D. D. Pastor of the West-Church in Boston. To which is subjoined, Apthorp's Considerations. 8vo. Pr. 2s. Nicoll.*

THE name of Mayhew in New England ought to be held in the greatest veneration by every friend of Christianity, and consequently by every well-wisher to the prosperity of our colonies. For this reason we are sorry that this same Dr. Mayhew, who, possibly, is a descendant of, or relation to, those apostolical Mayhews who were so instrumental in propagating Christianity among the American Indians, is so violent a lover of controversy, as to split the difference, as he seems to do, between episcopacy and presbyterianism, while both are co-operating in the great ends of the gospel, either among profligate Christians or unconverted Indians. Had an episcopalian, or church of England-man, made the same distinction, he would have been equally the object of our censure. Having said thus much, we cannot do justice to this work, (whose author is so good a friend to the staining of paper, to make use of the bookseller's phrase, that he re-prints his antagonist's Considerations) without giving, in his own words, an extract of the case in question, which we are afraid may be of some consequence, at present, to the peace and unanimity of the people of New England.

1. It is allowed on all hands, that one material end of this institution, according to the charter, was, propagating the gospel among the heathen bordering on the British plantations. But no one will pretend to say, that the missionaries in New-England are employed directly in that good work.

2. Another end was, the maintaining a public worship in those colonies, where the people, though called Christians, were "wholly destitute and unprovided,"—where they "wanted the administration of God's word and sacraments, and seemed to be abandoned to atheism and infidelity, &c." But, that this neither is, nor ever was the true state of New-England, at least not of the Massachusetts and Connecticut, is sufficiently apparent.

3. Another end of the institution, which is, indeed, the first mentioned in the charter, was the benefit and assistance of those plantations, in which, though there were such ministers as are designed in the charter, yet there was not a tolerable or competent

petent provision made for their subsistence; or, in the words of the charter, in which the provision made for them was "very mean." Whereas it is a known fact, that in most of those places in New-England where the Society support missions, there was a legal and competent provision before made for the support of an "able, learned, orthodox ministry."

4. These three are the *only* ends of the institution expressly mentioned in, or that can fairly be inferred from, the charter of the Society. And consequently, if they have annually expended a large sum here in New-England, not conformably to either of them, this must needs be a mis-application. Whatever they have expended, more or less, to accomplish ends different from these, or such as are not directly subservient to them, has been laid out in a manner not warranted by the charter; and therefore perverted and alienated from the true, important ends of their institution. Let the Knowing and Impartial judge, whether this conclusion is fairly drawn or not, supposing the truth of the facts aforesaid; which are indeed too notorious to admit of a denial.'

Without entering at all into the merits of any controversy that may subsist between Dr. Mayhew and the Society, we recommend it to our Presbyterian brethren of New-England, if they think themselves aggrieved, to consider whether there is not an error in the first concoction; and whether, in the general words of the charter, there is not a legal defeazance of its intention. Whatever opinion we may have of the hearts, we cannot think that the heads of those zealous solicitors for this charter were equal to the arduous province they undertook; and the best friend of king William's memory must acknowledge that, during his whole reign, his government had not stability enough for considering a charter of this nature, so as to give it legal validity and effect. Perhaps, in the present juncture of affairs, it may be proper, nay necessary, to re-consider this charter. In the mean time we hope, that, whatever may be the consequence with which the controversy is attended, we shall have none of those tame, yet dictatorial, pulpit authorities obtruded upon us, which both parties seek to avail themselves of; and that their superiors will make such arrangements as may heal religious divisions, which have always been of infinite prejudice to our colonies.

ART. IX. *A Treatise on the Social Compact; or the Principles of Political Law.* By J. J. Rousseau, *Citizen of Geneva.* 12mo. Pr. 3s. Becket and Da Hondt.

THIS treatise is almost as ingenious as Don Quixote's dissertation upon Sancho Pança's bruises, which he sagaciously observes, must have proceeded from an obtuse and not an

acute cudgel. Mr. Rousseau, whom we consider, in his prose writings, as a mere intellectual fencing-master, and an impracticable author, has made use of the same trap which we have observed in other works of this kind, viz. That it is taken from a much larger work. His speculations are too far fetched, and too fine spun (though at the same we must allow them to be ingenious) to be of the smallest utility either to government or society. To prove this, we shall here transcribe his eleventh chapter, which is one of the best, and most unexceptionable in the whole treatise; and let us appeal to a sensible merchant, manufacturer, or farmer, who are the supports, or to an able minister (if any such there is) who is an instrument, of government, for the solidity of what it contains.

‘ If we were to enquire, in what consists precisely the greatest good, or what ought to be the end of every system of legislature; we should find it reducible to two principal objects, liberty and equality; liberty, because all partial dependance deprives the whole body of the state of so much strength; equality, because liberty cannot subsist without it.

‘ I have already explained the nature of social liberty; and with regard to equality, we are not to understand by that term, that individuals should all absolutely possess the same degree of wealth and power; but only that, with respect to the latter, it should never be exercised contrary to good order and the laws; and with respect to the former, that no one citizen should be rich enough to buy another, and that none should be so poor as to be obliged to sell himself. This supposes a moderation of possessions and credit on the side of the great, and the moderation of desires and covetousness on the part of the little.

‘ This equality, they tell us, is a mere speculative chimera, which cannot exist in practice: but though abuses are inevitable, does it thence follow, they are not to be corrected? It is for the very reason that things always tends to destroy this equality, that the laws should be calculated to preserve it.

‘ These general objects of legislature, however, should be variously modified in different countries, agreeable to local situation, the character of the inhabitants, and those other circumstances which require that every people should have a particular system of laws, not always the best in itself, but the best adapted to that state for which it is calculated. If, for example, the soil be ungrateful and barren, or the country too small for its inhabitants, cherish industry and the arts, the productions of which may be exchanged for the commodities required. On the other hand, if your country abounds in fertile hills and plenteous vales; if you live on a rich soil, in want of inhabitants; apply yourselves to agriculture, which affords the means
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of population ; and banish the destructive arts, which serve only to ruin a country, by gathering the few inhabitants of it together in one particular spot or two, to the depopulation of all the rest. Do you occupy an extensive and commodious situation by the sea side ? Cover the ocean with your ships, cultivate the arts of navigation and commerce : you will by these means enjoy a brilliant but short existence. On the contrary, do the waves only waste their strength against your inaccessible rocks ? Remain barbarous and illiterate ; you will live but the more at ease, perhaps more virtuous, assuredly more happy. In a word, besides the maxims common to all nations, every people are possessed in themselves of some cause which influences them in a particular manner, and renders their own system of laws proper only for themselves. It is thus that in ancient times, among the Hebrews, and in modern times, among the Arabians, religion was made the principal object of national concern ; among the Athenians this object was literature ; at Carthage and Tyre it was commerce, at Rhodes it was navigation, at Sparta war, and at Rome public virtue. The author of the *Spirit of Laws* hath shewn, by a number of examples, in what manner the legislator should model his system agreeable to each of these objects.

‘ What renders the constitution of a state truly solid and durable, is that agreement maintained therein between natural and social relations, which occasions the legislature always to act in concert with nature, while the laws serve only to confirm and rectify, as it were, the dictates of the former. But if the legislator, deceived in his object, should assume a principle different from that which arises from the nature of things ; should the one tend to slavery and the other to liberty, one to riches, the other to population, one to peace the other to war and conquests, the laws would insensibly lose their force, the constitution would alter, and the state continue to be agitated till it should be totally changed or destroyed, and nature have resumed its empire.’

In short, this treatise, with all the superficial observations, and false conclusions it contains, will prove most excellent entertainment to any man whose speculative turn of mind chains him to his chamber, or study ; and, at the same time, leaves him at liberty to range the free and unbounded fields of imagination.

ART. X. *A View of the Internal Policy of Great Britain. In Two Parts. Part I. Of the Alterations in the Constitution, from the Reign of Henry the Seventh to the End of George the Second; representing the reciprocal Effects, which these and Commerce have had upon each other. Part II. Of the various Stages of Political Society, and the Principles upon which they move, drawn from History, and Nature. With an Application to the Interest of Great Britain; shewing the great Improvement this Island is capable of in respect to Numbers, Riches, and Power; and that it does not depend on Foreign Connections, however useful, but on itself alone.*
12mo. Pr. 3s. Millar.

THIS treatise is sensible, but carries with it, evident marks of a hand not used to composition, as an author. The writer, after a short introduction, gives us a definition of riches, and describes the republics of commerce, with their politics. Perhaps some of our readers may not agree with him in the following sentiment. ‘A war sometimes may become eligible; for, beyond a certain degree, wealth and abundance may become a clog, stop circulation, and corrupt in the common weal, as the overflowing of the blood often does in the human body. A war then becomes necessary, as it dissipates superfluity, exercises the faculties of those in power, proves their capacity or weakness, gives a new spring and life to the whole machine.’

The second book begins with an account of the ancient constitution of England, in which there is nothing new, and some things, perhaps, are mistaken. Though the writer professes himself to be a politician, and even dedicates his work to that class of mortals, yet he writes like a merchant. He attaches himself to commerce and property, upon which he supposes, as upon two pillars, the whole basis of the English commonwealth is reared. This is only partially true; for both those blessings have their principles in those constitutional struggles which the people and parliament of England from time to time made for their liberties. To talk of property without freedom, is like a man’s wearing ruffles without a shirt. Arbitrary power can strip it off, nor is it worth the wearer’s while to replace it.

The author of this view traces the constitution of England through its various revolutions, from the reign of Henry the seventh to that of his present Majesty, in the first part of his book, which contains many shrewd and sensible remarks. In his second part, he lays down the following stages of mankind. The first, as observed in the most rude societies, or savage tribes. The second, when arts begin to dawn, which produce greater plenty of subsistence. The third is at the commencement of monarchies,

chies, which he supposes to have been built on religion. The fourth comprehends the decline of the first monarchies, and the birth of republics; and the last, which he calls the old age of society, is when military despotism has taken place. All those observations, as well as his preceding ones, are applied to the past and present state of Great Britain, and in most instances with great propriety.

In the second book of this review (for such is our author's division of his work) we have dissertations concerning the constitution of Great Britain. The division of that constitution, and considerations on cities and corporations, population of, and education in, cities, landed gentlemen, and nobility, clergy and religion; and, lastly, monarchy. All those heads are treated with great judgment and depth of observation.

The third book treats of trade in general, foreign trade beyond the seas, luxury, and population. As the last mentioned topic is of the greatest consequence to the present state of this kingdom, we think proper to transcribe it here.

‘ Being now come to consider population in a more particular manner, with a view to application, we must consider the progress through the different conditions of life, which must have place in all well constructed societies, which resembles a pyramid, the base of which is the lowest people, who are content with a supply of nature's real wants, the common artizans, the ingenious, masters, traders, merchants, gentry, nobility, monarch.—To these may be added the professions that the violent and corrupt nature of man make necessary, as divinity, law, physic, and military; which include the most honourable employments, and afford the most ready means to attain to greatness.

‘ Observe through the whole, how every rank is nourished and kept up by the rank below it; men naturally aspire, and every one wishes to squeeze himself into the rank above him, in which some of the most active are constantly succeeding, by which some of the more negligent in the superior ranks are pushed from their places; these are seldom capable, and never content to fall back and earn their bread in a humbler state; they generally take to hazardous employments, or try their fortune in distant countries, which causes a continual waste of people; besides, as the condition advances, there are so many circumstances attended to for its support, that, with the additional consequences of indolence, luxury, and debauchery, the whole family shall frequently become extinct;—from this vice we may clearly see, that to increase the numbers, you must begin at the lowest of all; for in proportion to the base will be the edifice, and the increasing these kind of people is easy, and
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of little cost to landed gentlemen, who, having lately applied themselves to arms, must know the vast consequence of a patient, laborious, courageous, strong, and faithful breed of men, and it is as much in their power to have them as a breed of horses, and infinitely more profitable.—The foreign trade which the Polanders carry on, by selling the produce of their lands to procure the luxury of French wines and foreign fabricks, is detested as most pernicious, being a cause of the great misery of the vassals, but whom the lord notwithstanding chooses to keep numerous, as being themselves a part of his property; is the same action less shameful in another place? because instead of preserving a miserable people they are chased away.

‘ Oh what a fine estate, not a cottage or scarce an inhabitant in the parish, no poor, and the distiller or merchant takes off the whole crop together.—This solitary and depopulating system has been but too much adopted in Britain, and still more in Ireland, where they have even got rid of plowmen and labourers, a few herdsmen being sufficient for a large tract.

‘ The nobles and gentlemen of large landed possessions, are, or ought to be, the fathers and counsellors of the society, not in national assemblies only, but each in his private character,—to increase the numbers of hardy laborious people is the most important piece of patriotism they can employ themselves about.

‘ If that friend to mankind, Mr. Miller, had set down to consider how a spot of ground of different kinds might be so cultivated and planted, and of what extent as would supply in food a family, a certain calculation might be made, but it will be found a very small quantity, if good land; the next thing will be the dwellings to be so formed as to require but little fring. One hundred families planted as near together as possible will soon become of very considerable importance; in the mean time, as they were gathering, their labour would furnish them with cloaths, and to pay a small rent, and their patron should see them provided, as long as it was necessary, with materials for working up at the lowest price, and have them instructed to furnish among themselves all possible necessaries.—All societies must have had some such beginning, and, under the inspection of a wise and good man, the growth would be quick, and a man might live to see his plantation so far advanced as to yield good fruits; for when once a society is got to a certain head and advancement, it can well repay the little charges attending its infant nursing; there no profits can be so honourably obtained, no inheritance so illusive.—Such a family must become powerful, but cannot be dangerously so;—and those who shall thus furnish subjects have a right to employment and command, or in time of peace and repose, if the hive should fill too fast, the younger

younger branches, at a small expence, might carry small colonies to America, where a few people bred together, and used to live in a small compass, may soon form possessions to create the envy of elder brothers.

‘Should such a spirit of population take place, there is no judging how far population might be carried; the two islands would be capable of subsisting twenty millions or more; for should flesh be scarce, we have fisheries in abundance, and for corn, if it should be wanted, America could furnish for fifty millions, if encouraged, and rejoiced to exchange for fabricks.’

We cannot take our leave of this work, without expressing the greatest satisfaction we have had in perusing it, as it indicates great attention to the oeconomy of societies, under whatever denomination they subsist; and that the author, however systematical he may appear to some, is completely master of his subject.

ART. XI. *The Englishman at Bourdeaux, a Comedy. Written in French, by the celebrated Mons. Favart. Acted with universal Applause, at the Theatre-Royal, in Paris. Where it has had a more extraordinary Run than any other new Piece, in the Memory of the present Frequenters of the French Stage. Translated by an English Lady now residing in Paris. 8vo. Pr. 1s. Kearsly.*

MONS. Favart, author of this piece, has acquired some reputation amongst his countrymen, by his comic operas and parodies, which are generally allowed to be the best pieces of that kind represented upon the French theatre. His name may, perhaps, have conspired with the conjuncture to procure this farce the run it had at Paris. But, without being dazzled with these accidental circumstances, we shall, in passing a judgment upon it, take nothing but its merit into consideration.

Before we proceed any farther, it may be proper to lay before the reader the plan of this dramatic entertainment, which is as follows.

Brumpton, an English captain, having been taken prisoner with his daughter Clarissa, by Darmant, a French captain, who was then cruising on the Irish coast, and by him carried to Bourdeaux; the generous Frenchman does all in his power to alleviate the distress of his prisoners, and a passion which he conceives for Clarissa, adds greatly to his ardent desire to serve both her and her father. Brumpton, through pride, and a national prejudice against the French, declines receiving any service from Darmant, which obliges the latter to have recourse to an artifice, in order to relieve the distress of his

prisoner ; he bribes Robinson, the servant of Brumpton, to deliver a bill of exchange for two thousand guineas to the latter, having previously given orders to his banker to pay the money. This bill of exchange comes in the name of Sudmer, a friend of Brumpton's, to whom he had promised his daughter in marriage. Darmant and Clarissa have a mutual passion for each other, and are both in despair upon the arrival of Sudmer, whom Brumpton commands his daughter to receive as her husband. Sudmer, who had been treated in the most generous manner by Darmant, who had it in his power to take him and his whole crew prisoners, when they were in distress, expresses the warmest friendship for the former, who, looking upon him as his rival, receives all his professions of esteem with great coldness. Clarissa, with much difficulty, consents to marry Sudmer, as the benefactor of her father ; whereupon he, not being conscious of having conferred any obligation upon Brumpton, desires an explanation, and being told of the bill of exchange, he declares it was not wrote by him, and goes to the banker, in order to inquire into the truth of the affair ; being by him referred to Robinson, he discovers, that it was a mere contrivance, and that the money had been disbursed by Darmant. Confirmed by this discovery in an opinion he had conceived before, that Darmant and Clarissa were lovers, he gives up his pretensions to the latter, in favour of the former, and the peace being concluded, Brumpton drops all his prejudices against the French, consents to his daughter's marriage with Darmant, and is himself married to the marquise de Floricourt, sister to the latter. With this double marriage the piece concludes, Sudmer having adopted Darmant and Clarissa, in return for the obligations he had received from the former.

This plan is, in our opinion, not free from defect ; the circumstance of the counterfeit bill of exchange, with the name of Sudmer affixed to it, is, by no means, natural ; nor is it very consonant to probability, that Brumpton's prejudices against the French nation should so suddenly vanish upon the conclusion of a peace. With regard to the characters, that of Darmant is somewhat romantic, but not out of nature. That of Brumpton we can by no means think natural ; the stoical pride which characterizes it, seems rather to be the quality of a Spaniard than an Englishman, and his prepossessions against the French are such as are seldom to be found except among the lowest sort of people in our country ; which shews him to be under the influence of prejudice even in writing against prejudices. The character of the marquise de Floricourt is, in our opinion, the best drawn in the piece ; the French vivacity is admirably hit off in it, and it makes an excellent contrast with the serious and

tender turn of Clarissa. The character of Robinson the English servant is liable to one capital objection; he sometimes expresses himself in a manner not at all suited to one of his rank in life. Lest this should be looked upon as a bare assertion, we shall support our opinion by citing a passage from it. In the second scene Robinson tells Darmant that as Clarissa was amusing herself with one of those flimsy novels with which Paris over-runs the provinces, his master, stealing unperceived upon her, threw the book out of the window. Is it not something extraordinary, that an English servant, after having been a short time prisoner at Bourdeaux, should have so just an idea of the state of literature in France? There is some humour in the character of Sudmer, and the English manners are better preserved in it than in that of Brumpton. Upon the whole, though we cannot but think the success of this piece more than proportioned to its merit, we must acknowledge that the design of it is laudable, as it tends to the removal of national prejudices, which are a disgrace to human nature. The speeches are rather too long; but this fault is much more striking in the translation than in the original, as the elegance of the latter is, in a great measure, lost in the former.

ART. XII. *The Deuce is in Him. A Farce of Two Acts. As it is performed at the Theatre Royal in Drury Lane. 8vo. Pr. 1s: Becket and De Hondt.*

THIS farce is a most excellent caustic for that proud flesh which is apt to grow about the heart of man; a disease which among ethic and moral writers, goes under the name of *Self*. The story of the drama is as follows. One mademoiselle Florival, daughter of a French physician in the island of Belle-isle, falls in love with an English officer, who had been wounded, and was under the care of her father, who was too much prepossessed against the English to consent to their being married. The officer was ordered to England, and from thence to Cuba. In the mean time the young lady, prompted at once by love, and indignation at being pressed by her father to another match, dresses herself in regimentals, mixes among the English officers there, is known by one of them, who, upon discovering the circumstances of her story, recommends her, by letter, to his sister Emily, a young lady of virtue, sense, and fortune, in London; and the play opens with the very humane reception which Emily gives to mademoiselle Florival in her regimentals.

Emily herself has a lover, colonel Tamper, who was at that time abroad on the expedition to Cuba, from whence he returns.

turns. The courtship between them, though virtuous on both parts, is so far advanced, that Emily does not disguise her satisfaction, when she unexpectedly hears of the colonel's safe arrival; but is terribly mortified and alarmed when she understands, from his friend, major Belford, that he had lost an eye and a leg in the service; and the colonel's immediate appearance confirms the information. The disorder of Emily on this occasion is exquisitely well described by the author; nor can the force of her affection check the emotions of grief at the shocking appearance of her lover, who endeavours to rally her out of her affliction. All will not do; she retires, with her sister Bell, in disorder, to her room, leaving the colonel and his friend together.

The plot, then, clears up; the colonel, though a brave worthy man, is a little over refined in his notions, and in hopes that Emily loves him up to the height of Platonism, he had, what we may call, equipped himself with the loss of an eye and a leg, by binding up the former, and pretending that the latter was wooden. His *SELF* is a little piqued at Emily's expression of grief and concern, as he expected that his disfigurement would rather add to, than take from, her affection. Mean time Emily is so ill, that Mr. Prattle the apothecary is sent for. He arrives, knows Belford, but not the colonel, who avoids him.

The second act opens with Prattle's visit to Emily. Prattle is that kind of an apothecary who never can be put out of countenance, for his patients find amusement in his nonsense and impertinence when they miss relief from his medicines. In short, his own tittle-tattle is the best drug in his shop, which is a never-failing apology for the inanity of his conversation. During his chat with the ladies, he mentions his having seen colonel Tamper at a rout, in good health, and sound wind and limb. The mention of this brings on an éclaircissement between the two sisters; and Emily, in resentment for the Harlequinade which the colonel had acted, resolves to be revenged on him, by receiving and encouraging captain Johnson, (the name by which mademoiselle Florival went) as a lover. Johnson appears, is instructed in his part, and the colonel entering soon after, the lady and her supposed lover maul *SELF* so much, that the colonel breaks out into a passion, and discovers his disguise. Belford, suspecting what might happen, comes into the room at this crisis. Florival faints at seeing him, he being the lover she was in quest of. He recognizes her with great affection. *SELF* and Co. in the person of the colonel, look extremely sheepish; but Emily's affection returning, soon gets the better of her resentment, and she gives the colonel her hand.

We have given this detail, because we think the plan upon which the farce is constructed is a good one; and if followed by other dramatic writers, might rescue the stage from the charges that are, too often not groundlessly, thrown out against it. Were every entertainment like this adapted, as a good sermon is to a text, or like a good prescription to a disease of the mind, the stage would become the school of virtue, as well as the place of amusement. As to the execution of this moral, or rather ethic, plan, it is incomparable. It is extremely laughable, but at the same time very serious. The disease is exposed but not rankled. The author acts like a regular physician, without making a display of his great skill, by wantonly adding corrosives, that he may have the credit of curing the distemper in its last stage; a fault but too common with some of our best English dramatic writers; and the avoiding it gave Moliere the character he so justly bears.

ART. XIII. *Friendship: A Satire.* 4to. - Pr. 1s. 6d. Ridley.

WE with this author, whom we have formerly animadverted upon, as the modernizer of Juvenal*, would submit to a regimen, to cure him of a certain tingling in his ears, which seems to be an indication of an insatiability for the pomposity of versification; and, to use one of his own lines,

‘The full-blown dignity of Wisdom’s blaze.’

The *dignity of blaze* is somewhat uncommon, but the *full-blown* dignity of it is spick and span new, and the author has used it more than once in this poem; but we chiefly admire him for the genius he shews in being able to drag into so placid, so benevolent a theme, as that of friendship, the most atrocious and unprovoked abuse of his cotemporary poets, particularly Messrs. Brown, Mallet, Scot, and Murphy; nor is the political state less safe from his lash than the poetic. His friendship is none of those tame, amiable, warm affections that, though centering in a few objects, breathes benevolence to all the human species, especially his own countrymen. Our poet falls foul on the Spaniards, the Dutch, the French, the late peace-makers, lord Bute, and the Scots, those plaided heroes, as he calls them; but all this serves to confirm the propriety of our author’s title, *Friendship, a Satire*.

One of the strongest proofs of our poet being a good satirist is his being ardent in the cause he espouses; and indeed he is so very ardent, that he neglects every thing else, common decency, and even common sense, in the indulgence of his vein. He mentions black corruption, that

* See Critical Review, vol. xv. p. 310.

—— ‘ feels th’ indignant flow’r,
Which spurns the crimes of ministerial power.’

These, and many other improprieties of the like kind, are, to a judging eye, easily discernible in this satire.—We have now got over the painful part of our province as critics, and proceed to the pleasing. Impartiality, in the first place, leads us to declare, that, in our opinion, this gentleman has far more merit as an original than as an imitator, a very important circumstance (if he be a young author, as we believe he is) in his favour. There is a glow in his sentiments, as well as numbers, (which are generally unexceptionable) equally captivating to the mind and the ear: one of our catch-penny bards could warm himself very comfortably from the loppings which this performance could spare, and which, if taken away, would render it much more agreeable. The following lines are not only very beautiful, but very picturesque.

‘ Shall Prudence, not the maid, whose sacred reign
Is built on virtue fix’d by reason’s strain,
But the curs’d fiend from lethargy of blood
Too dull the bad to hate, and love the good,
In dead inaction lost whose pow’rs subside,
Or flutter, like the vane, from side to side,
Whose sense is cunning, and whose wisdom art,
A very * Blisful, both in head and heart;
Shall Prudence, EVER bearing on her tongue
The moralizing chime of right and wrong,
Borrow her rule of action from a crew,
Who damp all merit, and all fire subdue?
Say, shall she bid us fly the friendly door,
Because its threshold leads us to the poor?’

We hope the author himself has good sense enough (for poetical talents he certainly has) not to take any-thing amiss we have said of this performance. He would be an excellent writer with half the pains he takes to be a disagreeable one. Let a figure in painting be ever so well executed, if it is introduced improperly in the piece, it has a bad effect; and many a poet as well as painter, under the notion of highly finishing their works, have abused a great deal of precious art by carrying it into exaggeration. Such are our sincere sentiments of this author; and how they may be received by him or his friends we are very little solicitous to know.

* ‘ A character, most infamously prudent, in that elegant picture of human life, *Tom Jones*.’

Monthly CATALOGUE.

Art. 14. *An Address to such of the Electors of Great Britain as are not Makers of Cyder and Perry. By the Representative of a Cyder County.* 8vo. 1s. Nicoll.

THIS is a very warm and spirited remonstrance against the cyder excise. The author thinks that the repeal of it is equally for the interest of the counties that are not to be affected by it, as of those that are. He examines, and endeavours to prove the futility of the great argument urged by the friends of the bill in the House of Commons, as if the laying a tax on cyder introduced an equality of public burthens; and that it was highly unreasonable malt should be excised and cyder should escape, though in many counties it was as generally drank as ale or beer. He thinks there is nothing in this argument, and that the exempting private houses who brew their own malt liquors from many taxes imposed upon the publican, is as great an inequality as that which formerly subsisted between the malt and the cyder counties; and that to make the plea of equality good, private families ought to be subject to the taxations which publicans pay.

Our first objection (says he) is, to the amount of the duty, and the inequality of it: the friends of the bill were told, very early, both publicly and privately, that if they persisted in their intention of laying the duty on the maker, they would find, besides the objection to the mode of securing it, another which could never be got over. If the tax should be laid low, it would not pay the expence of collecting. If it should be laid high, the ordinary sorts would not bear it; the trees would come down, the government would be disappointed of it's tax, and we should be injured in our estates. They were told, and they were truly told, that the ordinary sorts are, in their nature so bad, that three bushels of malt will make one hundred gallons of malt-liquor of a much superior quality. And I find that there are several parts in a certain cyder county, which produce great quantities of these ordinary liquors, where the servants and labourers will, in harvest-time, when labouring men can make good terms, drink such small beer only. They will not condescend to touch a drop of cyder or perry. Let us compute: three bushels of malt will produce one hundred gallons of small beer. The malt-duty will be 2s. 3d. the hop-duty may be about 1d. $\frac{1}{2}$, in all 2s. 4d. $\frac{1}{2}$. The duty on one hundred gallons of cyder and perry will be 6s. 4d. Such is the equality of this tax!

In the course of the pamphlet before us, many inconveniences are mentioned, which arise from the manner of collecting the tax, as fixed by the act of parliament; and it concludes with carrying the grievances complained of as high as Magna Charta itself. But, as we apprehend that the whole affair will, in the present session, be the subject of a parliamentary discussion, which is very remote from the subject of a Critical Review, all we can do in the affair, is to wish that it may be settled so as to give satisfaction to the subject, and bring emolument to the government.

Art. 15. *A short History of that Parliament which committed Sir Robert Walpole to the Tower, expelled him the House of Commons, and approved of the infamous Peace of Utrecht. Written by Sir Robert Walpole, afterwards Earl of Orford.* 8vo. 1 s. 6 d. Almon.

We suppose that this republication is meant to revive in the minds of the people the remembrance of the peace of Utrecht in 1713, as being parallel in its circumstances of disgrace and humiliation to that of Paris or Fontainebleau in 1763; and between the parliament now sitting, and that which approved of the treaty. As perhaps no pamphlet in the English language has been more read, or better known than that of Robert Walpole, Esq. it would be superfluous, and indeed ridiculous in us, to give any strictures upon it here. We cannot, however, help submitting a few queries to the public: First, whether at the time of the peace of Utrecht, Great Britain had not men sufficient to have recruited her armies and fleets? Secondly, whether that was her case when the late peace was concluded? Thirdly, whether, in the points of population and plenty, France was not in a much better condition at the conclusion of the late peace, than she was at that of Utrecht? And lastly, whether the public debt of Great Britain was not greater by above one half in the one period than in the other?

Art. 16. *Observations upon the Authority, Manners, and Circumstances of the Apprehension, and Confinement of Mr. Wilkes. Addressed to Freeborn Englishmen.* Williams. 1 s.

Happy Critical Reviewers! when every trial of their patience exhibits a fresh proof of their impartiality. Sir Francis Wronghead's going without his dinner till five in the afternoon for the good of his country, is nothing to the penance we undergo by looking into such performances. This contains nothing but a repetition of stale trite arguments upon the subject of Mr. Wilkes's commitment, that have been again and again hackneyed about in every common news-paper, and which every attorney's clerk
has

has at his fingers ends. Notwithstanding all this, we think the subject is of a most interesting nature, and that the discretionary powers exercised by a secretary of state should not rest entirely upon practice and precedent, if they shall appear to clash with that security which the laws give to our persons and property. This argument admits of more canvassing than we have either time or room to give it. Perhaps practice and precedents, so far from being arguments for such exertions, are the very strongest reasons that can be brought against them. We should not have been thus free with an office of state, for which we have the greatest veneration, were it not that we have the misfortune to labour under a few doubts: one is, whether a secretary of state, quatenus such, without taking out his Dedimus, can act as a common justice of the peace? and whether, allowing he can or cannot, his messengers have a power to act as they did in the case of Mr. Wilkes, and the printers who were apprehended on his account?

Our other doubt is of a very simple nature, and may be resolved by any trading justice of Westminster or Middlesex, whether those impartial unpensioned magistrates, supposing a libel to be a breach of the peace, has not, upon inspection, as good a right to commit upon it, as the first secretary of state in the land? and whether a secretary of state has not the same right to commit for a broken head or a bloody nose, as for a libel?

Art. 17. *Twenty-one Articles of I———t, as they are to be exhibited against a certain noble E——l, with constitutional Remarks on each article.* 1s. Pottinger.

It is a common saying, speaking of a dull fellow, *All his wit lies in his guts*; and we can see neither wit, sense, nor argument in this pamphlet, but what lies in the guttings of the words IMPEACHMENT and EARL.

Art. 18. *The English Britons, a Farce, of one Act. Inscribed to John Wilkes, Esq. Written for the Amusement of, and performed by, a select Company at a Seat of Distinction.* 6d. Pridden.

This is a foolish, unmeaning, ranting, scurrilous parody, so nauseously flattering Mr. Wilkes and his friends, that it is impossible it can have any effect on the merest gull of the party.

Art. 19. *The Crisis. An Ode, to John Wilkes, Esq.* 6d. Williams.

This is the production of some volunteer dunce, in favour of what he thinks to be the popular side of the question; and that only because he thinks it will help to sell his miserable lines.

He has adopted the common railing against the Scots; he has found in Cicero's character a parallel to that of Mr. Wilkes; and he has erected Dr. Smollett into a Clodius. The following lines upon his patron's degradation from the militia, may serve as a specimen of the writer's poetical talents.

Must then thy plume and bold cockade
Thy gallant troop no more admire;
No longer now a warlike blade,
But plain JOHN WILKES, a rural 'squire.

Let not the reader imagine those lines to be meant by way of ridicule; for they contain sheer sober panegyric. But the poet gives us a specimen of his learning as well as genius, by telling us in a note, that Gavelton was 'a great wicked favourite of king Henry II.' though our ignorant historians have always told us he lived in the reigns of Edward I. and his son.

Art. 20. *The Group, composed of the most shocking Figures, though the greatest in the Nation. Painted in an Elegy on the saddest subjects, the Living, Dead, and Damned; such as Hogarth, discomfutable Right Honourables, &c. &c. &c. Inscribed to John Wilkes (who is above Title) and Charles Churchill. By Salvatore Resa, or rather the real Friend of Mr. Wilkes.* 2 s. Moran.

We know not what place we ought to assign to this author in the mansions of madness. His extatic ravings in favour of the opposition, and all related to it, would deserve clean straw and a dark room, were it not that before we proceed forty or fifty lines, there appears some glimmerings of sense, if not of poetry; but when he recurs to party, he *shakes his chain, and he is mad again*. We hope our reader do not think by the word *madness*, we mean that fine phrenzy of the mind mentioned by Shakspeare. This author's madness consists, next to dullness (which is the constituent part of his poem), of UNINTELLIGIBILITY; and therefore our good friend Mr. Conundrum says he *does not understand his madness*.

Art. 21. *Patriotism, a Mock Heroic. In five Cantos.* 2s. 6d. Hinxman.

Perè Puella, Puer, 'was not better applied by Martial to his boy's person, than by us to this writer's genius, between which and poetry there seems to be but a thin partition, and yet it is too impotent to penetrate the film. The author's meaning, if he has any, is to ridicule the opposition, by forming a kind of mock heroic, which is far from being destitute of some wit, some satire, and tolerable good lines; but is void of all the precision, brilliancy, humour, and entertainment, that characterize the agreeable performances which go under that denomination.

Art.

Art. 22. *The North Briton: An Elegy.* 6d. Nicoll.

This little performance seems to be called an elegy from the lamentable ejaculations of an old whig stock-jobber, or merchant, after 'change-hours, vented at Lloyd's Coffee-house, on account of removing the late ministry. He is comforted by a dispassionate tory neighbour (of his own profession we suppose) who entertains no such apprehensions, and who thinks that the public affairs are under a very good management. The performance itself is somewhat above mediocrity; but in the panegyrical part of it, it is below dulness itself, witness the two following stanzas.

- ' Can the rich stream that flows in Bedford's veins
- ' Turn to base puddle? Can the Ruffel race
- ' Submit to servitude's inglorious chains,
- ' And load their lineal honours with disgrace?
- ' Will gentle Hallifax, whose gen'rous sway
- ' Endear'd him to Hibernia's grateful isle,
- ' Will he our laws, our sacred rights betray,
- ' And live a slave to share a monarch's smile? '

Art. 23. *An Epistle from William Lord Ruffel, to William Lord Cavendish. Written in Newgate, on Friday Night, July 20th, 1683.* 1s. 6d. Doddsley.

That the epistle before us abounds with very good lines cannot be denied; but that it is loaded with prosaisms, which would disgrace a political journal of tolerable reputation, must be admitted at the same time. We cannot admire the conceit of a *fictional* epistle from lord Ruffel to lord Cavendish, two noblemen whose *real* histories are so well known as to render their memories dear to every lover of liberty.

The following passage of this epistle we recommend as being nervous, poetical, and characteristical of the persons alluded to.

- ' 'Twas then my Ca'ndish caught the glorious flame,
- The happy omen of his future fame;
- Adorn'd by nature, perfected by art,
- The clearest head, and warmest, noblest heart,
- His words, deep sinking in each captiv'd ear,
- Had pow'r to make ev'n liberty more dear.

While I, unskill'd in oratory's lore,
Whose tongue ne'er speaks but when the heart runs o'er,
In plain blunt phrase by honest thoughts express'd,
Warm from the heart, and to the heart address'd.'

Many of the lines that immediately follow the above, are somewhat too extravagant, though employed on the best of

subjects, the love of liberty; and must be deemed so, could we even suppose them to fall from the pen of the Elder Brutus. The poet was by no means called upon by his subject to mention lord Russel's application to the throne for mercy; and what heightens the impropriety, is that the fact is doubtful, at least in the light he represents it. Speaking of priests, he mentions a cup that intoxicates princes every draught they take; then he makes them dead drunk (though one should think they had got enough before) with the bitter dregs of the said cup. Next come the following prosaic, and indeed hackneyed sentiment:

'Zeal your pretence, but wealth and pow'r your aims,
You ev'n could make a SOLOMON of JAMES.'

Some of the sentiments that follow are very fine, and nobly instruct an English monarch in the duty of his station; but the author very absurdly recommends those instructions to be administered by priests and sycophants. That lord Russel was a patriot, no protestant can doubt; but we cannot admit that he was so much of a prophet as to foretel a late administration, which the epistle-writer has exhibited in lines unequal to his own talents, and unjust in themselves. The noble lord's zeal for his cause hurries him into the following anachronism upon the scaffold, and which we are afraid borders upon somewhat worse than impropriety:

With rapt'rous joy the crimson stream shall flow,
And my heart leap to meet the friendly blow!

Upon the whole, we are of opinion that the blemishes of this epistle do not proceed so much from want of genius, as of judgment, in the author.

Art. 24. *Satires on the Times. In Two Parts.* 2s. Doddsley.

A poor contemptible performance, written in blank verse, containing only a string of declamatory sentences, without the least shadow of poetical merit, as the reader will see by what follows;

'Trace the proud seed of lofty pedigree,
From entrance into life to ripest man;
The means to fit him for the vogue pursu'd;
The maxims inculcated in the child;
The lessons treasur'd in his forward youth;
The task on his maturity impos'd;
Then sum the whole, and weigh the full amount —
What stile, what appellation shall it bear?
Sense, Learning, Piety? but these are words

That

That speak the just reverse ; oh ! then proclaim
Vice, Ignorance, and Folly,—and proceed
The tale of detestation to expose.’

Our author’s description of good-breeding is no less elegant :

‘ What else imports that hourly strain of lies
Urbanity by dunces only deem’d ?
That coalition of inanity,
That e’en Stupidity has learn’d to loath ?
For what dull blockhead ever understood
The phrase intended meaning to express ?’

What meaning our author had in this poem, and how able he is to express it, we leave to the judgment of our readers.

Art. 25. *Messiah. A Sacred Poem.* 4to. Pr. 2s. 6d. Beecroft.

The greater and more important the subject is, the more difficult will always be the execution of it : but though so many men of the finest parts and abilities have failed in treating sacred subjects, and more particularly the history of our Saviour in the New Testament, poetsasters are for ever rising up to try their skill. The author of the poem before us has, like all his unfortunate brethren, sunk beneath a weight which he was unable to bear ; and being possessed of but very moderate poetical abilities, makes but a poor appearance. The poem contains one-and-fifty pages in quarto, and yet it would, we believe, be very difficult to quote as many good lines from the whole. The circumstances attending the birth of our Saviour are thus described.

‘ Foil’d with the journey, and with pain o’ercome,
The Virgin seeks the noisome stable’s gloom ;
Reclin’d she rests, and, with amazement, knows
Amid surrounding herds, a mother’s throws :
But soon perceives the sacred Son is giv’n ;
And, in that strange retirement, blesses Heav’n.’

But pray, readers, observe the two lines that follow ;

‘ Then seeks with care the blessed babe to lay,
But where the cradle, or the bed, but—hay ?’

If the author’s intention had been, which it certainly was not, to turn the scripture into burlesque, he could not have taken a more effectual method. After the parents of our Saviour had missed him on the way, &c. our poet tells us that

‘ They hasten’d back to Salem’s hallow’d ground,
If there perchance the Saviour might be found ;

Here,

Here, with amaze, with great but *tongue-ty'd* joy,
 'They find (what most they wish'd) their *long-lost* boy.'

Can any-thing be more absurd and ridiculous, than long lost boy applied to the Redeemer of mankind? But when our bard describes the temptation in the wilderness, he illustrates it with this pretty simile,

' As when a cunning angler, from the side
 Of some clear stream beholds fair fishes glide;
 Artful he meditates to catch his prey,
 By spreading much temptation in their way:
 Covers the hook with all that may surprise,
 Inflame their wishes, and deceive their eyes.
 So the arch tempter, foul, apostate, fiend,
 Each hell-born passion in his breast conven'd,
 How best the purity of Christ to taint,
 And, with seductive malice, blast the Saint.'

As the rest of the poem is of a piece with this, our readers, we imagine, will readily excuse any further observations on it, and content themselves with studying holy writ in its native simplicity, rather than in the poor jingle of such contemptible rhymers.

Art. 26. *Kew Gardens. A Poem. Humbly inscribed to Her Royal Highness the Princess Dowager of Wales. By George Ritso.*
 4to. Pr. 1s. Doddsley.

Whoever has a mind to see the famous Kew Gardens, painted by Mr. Ritso, for the small price of One Shilling, may repair to M. Lewis, in Paternoster row, or Mr. Doddsley, in Pall Mall, who will treat them with this fine sight, spick and span new. He will find, in the language of this sublime poet,

' Not fam'd Idalia's groves with these shall vie,
 Eurota's waves shall less delight our view.'

And (which is still more surprising)

' All Arcadia shall submit to Kew.'

There is, indeed, in this little poem, such a profusion of ambrosial fragrance, verdant softness, glowing roses, virgin lillies, &c. that we are almost overcome by the powerful scent. But when Mr. Ritso gets among his exotics, we are ready to faint, when he describes

' Cassia's of many a color, scent, and taste.
 Th' Euphorbia milky, and the Vitex chaste,
 Sweet Rhododendron, pride of Alpine hills.
 Coix, the drop of weeping Saint distills.

Head

Head of the Dragon from Moldavia fam'd.
 Floriferous balm, of Gilead falsely nam'd.
 Th' Amorpha, Jove's rough beard, of uncouth shape.
 Rich India's cane; and Rhamnus from the Cape.
 Balsamic Clusia; and the tall Papaw:
 With all th' Americ growth on each side Panama.'

But now, gentlemen, walk in, and see the famous pagoda,
 &c.

' Our wond'ring sight what various structures strike!
 Th' Alhambra grotesque; or the fane antique.
 The pleas'd spectator lifts his curious eyes;
 Sees mooned mosques and mimic temples rise.
 Of fabled Phœbus here the bright abode;
 There the proud seat of China's great pagod.'

And now we have conducted you, gentle readers, to the top of the pagod, we wish you safe down again, and hope your brains will not be turned by the height of it, as Mr. Ritso's seems to be, who, no doubt, unfortunately took it for Mount Parnassus, an eminence which has been very fatal to many a poor bard, as well as to the author of this incomparable poem.

Art. 27. *Poems on several Occasions.* By Mr. Smart. 4to. Pr. 1s.
 Fletcher and Co.

This is a very small collection of poems, containing only seven short copies of verses. We wish, from a regard to the reputation of Mr. Smart, who formerly made a considerable figure in the world of literature, that they had been suppressed, as they can do him no honour. The first poem is called Munificence and Modesty, and begins thus:

' O voice of Approbation, bless
 The spirits still demanding less,
 The more their natures have to need.'

Which whoever can either understand or admire, has more penetration than we pretend to. In the epitaph on Henry Fielding, Esq. we find these lines,

' Hence pow'r consign'd the laws to his command,
 And put the scales of Justice in his hand;
 To stand protector of the orphan race,
 And find the female penitent a place.'

That Harry Fielding was a justice of peace we very well remember; but the two last lines, if we understand them right, must allude to the Asylum and Magdalen charities, which were

not thought of till many years after the death of H. Fielding, by his brother Sir John, to whom the compliment properly belongs. But we will say no more of Mr. Smart : Peace be to the manes of his departed muse. Our sentiments with regard to this unfortunate gentleman are such as every man must feel on the same melancholy occasion. If our readers are desirous to know what they are, we must refer them to the fine lines at the end of Mr. Churchill's epistle to Hogarth.

Art. 28. *A select Collection of the most interesting Letters on the Government, Liberty, and Constitution of England ; which have appeared in the different News-papers from the Elevation of Lord Bute, to the Death of the Earl of Egremont. With several Remarks and Explanatory Notes. In Two Volumes. Almon. 5s.*

It required no small share of mercenary sagacity to lay the plan of this publication, which is no other than a collection of all the virulent letters published against lord Bute and his friends, in our common news-papers, and admitting but very few scraps of what was published in their vindication. This collection sets out with a sham quarrel between John Bull and a supposed correspondent at Wanstead, in which the reader may easily conclude that Mr. Bull makes the best figure. This controversy is followed by a great number of abusive letters against the Scotch, together with the famous Wandsworth letter, and an answer to it. The next topics of dispute are the excise on cyder, lord Bute's resignation, and the seizure of the North Briton ; all filled with gross abuse, but with an exclusion of the principal papers written in answer to them ; or if any such are admitted, it is only to give the fuller triumph to the opposition. In this controversy a most wretched scribbler, who calls himself an Independent Whig, figures away. We are then pestered with an inundation of other dunces, under the names of Freeborn Englishmen, Observators, Toast-masters, Querists, and the like. Among others, one Hamden Bucks makes his appearance with other minor politicians, under various fanciful names, too contemptible for notice, yet too virulent to escape without censure.—The whole of the second volume of this precious collection is of the same cast ; nor should we, but for the sake of impartiality, have taken the least notice of it. We cannot, however, conclude this article without animadverting upon one dangerous imposition brought in favour of the friends of the opposition, and which we perceive has made some impression upon the public ; we mean the quotations that have been made from the debates of parliament ; which, on our own knowledge, we will assure the readers never were delivered by those to whom they have been ascribed.

Art. 29. *An Appeal to the Public in Behalf of George Johnstone, Esq. Governor of West Florida. In Answer to the North Briton Extraordinary, and in Consequence of other Matters not taken Notice of in that extraordinary Publication.* Moran. 1 s.

Though this pamphlet is a catch-penny thing almost below contempt, yet the subject on which it is written is extremely serious. Notwithstanding the high opinion we have of the wisdom of his majesty's appointments to American governments; and notwithstanding our contempt for the North Briton which gave rise to this wretched performance; yet if the public charge which has been brought against governor Johnstone is true, we must think that the offence strikes at the liberty of the press in its vitals. The law of England, as we have seen by recent instances, does not admit even of government itself punishing any man for a libel before he is legally convicted; and if any private man should wrest, unpunished, that sacred attribute from public justice, he must be considered in a light which we forbear to name. The silly French foppish pretexts, of a gentleman in such cases righting himself — that a gentleman ought not to wait the decision of a court of justice — that he is not to stand to the verdict of twelve mechanics, and the like, is not the language of a freeman, a Briton, or a man of honour, but of an enemy to all government, and to that which is the brightest ornament of our government, the liberty of the press.

Art. 30. *An Attempt to illustrate the Usefulness of Decimal Arithmetic, in the Rev. Mr. Brown's Method of working indeterminate Fractions.* By William Rivet, Esq. Sandby. 1 s. 6d.

The author of this little piece has explained, in a very easy and familiar manner, the nature and use of decimal fractions; it will therefore be of great use to those who are unacquainted with this part of arithmetic: and those who have made some progress in this method of computations, will find several remarks and observations worthy of their notice.

Art. 31. *Considerations for the more speedy and effectual Execution of the Act for Paving, Cleansing, and Lighting the City and Liberty of Westminster, and for removing Annoyances therein.* By C. W. Member of Parliament. Davis. 6d.

The utility of the paving, cleansing, and lighting scheme of the city and liberty of Westminster, must not only be acknowledged but felt by all its inhabitants. The author of the pamphlet before us, is very justly dissatisfied at the small progress

made

made in the undertaking; and after proposing various schemes for accelerating the same, he fixes upon that of a lottery. We must ask pardon of the honourable author, if we suppose that he rather exceeds, when he allows 10,000 l. for management, &c. The honourable gentleman ought to consider, that 10,000 l. is above 200,000 French livres. What fine improvements might the streets of Paris admit of, if such a sum was expended upon them!

Art. 32. *The History of Richard Potter, a Sailor, and Prisoner in Newgate, who was tried at the Old Bailey, in July 1763, and received Sentence of Death, for attempting, at the Instigation of another Sailor, to receive thirty five Shillings of Prize-money, due to a third Sailor, &c.* 1 s. Keith.

When the excess of courage which lord Ch——s H——y displayed was represented to his late majesty as madness, ‘I wish,’ said the venerable monarch, that he had bit some of my generals.’ If there is such a thing as that excess of philanthropy which Mr. Pope calls ‘mad good-nature,’ we wish the author of this pamphlet (who appears to be the noted Alexander the Corrector) would communicate a little of the infection to our C——of J——, where little villains suffer death for little crimes, that in other countries would render them most useful members of society. The nature of the crime for which this Richard Potter was condemned, is of the most dangerous consequence to a commercial nation, but the *commission* of it was, in his case, attended with the most alleviating circumstances.

The Corrector, who had never seen this unhappy youth, from the overflowings of true, that is christian, humanity, interested himself so effectually in his favour, that he bit (we hope the noble lord will pardon the expression) one of his majesty’s principal secretaries of state, who receiving the infection, prevailed with the king to change Richard’s sentence of death into transportation. The assiduity, address, and good sense the Corrector displayed upon this occasion could not be out-done by the ablest negociator in Europe; and the charity, relief, and instruction he afterwards bestowed upon the wretched object, puts to shame all the fictions the Romanists record concerning their missionary martyrs.

This performance cannot be too much read by every man, who has the smallest concern either in the legislation, the police, or the magistracy of this country. The government of England will here learn with how little justice we boast, that our laws do not admit of criminals being tortured, while the tortures of cold, hunger, sickness, nakedness, and every misery

fery that can distress human nature, alike wait upon the guilty and the innocent, the reprieved as the condemned, who have the misfortune to enter that Gehenna of a jail; and, we are afraid, the same horrid circumstances attend many jails of the kingdom. The Corrector, who appears from this pamphlet to be a good Latin scholar, might with great justice have prefixed to it as a motto, *Ex uno, disce omnes*. The condition of all the jails for criminals in England may be seen in Newgate; the condition of all the malefactors, in Richard Potter.

We should do injustice to the merit of this Protestant missionary, who was in the most imminent danger of being a martyr likewise, by his attendance upon his catechuinen, while under the gaol distemper, not to mention that he is author of the best Concordance to the Holy Scriptures which ever appeared in any language; but that work has not been of more service to the interests of religion than this pamphlet, if properly attended to, may be to those of humanity.

Art. 33. *A genuine and succinct Narrative of a scandalous, obscene, and exceedingly profane Libel, entitled An Essay on Woman; as also of other poetical Pieces. containing the most atrocious Blasphemies. Submitted to the Candor of the Public. By the Rev. Mr. Kidgell, A. M. Rector of Horne, in Surry, Preacher of Berkley Chapel, and Chaplain to the Right Hon. the Earl of Marche and Ruglen. Robson. 6d.*

The zeal which Mr. Kidgell, in this narrative, has manifested for the violated laws, the abused liberty, and the insulted religion of our country (to which his piece is inscribed) cannot be *too much* commended. With us, however, the prudence and the propriety of this publication is so very questionable, that we have more reasons than one for giving no extracts from the narrative itself. Curiosity, though the lowest, is the most insatiable, therefore the most craving, and often the most dangerous, of all our passions, and is more prevalent in this than any country under the sun. We are afraid that even the most gross obscenity, heightened with the most shocking impiety, cannot damp its operations. Orator Henley subsisted by the contempt and detestation which the public had of his person and principles; for every body had a curiosity to see and hear a monster so renowned as he was for atheism, blasphemy, defamation, disloyalty, and nonsense. And lest we should offend in what we are animadverting on, Mr. Kidgell will pardon us if we here close our account of this publication, after promising to omit no future opportunity that may come in our way of doing justice to his piety, virtue, and public spirit.

Art. 34. *An Expostulatory Letter to the Rev. Mr. Kidgell.* 6d. Burd.

Whatever apprehensions good patriots may entertain as to the decay of industry among the artizans of this kingdom, they can have none as to the industry of authors and printers. Mr. Kidgell's pamphlet had scarcely come from the press, when in a few hours after two pamphlets against it, of which this is one, were both printed and published. This performance, we know not with what truth, pretends to account in a more circumstantial manner than Mr. Kidgell has done, for the manner in which he obtained possession of this execrable performance. As to the rest, see the last article.

Art. 35. *A full and candid Answer to a Pamphlet, called A genuine and succinct Narrative, &c.* Griffin. 6d.

This hasty-pudding is still poorer in ingredients than the last, but proceeds on the same topics, and endeavours to excuse the criminality of the Essay on Woman, by its having never been intended to be published, and its having been printed for the amusement of only half a dozen, or at most a dozen of friends, all of them jolly fellows; and meaning no other harm in the world but to persuade themselves that religion and bawdery, piety and blasphemy, and decency and profligacy, are the same.

Art. 36. *A Letter to J. Kidgell.* 4to. Pr. 1s. Williams.

From the circumstance of the public's being desired to suspend its judgment 'till the appearance of this pamphlet, we were induced to believe, that it would contain some facts of an interesting nature; but we may now venture to assert, that this letter to Mr. Kidgell is, in all respects, much inferior (except in the article of personal abuse) to the other published on the same subject, being, in the words of its author, "a catchpeny pamphlet, the low traffic of booksellers."

Art. 37. *An Epistle to the Dictator, in his Retirement.* 1s. Wilkie.

This epistle, which is written to expose Mr. P—, is not void of argumentative irony; but its merit lies in the similarity which the writer discovers between that gentleman and the venerable scheming Girgisite; though the principal design seems to be, to prove the pernicious tendency of Mr. P—'s continental connections, and that the most shining events which distinguished his administration with such lustre, even the conquest of Quebec itself, were fortuitous, and owing to his knowledge in the chapter of accidents. The writer ridicules, with some humour, that minister's scheme of raising the money within the year, and his behaviour both in resigning the seals, and during the late famous conference between him and his m——y. This epistle seems to be wrote by a person who knows what has been done, and is now doing, in the world.



THE CRITICAL REVIEW.

For the Month of *December*, 1763.

ARTICLE I.

The Roman History, from the Building of Rome to the Ruin of the Commonwealth. Illustrated with Maps and other Plates. Vol. III. By N. Hooke, Esq. 4to. Pr. 1l. 1s. Tonson.

THE publishers of this volume, in a short note prefixed, inform us that it was printed under the author's inspection, before his last illness; a piece of information very necessary to a reader, who might otherwise distrust the authenticity of many bold reflections which occur in the course of the work. It is hard to say whether, through the whole of this volume, Mr. Hooke has distinguished himself most as a candid critic or an able historian; but he has the peculiar felicity to write always as a gentleman, and where he differs from others he supports his opinion with good breeding, and strong authorities.

In his introduction to this volume, he seems to think that the real liberty of Rome was destroyed by the nobles, through their engrossing that weight of landed property which overturned the equilibrium of the state, by making the commons their dependents. In the course of this subject he has an early opportunity of differing with Dr. Middleton, the panegyrist, rather than the historian, of Cicero; and indeed we know of nothing that more strongly proves the force of prepossession in this country than the reception which Middleton's performance met with from the public. To subscribe to Middleton's life of Cicero, was not only subscribing away your money, but your common-sense. After princes, nobles, and literati of all degrees had given their opinions, before they had read a single line of the work, that it was the finest performance that ever appeared, it had been next

to phrenzy to have contradicted their report; and ineffable contempt was the reward of all who hesitated a doubt of its merit, or even praised it with coolness.

Mr. Hooke's duty as an historian led him to canvass the doctor's work, because the life of Cicero makes a capital figure in the brightest period of the Roman annals. It would be no hard matter to assign the true reasons for that ridiculous partiality with which the doctor's life of Cicero was favoured. One may suffice——No learned man ever imagined that the doctor was not master of his subject, that he had not even read all the works of his hero, and that he had culled the fairest flowers of Tully's rhetoric to compose a garland for the temples of a minister. Mr. Hooke's first chapter contains a very busy interval of ten years, from the year of Rome 632 to the beginning of the Jugurthan war, in 642. He is greatly assisted in the civil part of his history, at this period, by Cicero, who has preserved many anecdotes concerning the capital actors who were leaving the stage of life about the time that he was entering upon it. We shall but just observe, that the name of Fabius Eburnus, mentioned by Mr. Hooke, is the same with that of Quintus Maximus, mentioned by Cicero, who was the pretor who kindly adjourned the court, when he saw the trepidation of young Crassus, on his opening the charge against Carbo.

This chapter contains the rise of the famous Cains Marius, and the conquests of the Romans in Transalpine Gaul; and the author has, with great industry, consulted every assistance that history could furnish to elucidate his subject; so that, in fact, a reader who shall confine himself to any one author either antient or modern, treating of the same period, must sometimes be at a loss as to times and persons, for he will scarce believe them to be the same, Mr. Hooke having enriched them with such a variety of curious incidents.

In his second chapter, which treats of the commencement, progress, and conclusion of the Jugurthan war, our author has not the same advantages for starting new game, as the subject has been so professedly handled by Sallust. But he takes an opportunity to animadvert upon Cicero's complimenting Optimus, (an infamous ruffian of quality, who had been guilty of the most shocking massacres and inhumanities), with the title of *prestantissimus*, or "most excellent," and of doing justice, in a set of most elaborate notes, to the character of Marius, as well as that of Metellus, which he view in lights very different from those in which they are placed by other writers, both antient and modern. Thro' all the work Mr. Hooke has one uncommon excellency of an historian, which is that of examining characters by facts, and

not of establishing facts from characters. The name of Cicero can never reconcile contradictions in his own writings; however it might have dazzled the sight of a Middleton, a Crevier, a Catrou, or Rollin, and almost the whole tribe of French academicians, who write as if they thought it sacrilege to trust to facts, instead of believing in names.

The third chapter gives us the war with the Cimbri, and the history of the second, third, fourth, and fifth consulships of Marius. Mr. Hooke is of opinion, in one of his notes, that the specimen Cicero gives of the eloquence of Crassus, in his *Conference de Oratore*, book i. chapter 52, related to Cæpio's law for admitting some of the senators to the bench of judges; but this opinion does not seem to be warranted by the words of Cicero, though it certainly was pronounced on occasion of a difference between the senators and the knights. In the course of this chapter, Mr. Hooke observes some inconsistencies in Plutarch's lives of Marius and Sylla, which have been adopted by Vertot, Catrou, and Rollin. The second Servile war in Italy employs the fourth chapter. The fifth opens with the sixth consulship of Marius, in the year of Rome 653, the violences of Saturninus, the banishment and recall of Metellus Numidicus; the voyage of Marius to Asia, the prosecution of Cæpio, Norbanus and Rutilius, with various other matters, arranged by Mr. Hooke in proper chronological order, in which they were greatly deficient before this history appeared. Besides Cicero, he is assisted at this period by Sallust, Livy, Appian, Plutarch, Paterculus, Dio Cassius, Valerius Maximus, Orosius, and other historians.

The sixth chapter of this excellent history gives us a most entertaining account of the genealogy, early adventures, and enterprizes of the famous Mithridates, king of Pontus; whose ambition Sylla is now preparing to check. At this period, besides the writers already mentioned, our author is assisted by Diodorus Siculus, Florus, Aurelius Victor, Strabo, Justin, and other historians antient and modern. The unsuccessful attempt of Livius Drusus to procure to the Italian allies the privileges of Roman citizenship, with the bickerings that followed thereupon, employs the seventh chapter; and (if there is not a mistake in Pliny's numbers) there was, at this time, in the Roman treasury, above fifty millions sterling ready money. Our author has often recourse to notes, in which he endeavours to clear up, and often to expose, not only the differences between Cicero and other writers, but between Cicero and himself. But, with all due deference to the great abilities of Mr. Hooke, though he has been very successful in many passages, he has been obliged to leave others in the dark, in which they probably

will always continue. The war of Rome with her Italian allies, under the heads of the Mariic, the Social, and the Italic, fills the eighth chapter; and here the author very properly calls in to his aid the assistances of some modern commentators, particularly Sigonius and Gronovius. In the ninth chapter, we have the occasion of the first Mithridatic war, and of the amazing strength which Mithridates could bring into the field.

The tenth chapter gives us the history of the commotions raised between Sylla and Marius, with their shocking consequences, about the year of Rome 665. The same subject, with that of the Mithridatic war, is continued through the eleventh chapter, but without any very remarkable difference among authors, that can affect the thread of history. Among other curious particulars here, we have an excellent account of the dreadful proscriptions of both parties which the Romans then underwent; and the reader may form some notion of Mr. Hooke's manner from the following narrative of Sylla's cruelties.

' In the number of the proscribed was C. Julius Cæsar. His aunt had been married to the elder Marius, and he himself was son-in-law to Cinna. All Sylla's authority could not prevail with him to divorce his wife; he was therefore degraded from the office of Flamen Dialis, deprived of his patrimony, and forced to abscond to save his life. At length, the vestal virgins, and several of the chief men of Rome, earnestly intreating that he might be spared, Sylla answered, " You have prevailed, but know, that he whom you so eagerly wish to save, will one day prove the ruin of the party which you and I have been defending. You have no penetration, if, in that boy, you do not see many Marius's."

' The tyrant, not contented with proscribing particular persons, extended his revenge to whole towns and nations. Spoletum, Interamna, Florentia, Sulmo, and Prænestæ, were razed to the ground, most of the inhabitants massacred, and their effects sold. All the Samnites he put to death, or banished Italy, alledging that, while they remained united, the Romans would never have peace; so that in Strabo's days, all their towns were either in ruins, or dwindled into villages.

' All Italy now submitted to the conqueror, except Nola and Volaterræ; but the Marian faction had still leaders in the provinces. Sertorius had assembled an army in Spain; Perperna prepared to defend Sicily, and the consul Carbo and Domitius (Cinna's son-in law) were in Africa. Pompey, in virtue of a commission from Sylla, passed with an army into Sicily, whereupon Perperna abandoned the island. Soon after Carbo, who had left Africa to go into Sicily, stopped at Cossura, and from thence sent M. Brutus to Lilybeam, to learn whether Pompey was

was there. Brutus's vessel being surrounded by some of the enemy's ships, he slew himself, that he might not fall into the enemy's hands; and Pompey, having dispatched some vessels in pursuit of Carbo, took him prisoner, with all his attendants. These he caused to be slain, without suffering them to come into his presence, but the consul to be brought in chains before his tribunal; and when from thence he had reproached him in a long and bitter invective, commanded him to be led to execution. [Pompey has been censured, with some severity, for this treatment of Carbo, a man who had been thrice consul, and had warmly patronized him, when all the effects of his father Pompeius Strabo, were, after his death, going to be confiscated, for his having embezzled the public money.]

Both the consuls being dead, and the time for the election of new magistrates approaching, Sylla left Rome, and went to his camp, from whence, by a message to the senate, he signified his desire that they would name an inter-rex. The fathers pitched upon Valerius Flaccus, hoping that he would hold the comitia for an election of consuls: but Sylla wrote to Valerius, advising him to propose to the people the creating a Dictator, who should hold that office, 'not for any fixed term, but till the affairs of Rome, Italy, and the whole empire, that were in great disorder, through the late wars, should be entirely settled.' At the bottom of the letter he added, that, 'with their approbation, he would burthen himself with the care of doing the republic that service.'

Valerius having convened the people, proposed and passed a law, which not only constituted Sylla dictator, for an unlimited time, but likewise ratified every thing he had hitherto done, and gave him a full and uncontrollable power over the lives and fortunes of his fellow-citizens: "A law (says Cicero) the most iniquitous that every was made, and the most unlike a law;" and indeed it is harder to conceive how a law, so contrary to the very essence of civil society, should ever be proposed, than that it should pass, at this juncture, without opposition.'

The eighth book of this history commences at the 671st year of Rome, when Sylla was created perpetual dictator, and ends with the year 693. The first chapter ends with the abdication of Sylla from the dictatorship in 674, and his death next year, comprehending his dictatorial laws and institutes, with Pompey's campaign in Africa, and his triumph. In the notes to this chapter, we have an accurate dissertation on Sylla's making an addition of three hundred to the number of senators, from the equestrian order; and Mr. Hooke is of opinion, that the number of the senators was then fixed at five hundred and twenty-five, and that the additional number of knights preferred

to be senators, was in order that a sufficient number of judges, which the Plautian law required, should be chosen out of the equestrian order, but which Sylla translated to the senatorial. In this note, he has made several shrewd observations upon Dr. Middleton's knowledge of the Roman constitution. The second chapter of this book recounts the unsuccessful attempts of Lepidus; as the third does of the Sertorian war in Spain. The fourth, the war with Spartacus the gladiator, in all which Mr. Hooke meets with but few difficulties; but he never fails, throughout the whole of his work, to make accurate quotations of his authorities upon the margin, and in his notes; and, in general, he gives us the value of Roman and British money, which is of great use to the reader. In the fifth chapter we have the history of the consulate of Crassus and Pompey, in the year of Rome 683, which is very entertaining, as it comprehends the prosecution of Verres, the consecration of the Capitol, and the Cretan war. That with the pirates, and the passing the Manilian law, in favour of Pompey, fill up the sixth chapter. Here our author, with a becoming spirit of liberty, censures the last measure, which was certainly one of the boldest that ever passed against the liberties of the Roman republic. Speaking of Creviere, the French historian, he says, in one of his notes, 'I have observed, that this ingenious French writer seems frequently to make the aristocracy, and the commonwealth, or free state, synonymous terms; whereas the freedom of the Roman People, from the time of Sylla, who, by laws of his own, established the aristocracy, was surely, at best, no better than the freedom of outlaws and banditti, who are under the guidance of suitable leaders; and the senate itself was notoriously a "Spelunca Latronum."

The second and third Mithridatic war are the subjects of the seventh and eighth chapters, but contain nothing particularly different from other historians, excepting in the great precision and clearness of the author's style and narrative. The ninth chapter is, perhaps, the most curious of any in the Roman history. Mr. Hooke enters with great freedom into a detail of the life, conduct, and character of Cicero, whom he attends thro' his education, travels, quaestorship, aedileship, and praetorship, to his attainment of the consular dignity; and he observes many contradictions in the accounts we have of that great man, as coming both from himself and his panegyrists. In the same chapter, we have brief histories of Caius Julius Caesar, Marcus Porcius Cato, and the famous Catiline, which introduce that of the latter's conspiracy; where Mr. Hooke has a very full opportunity of displaying both his critical and historical abilities, and to examine those of Dr. Middleton, which are here placed in no

very favourable light. He is very free in justifying the character of Cæsar, but he does it without straining or perverting the words of history. We cannot, however, help thinking that our author, in canvassing the question, whether Cicero ever pleaded for Catiline? has descended too much into literal disputes with Dr. Middleton, and Cicero's French translators and commentators. Whether Cicero pleaded for Catiline or not, is of very little importance either to the truth of history, or to the orator's character. The matter appears plainly in the following light: When Catiline returned from his government in Africa to Rome, he found that Cotta and Torquatus had been elected consuls in the place of Sulla and Autronius, who had been set aside for corrupt practices. Catiline declared himself a candidate for the next consulship; but a charge was brought against him for malversation in his government, which disqualified him from standing. Those kinds of charges in the corrupted times of the republic were very common, and made use of as state tricks, for setting a candidate aside; at least for such a time as disabled him from succeeding that year. Cicero had some political reasons, as appears from his eleventh epistle to Atticus, for being well with Catiline, and he promised to plead for him on his trial. Our author thinks that the charge which Cicero then undertook to defend Catiline upon was that of murder. We must beg leave to observe, that he has bestowed rather more pains in discussing this question than its importance deserved; and indeed he has given a very good reason why they might have been spared, which is the difference of two almost cotemporary authors, Fenestrella and Asconius, upon the same points; for they cannot agree whether Cicero ever pleaded for Catiline or not. It cannot affect Cicero's character if he did, because the prosecution was a sham one, and Catiline was backed by all the Roman consulars, and very possibly the charge might be without foundation. *Lucio Tullio, says Sallust, Marco Lepido, Coss. P. Autronius & P. Sulla, designati consules legibus ambitus interrogari pœnas dederant. Paulo post Catalina pecuniarum repetundarum reus prohibitus erat petere consulatum, quod intra legitimos dies profuturi, requirerit.* In English, 'In the consulship of Lucius Tullus and Marcus Lepidus, Publius Autronius and Publius Sulla, consuls elect, being tried for corruption, were punished. Soon after Catiline being charged with embezzlement of public money, was disqualified from standing for the consulate, because he could not declare himself within the time required by law.' Candidly speaking, we must be of opinion it was upon this impeachment of corruption that Cicero thought of pleading for Catiline; and upon this accusation the latter had for his advocate even the consul Torquatus, who did not then think Catiline

so criminal as he really was ; and Cicero, if we are to believe himself, in his pleadings for Marcus Cælius, was once under the same deception.

Mr. Hooke having most laboriously toiled through this period of his history, in which he has convicted Dr. Middleton of many shameful mistakes, to call them no worse, examines and (we think) very fully confutes the charges brought against Cæsar by aristocratical writers, both antient and modern, particularly by the said reverend doctor. The bounds of this Review does not admit of our entering into particulars ; but no man can read the work before us, without concluding that, from the time of the murder of the Gracchi till the civil-war broke out between Cæsar and Pompey, the nobility of Rome, even those whom Cicero extols the most, were a set of the most abandoned ruffians that perhaps the sun ever beheld. The magistrates were no better than commissioned murderers, robbers, and tyrants. Even Cato's conduct was not without exceptions ; and the admired Brutus, the assassin of Cæsar, is convicted, even upon his own evidence, of having been a mean oppressive usurer, and guilty of practices which would cost a London pawnbroker his ears in the pillory. In short, we have here the most incontestable proofs of the little weight that the testimony of Cicero ought to bear in the history of his own times, since almost every man he speaks of in the different parts of his writings, is god or devil, according as the orator's own interest, situation, or vanity were affected. To give instances of this would be endless.

There is nothing very particular in Mr. Hooke's account of the Catilinarian conspiracy, and, in the course of it, we think he goes a little out of the way, in giving us so ample a detail (though the trial fell within that period) of Cicero's pleading for Muræna. We likewise cannot but wish that Mr. Hooke had employed his usual accuracy in comparing the different accounts we have of this celebrated conspiracy, and examining the validity of the evidence, as it is delivered by Cicero himself. This would be a new attempt, and might produce some curious inferences, which the veneration of learned men for the name of Cicero hath hitherto deterred them from making. It appears from his twenty-first epistle to Atticus (which we wish Mr. Hooke had considered a little more critically than he seems to have done) that Brutus and he were of different sentiments with regard to some particulars of this famous transaction, and that he employed Atticus to prevail with Brutus to make some alterations to his advantage in a narrative he had drawn up of the conspiracy. Mr. Hooke might have strengthened his conjecture that Cicero's fourth oration against Catiline

Catiline was never delivered in the senate, by observing that it was common for that orator to retouch, correct, or add to all his orations, and even sometimes, as in that for Milo, to write them anew, before they were published. It requires no great share of discernment to perceive, that his oration for Muræna had at least been new moulded before it appeared abroad. Mr. Hooke closes his account of this important affair with a curious, but, perhaps, too long a dissertation, (on account of its modern quotations), on the real merits of Cicero in suppressing the conspiracy. His sentiments are so just upon this head, that we shall give part of them to the reader.

‘ The city therefore, in general, became greatly obliged to the consul, for his timely seizing and securing the persons of the conspirators, which totally averted the impending evil : and if, after doing his fellow citizens this effectual service, he had been content with the consciousness of having done it, and the further reward of their grateful applauses; and not listened to his cowardly fears, so as to be seduced by them to act the tyrant, violating the laws, in a most tender point, without any necessity ; he would unquestionably have deserved—almost the fortieth part of the praise he claimed for his performances. As to the compliments made to him by Catulus in the senate, and by Cato the year following, from the Rostra, (in a spirit of opposition to Cæsar and Pompey) and the loud acclamations of the multitude thereupon, “ Whence Pliny, in honour to his memory, cries out, Hail thou, who wast first saluted Parent of thy Country,” it seems quite ridiculous to bring those compliments of two leaders of a faction, and those huzzas of a mob, as proofs that Cicero “ obtained the most glorious title which a mortal can wear—Father of his Country—from the free vote of the senate and people of Rome.” Was Rome free at this time ? Or could Cicero derive any honour from the applauses given to his administration by those citizens, who, soon after, on account of that very administration, banished him his country ? They were as free then as when they assented to Cato’s compliment to him. What an idea does his English historian give us of the freedom of Rome, when he makes us see, that, in the consulship of his patriot hero, the very deliberations of the senate, concerning Lentulus and the other prisoners, were not free ; that Cæsar, for having declared against dispensing with the laws, “ had some difficulty to escape with life from the rage of the knights, who guarded the avenues of the senate ; where he durst not venture to appear any more till he entered upon his prætorship with the new year.”

Without pronouncing any thing decisive, we should think ourselves highly obliged, and we believe the republic of learning would

would be so likewise, to any of the numerous admirers of Cicero and the Roman aristocracy, who could give a full and satisfactory answer to the last quotation.

[*To be Continued.*]

ART. II. *Ancient Characters deduced from Classical Remains.* By Edmund Burton, Esq. A. M. sometime Fellow of Trinity College Cambridge. 8vo. Pr. 4s. sewed. Rowlands.

THE quaintness and oddity of the title of this book, shews it to be the work of an odd and *singular* man. Who Mr. Edmund Burton is we know not, having never heard of him before; certain, however, it is, that his notion of things is uncommon, and his manner of treating them very particular. From the title we had reason to imagine that the author meant to investigate the characters of persons alluded to in ancient writers, under feigned names, in the manner of bishop Atterbury's *Japis*, and were surprised to find that all Mr. Burton's design is only to give us his *own* opinion concerning the beauties and faults of some few classical writers. Prefixed to these remarks, our author has treated us with *Thoughts on Education*, addressed to the *Earl of ******, where the reader will meet with some sensible and judicious observations obscured and incumbered by a laboured, turgid, and affected style.

'You are sensible, my lord, (says Mr. Burton) that it is plainly owing to a contempt of nature and reason, that our schools and universities are become the common habitations of ignorance. It is become, as your lordship finds, more interesting in these places to think ill than to think well. Juvenile ardour, say the guardians of our innocence, is better promoted by such an expedient. The thoughts therefore must be overcharged, and the mind must be made ready to burst with a *classical plethora*: other regulations we must suppose to be vain, and that our young plants cannot thrive in a soil more judiciously attempered. What, my lord, is not the ambition of an honest fame as great as ever? That generous unallayed ambition, which was so pre-eminently conspicuous among the ancients in their didactic institutions? Alas! my lord, we must not look for the disinterested zeal of a Socrates or a Plato, among the modern pretenders to letters. Under the care and instruction of these two ancients, their disciples felt the warm rays of discipline proportionably diffused; and thrived accordingly, because there was care as well as instruction. Care and pains are the natural blossoms of an ingenuous mind: but if by a kind of *metallic inoculation*, an attempt is made to produce an early fruit; it may, when produced, perhaps have a flavour that is not displeasing;

but

but nothing like that which honest Nature would produce, when left to herself.'

What our author has here advanced is true and sensible ; but we cannot admire his *classical plethora*, nor his *metallic inoculation*. When he comes to deduce his *antient characters*, we shall meet with a large portion of bombast, and out-of-the-way expressions. The Latin writers characterized by Mr. Burton (for of the Greek he takes no notice) are Terence, Tully, Sallust, Virgil, Horace, Ovid, Velleius Paterculus, Juvenal, Martial, Quintilian, Pliny, Florus, and Suetonius. He divides his account of each author into three chapters, the first of which acquaints us with the history of his life, the second considers his beauties, and the third his defects.

In the life of Terence, this gentleman informs us, ' That it was easy for him (Terence) to *sheath* himself in the affections and good graces of the great, when the *flame* of life was but just kindled ; and that he began early to be courted and caressed by the principal nobility at Rome, who modelled him *Platonically* to their own ideas.' The expression of *sheathing* himself into the affections of the great, is pretty remarkable, and the *Platonical moulding*, which Mr. Burton talks of, is, we must acknowledge, rather unintelligible. But let us hear what this gentleman says of Tully.

' Tully was happy in the advantages of birth and family. If antient records don't suffer in their credit, we might venture to affirm, that he was of royal extract. When he emerged into the spirited part of life, he seems to have owed his significance rather to the splendor of his family, than that of his genius. The lustre of the former was the bright planet's lustre that influenced, directed, and insured success in every thing, to which his inclinations aspired : like some vessel, that is freighted with rich commodities, not because its appearance is promising, but because its owners are creditable. His abilities do not suffer from such a construction as this, by supposing them the mere creatures of art. Talents have been acquired, where rank, fortune, and friends, have been the incentives to action ; but such as are easily distinguished from those of nature's growth. But those of this celebrated Roman, were plainly a *spontaneous efflorescence* : evidenced to have been of nature's mould, from a *prodigal redundancy*.'

Mr. Burton's *spontaneous efflorescence*, as a mark of genius, we can readily pardon, but sincerely wish he would not be so liberal of his *prodigal redundancies*. ' What had Tully (continues our author) to do with politics ! an engine that is always sure to mangle and disfigure genius, that is to derive its splendor from contemplation and retirement. We may humour the inclination

clination in various ways, in other pursuits: but if we once chuse learning for a mistress, her jealousy will ever prove fatal, if we cast our eyes upon any other beauty. 'Tis an adage in experience, that the approach of literature to politics, is a species of arithmetic, that often makes the sum total of our transactions, oblivion and contempt.'

We cannot readily conceive what this gentleman means in the last sentence, by an *adage in experience*; not to mention that the *sum total of oblivion* is a *species of arithmetic* infinitely beyond our comprehension. The allusion that follows is still more strained and obscure. 'It is the prerogative of genius (says Mr. Burton) like the case of that animal whose death is always certain when it litters, to die under the weight and pressure of its own abilities.'

Here our young author had got hold of a tolerably good thought, but was utterly at a loss how to express it: we should be glad to know the name of that extraordinary animal he mentions. We will not dispute, however, with Mr. B. whether there be any such creature in the universe or not, but will venture to assure him that a *prerogative to die* is an expression peculiar to himself. In our author's account of Sallust, he tells us, that 'he had all the requisite means to improve a mind that *thirsted* after the richest *impressions*:' and speaking a few pages after of that writer's defects, he calls his digression on the antiquities of Rome, 'a blemish of the dullest complexion, which looks like an *Anicular* legend, dramatically introduced, by way of interlude.' When our author speaks of Virgil's death, he tells us that, on Virgil's meeting Augustus 'the hurry of the journey joined to the joy of meeting his royal benefactor, caused a violent *concussion* in this bright *planet*, and sunk it at once below the horizon, before its regular time of setting was expected.'

When Mr. Burton speaks of Ovid's merit (who, by the bye, seems to be his favourite author) his style is prodigiously fine and flowery.

'What a gentle flow of fancy (says he) undisturbed with tumultuous surges or offensive gales, glides through every avenue of his elegiac conceptions, forming a current steadily uniform, and measurably exact! Remove the supposal of sordid adulation, the majesty of Cæsar is displayed in many passages with a graceful peculiarity of sentiment. For the jejune mode of kindling the expectation by repeated warnings of a royal approach, is poetically disdained; and the full unexpected blaze of majesty strikes a deeper awe, because unforeseen.'

'In descriptive pieces, where little is left to the imagination, but most is to arise from facts, due attention is ever to be paid to the *minutiae* of things; trifles in such cases are of importance,

and

and the only way to maim and disfigure the design, is to omit them. His Morning-piece is sketched out in this circumspcctive manner; and if we look upon any modern attempt of this nature, we are in pain, because we know the original. Such an attempt is in fact but lighted up by his sun-beams, and so becomes in effect a meer moon-light reflection.'

Pray, gentle readers, observe the pretty play of words (not much unlike Mr. Bays' eclipse) between the sun and the moon: but in the passage immediately subsequent to this, and the note under it, our author has opened his heart to us, and given us his opinion *de re veneraâ*, in pretty plain terms.

'To check nature (says Mr. Burton) in her *primogenial* (what a fine word!) privileges *, to dismantl and disfigure her, has been, and still is, the most detestable of all rebellions against the Divine Architect of the world: and men have been such cowards frequently, that they have not dared to fight even against abstract prejudice.

* In civilized countries, a little more civility should be shown to the commerce of the sexes. That odium, that prejudice, that clamour (the howl of brutes) which have occasioned so much bloodshed, should never be heard of in that state, (which professes a veneration for the laws of God, and his subordinate agent nature) when what is vulgarly called an illicit amour, takes place. As if the laws of nature were wrong in themselves, and only righteous, when a cunning ecclesiastical ceremony passes a patent. If they were wrong before, all the ceremonies in the world will not make them right: if they were right before, such a *fat* will not make them more so. Is not this the sovereign natural good? Nay, is it not something higher? Is it not divinely ordained, for the health, conservation, and increase of society?—What a tumult often about that, which has a religious tendency! Were these intercourses looked upon with the same indifference that is shewn to the enjoyment of the other appetites, the dispensers of holy rites would have more business on their hands. Let them not take alarm: here is something in their favour. Were the sexes left to their own choice and liberty, without savage clamour, and detraction, without that *Atheistical* contempt of the lovely female when she has answered the end of her creation, what is called a regular union would be more frequent. Mankind generally pursue that most, which they are most forbidden. Besides, what says the Divine Author of Christianity here? Does he exclaim against this glorious passion?—So far from it, that he throws a veil even over the criminal pursuit of it, Adultery. "Neither do I condemn thee." Were the regulations of the Divine Christian scheme to discountenance the love of women, the Christian religion would not be a religion fit for man.'

'In

‘ In the Art of Love we have the satisfaction of seeing this baneful phantom encountered ; nature divested of her disguise ; and her common rights vindicated. The passion we know is a divine irradiation : the completion of it a solace, which considered in its circumstances and effects, must never leave us room to doubt of its spiritual participations. Otherwise indeed estimated by narrow capacities, by the knaves and fools of mankind : the former drawn aside by too many feelings of another kind, and the latter influenced by no feelings at all. What an insensible pertness of imagination is it, to attribute the displeasure, manifested to this elegant writer by his royal patron, to this laudable performance ! Was not the enjoyment of Livia’s charms sufficient to make him in love with nature’s propensities ? The rules of good manners, as well as of right reason, make us ashamed of avowing this work of his, to have been the cause of his relegation.’

This humble *apology* for *fornication* may possibly recommend Mr. B. in the eyes of the ladies, but we are a raid a rigid divine will hardly assent to the truth or morality of his principles.

In Mr. Burton’s account of the life of Pliny, he tells us that ‘ he ascended the chief dignities of the state by easy and gentle steps : the office of *quæstor* being, as it were, an introduction to that of *augur* ; and the office of *augur* leading to that of *consul*. These dignities were not bestowed by the caprice of party, favour, or affection ; but were the liberal dispensations of power upon an object, that knew how to add new lustre to that power, by the rational exertion of its own. His fortunes indeed made him conspicuous, but his abilities made him eminent. Contemplative enquiries merely are the lethargy of states. For states are to be aided and kept in order by the vigilance of their component members : and where such a circulation of action is wanting, there is a *passive violation* of social order.’

Passive violation, with all due deference to our author’s judgment, is a strange expression, and the following is, perhaps, as strange.

‘ *Lucius Annæus Florus*, (says he) is supposed to have received the first feeble glimmerings of life towards the end of *Trajan’s* reign,’ by which we suppose is meant no more than that he was born at that time—what then could Mr. B. possibly mean by the *first feeble glimmerings of life* ? *Florus* was, in all probability, as much alive the first hour he came into the world as when he was thirty years of age ; though he might not be so (to use our author’s own phrase, p. 175.) ‘ when he lay insensibly incircled in the first embraces of his mother.’

As we have taken the liberty to mark the errors of this performance, and to censure the turgid and inflated style in which

it is written, it would be injustice in us, at the same time, not to acknowledge, that, in the course of the work, we met with some judicious reflections, amongst which are the following.

‘ There are certain truths in speculative reasonings, which one would almost wish to be false. Their blandishments, in some instances, so sway the mind, that we are uneasy, if they can’t be produced into action : and because they still rest in speculation, their truths seem injurious to us. Such is the *Amicitia* of Tully, considered at first view. It has every ingredient to enslave the mind into a submission to its powers. We imagine this to be a draught of the world’s sincerity in Tully’s time. But we are mistaken. The *Amicitia* of Tully is not the *Amicitia* of mankind, but of a future state. Scipio’s virtues are well sketched out : and a man that deserved so well of his country, as Tully describes him, must have had something more of the Divinity within him than moderns can boast of. The drift of the Paradoxes is not generally understood. Under the character of stoical rant and pedantry, they have suffered in their reputation. To lash a flatterer, or an enemy to the state in satirical invectives, is well : to lash the same persons, in satirical ambiguities, is better. As an Academic, Tully’s artifice would have been laid open : as a Stoic, ’tis hid. The effect is felt in the character of a Stoic, while its direction is not understood. Whoever would learn to write spirited satire, should weigh well the plan and contrivance of these paradoxes ; which are only intended to blazon the characters of Clodius, Antony, and Crassus in their genuine colours. Tully’s subjects are interesting : his language graceful : his arguments irresistible.’

Speaking of Sallust’s beauties, Mr. Burton has these words :

‘ Lettered affectation is the toy of an incondite, superficial writer ; exerted most, where the least is to be said ; and generally shining, where there ought to be shade. In this historian we see the thoughts gradually spun out of each other, no dark chasms between the periods, which make the reconciliation difficult. Such a natural ease diffused through the whole, that it would be the most perplexing of all labours, to search for any thing in him that is laboured. In his narratives moving slow, with a grave simplicity, and avoiding brevity ; because mere narrative, like the Tuscan, is the plainest order in lettered architecture. We must clear away therefore the stain of affectation, unless we have a mind to assume that imputation to ourselves. If his warmth is not every-where alike, ’tis because it is judiciously dispensed, like that of the sovereign luminary : where the soil is capable of a rich produce, there its influences fall full and vigorous ; but where it is poor and unfruitful, its full light and heat would not be only unnecessary, but unreasonable.’

The

The thought of comparing narrative to the Tuscan order is just and new. His observations on the faults of Juvenal have likewise their share of merit, as our readers will see by this short extract.

‘ There is as frequent a change of weather in the writings of some authors, as there is in the region of the air. A constant sun-shine and clear sky are not always to be expected. Clouds and sullen glooms will sometimes intersect the prospect, and disturb its tranquility. In the course of a work, ’tis equally as necessary to be apprized of this intellectual variation of seasons, as it is to guard against the foul weather and storms above, when there is reason to apprehend their approach.

‘ Under this consideration, how does this satirist acquit himself? What rude discomposures are there, that blacken and deform the scene? If it falls to his share, to have any defects, it must be acknowledged, that he has the fewest of any writer, who has assumed this character. It might have been the custom of this age, in which the pleasures of sense were carried to an excess, (in which instance they are only criminal, supposing them natural) to speak plainly, and without disguise; without those artful softenings in language, that impart a lustre to the grossest objects. Otherwise we cannot well account for that coarse alloy of expression, which frequently wounds the reader’s attention. Had the Satires been wrote for the amusement of his cotemporaries only, approbation might have given its sanction: but where posterity was to pass sentence, such language is not easily forgiven; unless its author was deceived by a vision, in which he was told, that all civility and good breeding would be banished the latter ages of the world, and that vulgar barbarism would be universal.’

Here Mr. Burton seems to have been fired with the reading of his author, and, whilst he was considering his perfections, to have adopted his severity.

In our account of Mr. Burton’s performance, the reader will perceive that, in imitation of *him*, we have impartially considered his beauties and defects: we shall only add, by way of advice to this *young gentleman* (for such by this work we imagine him to be) that we could wish he would study *modern* as well as *antient* writers, as by an intimate acquaintance with some of our purest English authors, he might learn to correct and improve his stile, and consequently make a better figure in any future performance.

ART. III. *The Messiah. Attempted from the German of Mr. Klopstock. To which is prefixed his Introduction on Divine Poetry. In two Volumes. 12mo. Pr. 5s. Doddsley.*

WE have often had occasion, in the course of our remarks; to observe, that the sacred and sublime truths of our holy religion are very unfit subjects for poetry; it is not, we believe, in the power of the greatest genius that ever lived, to give us an agreeable history of the New Testament in verse, or to form a good heroic poem from the life and sufferings of Jesus Christ, though some particular passages might perhaps be selected, which would admit of poetical imagery in the illustration of them: when even our divine Milton failed in the attempt, it is no little vanity in any modern bard to hope for success. Mr. Klopstock, the German Homer, has, notwithstanding, attempted this arduous task in the work now before us, but has, which might naturally be expected, failed most miserably in the execution of it: the merit of Mr. Klopstock's *Abel* is too well known to stand in need of any encomiums; it has been universally and deservedly admired, but the *Messiah* is a subject of a very different nature. Whilst this excellent poet was engaged, in painting the passions of men, in describing the horrors of guilt in Cain, the filial piety of Abel, the tenderness of Thirza, and the parental affection of our first parents, the warmth of his lively imagination, and the sensibility of his heart, dictated to him such imagery and expression, as rendered his poem agreeable to every reader: but when he steps, as in the work before us; out of the limits of mortality, and soars into the clouds; when he attempts to give us the sentiments of the supreme Being, to describe the employments of cherubims and seraphims, and to give us the conversation of the holy angels; we find nothing in him but the enthusiastic raptures of an idle visionary, carrying us out of this terrestrial into an ideal world; and talking a language which we do not understand.

Mr. Klopstock's poem is divided into ten books: that our readers may have a proper idea of this work, with the plan and conduct of it, we shall extract the argument, or subject-matter, of each book, and make, as we go along, a few cursory remarks on the several particulars contained in them.

B O O K I.

' The Messiah, withdrawing from the multitude, ascends the mount of Olives; and, in a solemn prayer, repeats his promise to undertake the redemption of mankind. He sends Gabriel to present his petitions to the Most High. The seraph proceeds through a path illuminated by suns; and, reaching heaven,

hears a song of praise. Eloa meets Gabriel, and conducts him to the altar of the Messiah; upon which he offers incense. The omnipotent Father, at length, opens with his thunders the holy sanctuary. A discourse between Eloa and Urim, on the prophetic visions seen in that sacred place. God speaks. Eloa proclaims his more particular orders. Gabriel is sent to the angels of the earth, and to those of the sun. He descends to the earth, and finds the Messiah asleep, addresses him, and then proceeds to the guardian angels of the earth, who reside in its centre; where he finds the souls of infants, which are there prepared for heaven. Thence he ascends to the sun; where he sees the souls of the patriarchs, with Uriel, the angel of that orb.'

The very little knowledge which scripture hath imparted to us concerning the nature of celestial spirits, renders the introduction and employment of them in a poem, a matter of great difficulty. Mr. Klopstock has made them his principal agents throughout his whole performance; with what propriety his readers will best determine. In the first book he has created angels of the sun, and angels of the earth, who walk 'through paths illuminated by suns, which, as an ethereal curtain of interwoven light, extend their lustre around heaven; no dark planet approaches the refulgent blaze, but clouded nature flies swiftly by, far distant.' These may, for aught we know, be very sublime images, adorned with exalted poetry, but at the same time could wish they had been a little more intelligible. The thought of placing the guardian angels of the earth in the center of it, is to the last degree absurd and unaccountable; nor is the idea of the souls of infants and the souls of the patriarchs less ridiculous.

B O O K II.

'The souls of the patriarchs see the Messiah awake at break of day; and the parents of the human race alternately salute him with a hymn. Jesus learns from Raphael, John's guardian angel, that this disciple is viewing a demoniac among the sepulchres on the mount of Olives. He goes thither, and finds Samma, whom Satan attempts to kill, by throwing him into despair. The Messiah puts Satan to flight; who returning to Hell, gives an account of what he knows of Jesus, and determines his death: but is opposed by Abbadona. Adramelech speaking in support of Satan's determination, all hell approves it; on which Satan and Adramelech return to the earth, to put their design in execution. Abbadona following them at a distance, sees at the gate of hell Abdiel, a seraph, once his friend, whom he addresses: but Abdiel taking no notice of him, he proceeds forwards; bewails the forfeiture of his glory; despairs
of

of finding grace, and after vainly endeavouring to destroy himself, descends on the earth. Satan and Adramelech also advance to the earth, and alight on the mount of Olives.'

As in the first book Mr. Klopstock has taken the liberty to make new angels, we are not surprised to find him creating new devils also, whom he never heard of before. Such are the respectable personages *Adramelech* and *Abbadona*. The former is described as a rival of the arch-fiend, the latter a repenting demon: two strange characters for an heroic poem on the Redemption! To make Satan more terrible, our author describes him as 'mounted on the wings of a tempest;' and tells us, (speaking of Belial) that 'the terrors of God roar in his destructive wings, and Desolation, arrayed in deformity, is spread over the tumbling abyss.'

In the description of Hell, Mr. Klopstock informs us, that the entrance to it is guarded by two angels of approved valour, placed there by the Almighty to restrain the powers of darkness, lest Satan, prompted by malice, should assail the creation of God, and deform the fair face of nature. In spite, however, of these guards, not only Satan but Adramelech and Abbadona come upon earth, and do all the mischief they can. The absurdity of this is too evident to stand in need of any comment to expose it. In this book we are told, that the devils 'chaunted their own exploits to their *harps*, which had been *cracked* by the thunder of heaven, and sounded the discordant notes of death.' Surely the idea of harps *cracked* by the thunder, is extremely puerile.

B O O K III.

'The Messiah still continues among the sepulchres. Eloa descends from heaven, and counts his tears. The souls of the patriarchs send the seraph Zemias, from the sun, to observe the words and actions of Jesus, while the darkness of the night prevents their seeing him. The Messiah sleeps for the last time; and while his disciples seek him about the mount of Olives, their guardian angels give Zemias their several characters. Satan appears in a dream to Judas Iscariot in the form of his deceased father. The Messiah awaking, comes to his disciples, and mentions their approaching flight. Judas, who had conceal'd himself, overhears the Messiah, and feels his mind distracted by contending passions.'

The descent of Eloa from heaven merely to count the tears of Jesus, is a very childish and ridiculous circumstance: the *characters* of the disciples, as given by their guardian angels to Zemias, are by no means well drawn, as our readers will see by the following short extract.

‘ This, said the seraph Orion, is Simon Peter, one of the greatest of the disciples. He has the Redeemer chosen his guardian angel. Thou, O Zemira! hast judged rightly : he is all that thou sayst. Shouldst thou see him when full of fervour, he is listening to the voice of his gracious Master ; or when absent from him, and no longer under his eye ; or when sleeping, he, in his dreams, beholds his Saviour ; thou, O seraph ! wouldst admire the sensibility of his heart, and think it still more divine. Lately Jesus asking his disciples, whom they thought him, Peter answered, with tears of joy, Thou art Christ, the Son of the living God. But, O that I had not heard the Messiah say to Peter, Thou wilt deny me thrice ! how dreadful the prediction ! Ah Simon, my brother ! didst thou hear him ; and if thou didst, what—oh what were the thoughts of thine heart ? boldly didst thou reply, I will never deny thee——thee my Redeemer and my Lord. Yet Jesus again repeated the dreadful words. Oh didst thou but know how this fills me with soft compassion, thou wouldst indeed, as thou hast said, rather die than deny thy kind and gracious Lord. Thou knowest how Jesus loves thee. For then didst thou observe, that while he thus spake, he beheld thee with eyes full of divine sympathy and grace. Fain, O Peter ! would I hope, that thou wilt not basely deny thy Lord.’

‘ Yonder, said the seraph Bildai, is Matthew, who was educated in the soft luxurious lap of pleasure. His wealthy parents accustomed him to the sordid employments of those who, unmindful of their immortal souls, are as insatiably bent on accumulating shining ore, as if they were to live eternally on this heavy globe : but on his seeing the blessed Jesus, the hidden powers of his mind expanded : at a nod from Christ he followed him, leaving his employment, which had press’d him down to the earth, to the groveling souls who have no taste for the more substantial treasures of heavenly wisdom. Thus a brave hero, when called to hazard his life for his country, breaks from the charms of some fair princess. He enters the field. There the Most High arrayed in justice, guides the battle, and directs the hand of death. The great commander, rather call’d by the voice of injured Innocence, than the trump of Fame, shall receive the joyful acclamations of those he has deliver’d ; for just is his war, and if in the midst of slaughter, he remembers that he himself is a man, we will chant his name before the Eternal.’

The simile at the end of this, of a *brave hero breaking from the charms of some fair princess*, degrades instead of elevating the character of the apostle.—The thought of Satan’s appearing in a dream to Judas in the form of his deceased father, is one of the

best strokes in the poem ; we will therefore lay it before our readers.

‘ Judas (says our author) continued as in the sleep of death. To the dreaming disciple Satan, in the form of his father, appeared with disconsolate looks of grief and perturbation ; and with trembling accents, fraught with guile, thus spake :

‘ Dost thou here sleep, Judas, careless, and at thine ease ? still dost thou continue absent from Jesus, as if thou knewest not that thou art the object of his hatred, and that all his other disciples he prefers to thee ? why art thou not continually near him ? why dost thou not attempt to regain the favour of thy Lord ? Good God ! what fault have I, what crime hast thou committed, that I should be obliged to leave the region of death to lament the melancholy fate of thee, my son ? Ah dost thou suppose that thou shalt enjoy greater happiness in the new empire Christ is to erect ? how miserably art thou deceiv’d ! Peter and the favourite sons of Zebedee, will be greater and more mighty than thee ! treasures in a full stream shall flow to them from the spacious land. All the others too shall receive from the Messiah a much more splendid inheritance than my unhappy son. Come, Judas, I will shew thee his kingdom in all its glory. Rise with me : be not dismay’d ; but arm thyself with courage. Now thou seest before thee that endless chain of mountains, which cast their lengthening shades into that fertile valley. There gold shall be incessantly dug ; gold bright and glittering as that of Ophir : while the valley shall through the prosperous year pour forth a rich exuberance of blessings. This is the delightful inheritance of the favourite John. That hill, covered with pendant vineyards, and those wide-spreading fields, cloth’d with waving corn, the Messiah has given to Peter. Seest thou all the opulence of that smiling country, where cities rising in lofty splendor, each like Jerusalem, the king’s daughter, glitter in the sun, and with their innumerable inhabitants extend along the vale. Behold how those cities are water’d by the limpid streams of a new Jordan, which passes thro’ noble arches in the lofty walls. Gardens, resembling fertile Eden, wave their blushing fruit, over the golden sands on its happy shores. These are the kingdoms of the other disciples. But now, Judas, my son, observe that far distant mountainous country, wild, stony, and cover’d with wither’d shrubs. How barren, how desolate ! Above it rests Night in cold and drizzly clouds, and beneath, on the tops of the eminences, a sterile depth of ice and northern snow. That, O Judas ! is thine inheritance. In those gloomy regions thou, and the birds of night, thy companions, are condemn’d to wander solitary among the aged oaks. With what haughty——with what con-

temptuous airs will the happy disciples look down on thee ! they will pass by without condescending to observe thee ! Ah, Judas, thou weepest with indignation !——but in vain thou weepest !——in vain are all thy tears, while surrounded with despair, thou neglectest to help thyself ! yet listen to me, thy father, and I will disclose to thee my heart. Thou knowest the Messiah delays the promis'd redemption ; the Jews are still in subjection ; and he does not appear in haste to erect his new and glorious empire. Thou art also sensible, that the great are most averse to submit to the authority of the Nazarene king, and daily contrive his death. Do thou, therefore, deliver him into the hands of the priests, not to revenge his hatred to thee ; but that he may the sooner overwhelm them with irremediable infamy and confusion, and thus be oblig'd to found his long expected empire. Thou wilt then, as now, be the disciple of a dreaded master ; and wilt the sooner obtain thine allotted portion. This thou wilt also sooner improve by labour and industry, by tillage and trade, so as to give it some little resemblance to the more fertile inheritances of thy companions. Meanwhile of this thou mayst be certain, that the grateful priests will reward thee for delivering up Jesus, by giving thee a part of their riches. Now, Judas, follow the advice of thy troubled father. Thou canst not be deceiv'd. View me well, and observe my pale and faded visage. But thou awakest. Despise not my admonitions. I have now pointed out the means of thy deliverance, let me not then return melancholy and dejected to my abode among the souls of the dead.

B O O K IV.

‘ Caiaphas assembles the Sanhedrim, relates his dream, and proposes the death of Jesus. Philo, a Pharisee, supposes the dream a fiction, but joins, with great vehemence, in recommending the death of Christ. They are warmly opposed by Gamaliel and Nicodemus. Judas has a private conference with Caiaphas. The Messiah sends Peter and John to prepare the passover. Peter sees Mary the mother of Jesus, Lazarus, Mary his sister, Semida, and Cidli, coming in quest of Jesus. The pious love of Semida and Cidli. Mary proceeds in search of Jesus, who stops at the tomb of Joseph of Arimathea, near Golgotha. He proceeds to Jerusalem, and is met by Judas. Ithuriel, no longer able to continue that traitor's guardian angel, is made Peter's second angel. Jesus institutes the memorial of his death. Judas goes out. Jesus prays with his disciples, and returns to the mount of Olives.’

The contrasted characters, and opposite sentiments of Caiaphas and Philo, in this book, seem to answer no end or purpose but

but that of extending the poem; and the pious love of Mr. Klopstock's two imaginary beings, Semida and Cidli, which, like Mahomet's tomb, hangs between earth and heaven, is entirely out of nature.

B O O K V.

' God descends towards the earth, and is met by the wise men of the east, newly released from their bodies, one of whom addresses the Most High. He is seen by the first inhabitant of a guiltless world, who relates to his happy offspring what he has heard of the fall of man, and the coming of the Messiah. God rests on Taber. Jesus prays, when Adramelech coming to insult him, is by a look put to flight. The Messiah comes to his disciples, whom he finds asleep. He then returns to pray. Abbadona comes, and after mistaking John for the Messiah, finds him, and gives vent to his thoughts. The Messiah again returns to his sleeping disciples, and a third time prostrates himself in prayer, when God sends Eloa to comfort him by singing a triumphant song on his future glory. All the angels, except Eloa and Gabriel, withdraw, and God himself returns to his celestial throne.'

The ascent of the wise men of the east into heaven immediately after their deaths, is utterly repugnant to the idea of a general resurrection at the last day, as taught in the New Testament. Mr. Klopstock's guiltless world is, likewise, a world of his own creation, and brought into this poem for very little purpose: Abbadona's mistaking John for the Messiah is extremely ridiculous, as it is absurd to suppose spiritual natures could be so deceived.

B O O K VI.

' The Messiah is seized and bound. The assembled priests are filled with consternation at being inform'd that the guard were struck dead. Their fears are removed by the arrival of a second and a third messenger. Jesus being taken before Annas, Philo goes thither, and brings him to Caiaphas. John expresses the agitations of his mind. Portia, Pilate's wife, comes to see Jesus. The speeches of Philo and Caiaphas, with the evidence given by the suborn'd witnesses. Jesus, on declaring that he is the Son of God, is condemn'd. Eloa and Gabriel discourse on his sufferings. Portia, deeply affected, withdraws, and prays to the chief of the gods. Peter, in deep distress, tells John, that he has deny'd his Master, then leaves him, and deplores his guilt.'

Mr. Klopstock has in this book introduced a new character in the person of Portia, Pilate's wife: the part she sustains is but an indifferent one, and by no means interesting. To say the truth, our author's principal error throughout this performance, is quitting scripture and truth for fiction and ro-

mance. No mention is made of the temptation in the wilderness, no account given of the miracles or conduct of our Saviour, no recital of his parables, his sermon on the mount, or any of those striking passages which raise such wonder and astonishment in our perusal of the gospel history. But we will proceed to

B O O K VII.

‘Eloa welcomes the returning morn with an hymn. The Messiah is led to Pilate, and accused by Caiaphas and Philo. The dreadful despair, and death of Judas. Mary comes, sees her divine Son standing before the Roman governor, and, fill’d with grief, applies to Portia, who comforts her, and tells her dream. The Messiah is sent to Herod, who expecting to see him work a miracle, is disappointed: when Caiaphas observing his dissatisfaction, accuses Jesus, who, after being treated with derision, is sent back to Pilate. That governor endeavours to save him; but is prevailed on to release Barabbas, and condemn Jesus. He is scourged, arrayed in a purple robe, and crowned with thorns, and in this condition Pilate shews him to the people, to excite their compassion, but finding all in vain, he delivers him to the priests, who cause him to be led to crucifixion.’

There is nothing very remarkable in this book, except Portia’s dream, which is not, in our opinion, very interesting or poetical: but let our readers judge for themselves.

‘Socrates,—thou indeed know’st him not; but my mind exults at his very name; for the noblest life that ever man liv’d, he crown’d with a dignity in death, that did honour to such a life. That eminent sage has always been the object of my highest admiration. Him I saw in a dream: for he gave me to know his immortal name. I, Socrates, said he, whom thou admirest, am come to thee from the regions beyond the grave. Cease to place thine admiration on me. The Deity is not what we thought him. I in the shades of rigid wisdom, and thou at the altars, have gone astray. To reveal to thee the wonders of the Most High would exceed my commission. I only lead thee to the first step of the outer court of his temple. Perhaps, in these wonderful days, in which the greatest and most important event is seen on earth, a better and more exalted spirit may come, and lead thee farther in the way of truth and holiness. But thus much I may declare to thee, and this knowledge thou hast procur’d by thy singular goodness. Socrates no longer suffers from the cruelty of the wicked. There is no Elysium, no infernal judges, no Tartarus. These are only weak and chimerical fictions, the offspring of Ignorance and Error. Another Judge judges beyond the grave, whose wisdom comprehends

prehends all knowledge, whose justice is impartial, whose power is boundless, and whose goodness is infinite. Other suns shine than the fabulous luminaries of Elysium, and the felicity of the blest is pure, ineffable, eternal. But all actions are number'd, weigh'd, and measur'd, how then must the highest apparent virtue sink in real value! how is the boasted worth of the hypocrite scatter'd like dust before the whirlwind. The sincere are rewarded: the involuntary errors receive forgiveness. Thus I, on account of the sincerity of my heart, have obtain'd grace, and am happy. On earth I lov'd virtue; here I drink full draughts from its pure celestial spring. O Portia! Portia! how different is the state on the other side the tomb, from that we have imagin'd. Your formidable Rome is no more than a large assemblage of busy ants, and one sympathizing virtuous tear is of more value than a world. Oh deserve to shed such tears! What at present employs the fix'd attention of the celestial spirits, I have not yet perfectly discover'd, and stand adoring, rapt in wonder and surprize. The greatest of mankind, if I may presume to call him a man, suffers more than the sufferings of a mortal, and paying the lowest obedience to the Most High God, perfects all virtue. He suffers for the human race. Behold, thine eyes have seen him. Pilate now sits in judgment on thy Redeemer: but should his blood be shed, louder will it cry, than any innocent blood ever spilt.

'Here the venerable phantom paus'd, and then crying, Observe! instantly vanish'd. I look'd around me, and, behold, a black cloud soon cover'd all the azure sky with darkness, and descending, hover'd over the graves, which trembling, open'd. Over one of them the cloud separated, forming a lucid chasm, through which ascended a man stain'd with blood, follow'd by the eyes of multitudes dispers'd on the graves, who look'd upwards, with stretch'd out arms, as if longing to follow him, till he ascended above the clouds, which soon dispers'd. After this I look'd, and behold many bled and dy'd for him who had ascended on high. The earth drank their blood, and trembled. I saw the sufferers die; nobly did they suffer, and better were they than the men among whom we live. Now arose a tempest: dreadful it march'd along, spreading a thick gloom over all nature. Terrify'd I awoke.'——

B O O K VIII.

'Eloa comes from the throne of God, and proclaims that now the Redeemer is led to death, on which the angels of the earth form a circle round mount Calvary, also named Golgotha. Then, having consecrated that hill, he worships the Messiah. Gabriel conducts the souls of the fathers from the sun to the
mount

mount of Olives, and Adam addresses the earth. Satan and Adramelech, hovering in triumph, are put to flight by Eloa. Jesus is nailed to the cross. The thoughts of Adam. The conversion of one of the malefactors. Uriel places a planet before the sun, and then conducts to the earth the souls of all the future generations of mankind. Eve, seeing them coming, addresses them. Eloa ascends to heaven. Eve is affected at seeing Mary. Two angels of death fly round the cross. Eve addresses the Saviour, and the souls of the children yet unborn.

If it were possible to make the divine truths of the gospel appear trifling and ridiculous, Mr. Klopstock's manner of treating them would certainly have that effect. The fallen angels perpetually put to flight by the seraphs, Uriel placing a planet before the sun, and Eve addressing the souls of future generations, are all circumstances so foreign to the subject, that it is amazing any author of common understanding could ever introduce them. But we must hasten to

B O O K IX.

'Eloa returns from the throne of God, and relates what he has seen. The behaviour of Peter, who joins Samma, and a stranger, and afterwards successively meets Lebbeus, his brother Andrew, Joseph and Nicodemus, and then returns to Golgotha, where he sees John, and the female friends of Jesus. A conversation between Abraham and Moses. They are joined by Isaac. Abraham and Isaac address the Messiah. A cherub conducts the souls of the pious heathens to the cross. Christ speaks to John and Mary. Abbadona, assuming the appearance of an angel of light, comes to the cross; but being known by Abdiel, flies. Abbadon conducts the soul of Judas to the cross, then gives him a distant view of heaven, and at length conducts him to hell.'

In this book the conversation of Abraham, Isaac, and Moses, is extremely tedious, and the repetition of one of the fallen angels put to flight disgusting.

B O O K X.

'God looks down from his throne, while the Messiah casts his eyes on his sepulchre, and prays; then with a look fills Satan and Adramelech with terror. Many elevated souls are now given to the earth, one of whom delivers his thoughts of the dying Redeemer. A character of these souls. A conversation between Simeon and John the Baptist. Miriam and Deborah lament the dying Saviour in a hymn. Lazarus comforts Lebbeus. Uriel gives notice that the first of the angels of death is descending

descending to the earth. The impression this makes on Enoch, Abel, Seth, David, Job, and more particularly on our first parents, who descend to the sepulchre of Jesus, and pray. The angel of death descends, addresses the Messiah, and makes known the divine command. The Messiah dies.'

Because there were not *souls* enough already in the poem, Mr. Klopstock has here brought in his *elevated souls*, which were given to the earth. Let us hear a little of their characters.

'Relate, O Sion's muse! (says Mr. Klopstock) relate their life. Relate their peculiar gifts and graces, while dwelling in tabernacles of clay, they passed their mortal pilgrimage, in sacred love and pious ardour; imitating the bright example of their Saviour. The effects of the new sensations they had experienced on beholding the dying Messiah, took root in all, and at length unfolding with their increasing perceptions, became mingled with the resplendent grace that flows from above.

'One of the fairest of these souls was thine, O Timothy! With ardent and with humble zeal didst thou watch over the church committed to thy care. Undaunted didst thou venture to preach a dying, risen Jesus. It was Paul, the chosen champion of the Mediator, against the mighty of the earth, who opposed the doctrine of Christ, the conqueror of death.—It was Paul who brought to him the knowledge of the Lord, out of that awful, that dazzling light which beam'd conviction. The pure soul of Timothy learnt, with tremulous joy, the way to eternal felicity, and taught it to thousands. Thousands too were converted by his death; when having nobly finish'd his course, he fell by the executioner's sword. Like Paul and Cephas, he, as a bright and resplendent luminary, shone in the church.

'Thou, Antipas, didst early receive the glorious rewards prepar'd for the faithful. Then the Judge of the earth, in his sentence on the church of Patmos, mentioned thine immortal name. With inflexible fidelity, with pure, with warm affection thou didst love thy crucified Lord, love him till death.

'Hermas, with tears of joy, sang the Mediator.—Sang him who dy'd, who rose again, who ascended on high, and led captivity captive.—Sang the Son of God, the Saviour of frail and mortal man.—The Son of God, who shall raise the dead—shall judge the world. His hymns were sung by Christians retired to solitary caves, when Hermas receiving an intimation of the will of the Most High, left the choir of his rejoicing brethren, joyfully suffered death, and went to join the more exalted choir above.

'Phebe, desirous of doing good, and winning souls, left the narrow limits that confine her sex, and generously devoted her
self

self to the service of the church. She kindly strove to remove the distresses of the indigent ; to help the sick ; to comfort the dying. Heaven born Charity, her dear companion, was always with her ; but she fled from applause, and was known only to the pious, and to the angels.

‘ From every fluctuating doubt of false wisdom, Herodion at length was freed, and was convinc’d, that he who was not more exalted by miracles than by truth, had made known the Eternal Father’s will : dispers’d the shades of death, and mark’d the path that leads to heaven. Through what intricate mazes of thorny speculation did he wander, before he reach’d the light which God, at length, pour’d around him ! In what painful, what fruitless researches did he engage, before he found the lightness of the scale of human knowledge, and the preponderating weight of that of heavenly wisdom !’

He then proceeds to characterise Persis, Apelles, Flavius Clemens, Lucius, Tryphena, and a long &c. of them ; with what success the reader will judge from the quotation above: The best, and indeed only tolerable part of this last book is the hymn of Miriam and Deborah, on the dying Saviour, with which we shall conclude our extracts.

‘ O thou, once the most beautiful among men, thou, who was the fairest of the sons of women, how does death, with bloody hand, deform thy face !

‘ My heart is plung’d in softest sorrow, and clouds of grief surround me ; yet still to me he appears the most beautiful of men : of all the creation the most lovely : fairer than the sons of light, when, in lucid splendor, they bow before the Eternal.

‘ Mourn ye cedars of Lebanon, which, to the weary, afford a refreshing shade : the sighing cedar is cut down : of the cedar is form’d his cross.

‘ Mourn ye flowers of the vale, which grow on the banks of the silver stream ; ye must not encircle the Saviour’s head : it is already crown’d with piercing thorns.

‘ Unweary’d he lift up his hands to his Father in behalf of sinners. His feet, unweary’d, visited the dwellings of affliction. Now are they pierced. His hands and feet are pierc’d with cruel wounds.

‘ His divine brow, on this mount, he bow’d to the dust : from it ran, mingled, blood and sweat. Alas ! how is it now wounded by cruel thorns !—by his bloody crown !

‘ The soul of his mother is wounded as with a sword. Ah thou Son most gracious and divine ! have compassion on thy mother, and comfort her, lest, at the foot of thy cross, she die !

‘ Ah, were I his mother, and already in the life of bliss, a sword would still pierce through my soul !

‘ O Miriam ! his compassion-beaming eyes are almost extinguish’d, and hard he draws his breath, which still breathes nought but love. Soon will those looks no longer be directed towards the heavens.

‘ O Deborah ! a mortal paleness sits on his fallen cheeks, wet with the trickling drops of love. Soon will his divine head sink, on that cross, to rise no more.

‘ Thou, who shinest above, O celestial Jerusalem ! burst into tears of joy. Soon will the hour of affliction be past.

‘ Thou, who sinnest below, O terrestrial Jerusalem ! burst into tears of grief ; for soon, at thy barbarous hands, will the Sovereign Judge require his blood.

‘ The stars in their courses stand still, and all the creation is struck dumb, at the sufferings of her Creator !——At the sufferings of Jesus ! the everlasting High Priest ! the Redeemer ! the Prince of Peace !

‘ The earth also stands still, and from you who dwell on its surface, the sun has withdrawn his light. For this is Jesus ! the everlasting High Priest, the Redeemer, the Prince of Peace !’

As Mr. Klopstock’s Messiah is the work of an author who has made no inconsiderable figure in the world of literature, we have endeavoured to give our readers a perfect idea of the plan, conduct, and execution of it. With regard to ourselves we must acknowledge that we were greatly disappointed in the reading of it, as we expected, from the author’s known abilities, a much better performance.

It would be injustice to Mr. Collyer not to add, that his translation of the Messiah is just and elegant, and by no means inferior to Abel : we wish we could have said as much of the original.

ART. IV. *The Dupe. A Comedy. As it is now acting at the Theatre-royal in Drury-lane, by his Majesty’s Servants. By the Author of the Discovery. 8vo. Pr. 1s. 6d. Millar.*

WE have already * expressed our regard for the dramatic talents of this author, or, if the reader pleases, authoress, and shall therefore previously take the liberty of giving an account of the comedy before us, that the reader may be entirely unprepossessed as to the judgment we have been able to form of its merits. Sir John Woodall is a man of fortune, with a very bad heart, and a very wrong head, but easily managed by a mistress and a parasite, through their

* See Critical Review, vol. xv. p. 96.

seeming to oppose, yet secretly favouring, his foibles, the most striking of which is obstinacy. His mistress is named Etherdown, a woman who, with all the rapacious, extravagant, characteristics of her profession, is treacherous, cunning, and without the smallest spark of that whimsical good-nature, that kept mistresses have been often known to discover. She is so expert in managing Sir John, that, pretending remorse for her course of life, she prevails upon him to marry her privately, and obtains a promise that he will own his marriage, as soon as she shall produce him an heir. During a four months absence of her keeper in the country, a supposititious child is brought into the house, who is to pass for Sir John's at his return. This child was procured by the means of Sharply, who is Mrs. Etherdown's gallant, but pretends to be her brother; and is entertained by Sir John in the character of a steward, or humble dependent, from the art he has of raising the knight's importance, by letting his own behaviour down to that of a well meaning simple hanger-on. Rose, Mrs. Etherdown's maid, who has an intrigue with Sharply, and loves him, is an accomplice in the imposture.

Emily, a young lady, niece and heir to Sir John, and left, during his absence, in the house with, and in the power of, these three wretches, comes to some knowledge of Mrs. Etherdown's wickedness. She is in love with Mr. Wellford, an officer, who is expected every day from Germany. This officer, who is reciprocally in love with Emily, and his friend Mr. Friendly, have no characters by which they are marked, but that they do not appear to be bad men. Mrs. Friendly is strongly characterised by her loquacity, and circumlocutory conversation. The play opens with Emily insulted by Rose, the waiting-woman, who retires, Mrs. Friendly comes in, and, with much difficulty, Emily learns from her that Wellford is returned, and that Mr. Friendly is to send his chariot for her in the evening. Upon this information, Emily, who is very strictly watched, unwillingly resolves to ask leave of Mrs. Etherdown to go abroad. The next scene changes to Mrs. Etherdown's chamber, where Rose presents her with a love-letter from Wellford to Emily, which she had intercepted, making an assignation at five o'clock at Friendly's, and mentioning his chariot. Some sparks of jealousy, with regard to Sharply, are discovered in Rose, who retires to listen; and it soon appears, that all the three conspirators are united only in imposing upon Sir John.

Sharply tyrannizes, in the next scene, over Mrs. Etherdown, whom he has in his power. She instigates him to ruin Emily, to whom he has offered his addresses, that her mouth may be stopt when Sir John returns; tho' he ~~actually~~ intends to marry her.

her. At last Mrs. Etherdown prevails upon him, for a sum of money, to wait with a chariot, at five o'clock, and to carry off Emily in it, (as she could not suspect but that it was Friendly's), to Mrs. Private's, a place of conveniency, where he was to force her to his purpose. Before they part, Mrs. Etherdown charges Sharply not to let Rose know any-thing of the matter, and he talks of that Abigail and her love for him with the greatest contempt. When both retire, Rose comes from her listening-place, sufficiently exasperated against both ; and, resolving to blow them up, marches out of the house, as afterwards appears, for that purpose.

In the beginning of the second act, Sir John surprises Mrs. Etherdown with his return. She opens to him some circumstances of Emily's love for Wellford, and, upon the maid informing them that she has eloped, Mrs. Etherdown presents Sir John with the intercepted letter, and he resolves to talk with Friendly about it. The next scene discovers Friendly and Wellford, heartily vexed at Emily's not keeping the assignation. Mrs. Friendly comes in, and, after infinite circumlocutions, they understand that Rose is in the house. Friendly introduces her to Wellford, and she discover's Sharply's having trepanned Emily ; upon which Friendly and Wellford, attended by Rose, set out for Mrs. Private's, to detect him. The scene then changes to Mrs. Private's, where Emily and Sharply are introduced. She vigorously opposes all his advances, either to courtship or rudeness ; but, at last, he is confounded at her mentioning the name of Wellford as her lover, and offers to conduct her home, which she accepts of. As Sharply is handing her out, they are met by Friendly and Wellford, who immediately knows Sharply to have been a subaltern in the same regiment with himself, but broken for cowardice, after Wellford had saved his life. Wellford, thinking Emily and Sharply were reconciled, is enraged with her, and flies off. Friendly carries Emily away in his chariot, and secures Sharply and Rose in his own house.

The first scene of the third act opens with Mrs. Friendly, Emily, and Wellford. He pleads in vain to be reconciled with his mistress ; and Friendly coming in, he tells him of Sharply's having informed him of Sir John's being married to Mrs. Etherdown. Wellford seems to be overjoyed at this, and offers to take Emily without a shilling ; but she retains her resentment, and refuses to consent. Mean while Friendly had obliged Rose and Sharply to sign their confession of all they knew concerning Mrs. Etherdown's practices. The scene then changes to Sir John's house, where a kind of reconciliation is effected between Rose and Sharply. After this, the following scene passes, which we think is an admirable one ; and we give it not only as a

specimen of the author's manner, but as a key to the directing characters of the play.

* *Scene a Chamber. A Table with Bottles and Glasses. Mrs. Etherdown sitting at it. Sir John half nodding in an Elbow Chair.*

* *Sir John.* I am so tired I can hardly keep myself awake. No news of this blockhead Sharply yet?—Come, why don't you take your glass?

* *Mrs. Eth.* La! Sir John, you know I hate it of all things.

* *Sir John.* What then, you abstemious jackanapes; one glass to welcome me home:—it won't poison you, will it?

* *Mrs. Eth.* Ay, as you say, Sir John; I can't refuse that, tho' it shou'd poison me. [*She fills a little drop. He nods again; and she fills a bumper and drinks.*]

* *Sir John.* Take off your glass, I say.

* *Mrs. Eth.* I vow I can't touch any more, Sir John; it gives one such a flushing in one's face, when one is'nt us'd to it.

* *Sir John.* Ay, this comes of your drinking water; nothing but water will go down forsooth:—why it is enough to kill you, you fool.—I am as sleepy as if I had taken opium. [*He nods again, and Sharply peeps in at the door and creeps over.*]

* *Sharply.* What, fast!

* *Mrs. Eth.* Hush—what has kept you so long!

* SCENE V.

* *Sharply.* Is t'other hundred ready? We are secure I warrant you.

* *Sir John rouses himself.* Secure! what are you secure of? Ha! Sharply, is it you? Shake hands, you whelp.

* *Sharply.* A--h, Sir John, did you pretend to be asleep! you are so full of tricks!—

* *Sir John.* Where have you been all this while? What the d—l has your blund'ring head been about now?

* *Sharply.* Been! why, I have been and dun'd every tenant you have in London, from top to bottom, this good day; and if I can get a cross from them, I wish I may never be worth one. I have been out since morning: my sister there can tell.

* *Mrs. Eth.* It's true, indeed, Sir John:

* *Sir John.* What were you saying about being secure!

* *Sharply.* Oh!—ay, we are secure enough for that matter. I was saying I had got security from that scurvy fellow there, that owes you a hundred pound. He that keeps the great inn there in what-de-call-um—

* *Sir*

‘ *Sir John*. In Holborn! ay, that’s a sad dog! a sad dog! must turn him out.—But you are such a poor, soft, easy, quiet mungrel, let them but warm your heart with a bowl of punch, and make a poor mouth, and call you your honour, they may keep me out of my rent till dooms-day for you.

‘ *Mrs. Eth*. Ay, as you say, Sir John, he little knows the world.

‘ *Sir John*. I’ll turn you off, by my soul, Sharply, if you don’t learn to know the world.

‘ *Sharp*. I strive.—Ask my sister else.

‘ *Sir John*. Strive! poor devil; you do your best, I believe. Come, I’m glad you’re come in; can’t drink by myself;—and Madam here, won’t touch a drop.—Sit down there.—Do you know that Emily is run away?

‘ *Sharp*. Miss Emily, Sir! our Miss Emily?

‘ *Sir John*. Ay, our Miss Emily, Sir.—How Sharply gapes at the news?

‘ *Mrs. Eth*. No wonder, Sir John.

‘ *Sharp*. Its only one of your jokes, may be, Sir John: you are such a joker! But I don’t believe every thing you say for all that.

‘ *Mrs. Eth*. Its too true, as Sir John says.

‘ *Sir John*. I have found out the whole plot, though, you must know; and to-morrow I intend so to work Friendly about it.

‘ *Sharp*. Mr. Friendly! ay,——to be sure, he is a knowing man, and can give fine advice when a body’s in trouble.

‘ *Sir John*. Confound your loggerhead! do you think I *want* advice, or would *take* advice, and from *him*? Why he is the whole contriver of the thing, man.

‘ *Sharp*. Who! Mr. Friendly, Sir?

‘ *Mrs. Eth*. Yes: Mr. Friendly! as Sir John says.

‘ *Sharp*. Lord! I’d never ha’ thought that of him!

‘ *Sir John*. You’d never ha’ thought! Why, you numscull, how the plague shou’d *you* think, that mind nothing but dunning of tenants, and then excusing them their rent? A good joke, i’faith.

‘ *Mrs. Eth*. That’s true, indeed, Sir John; he knows nothing, poor soul, but the keeping his own books.

‘ *Sir John*. And a miracle ’tis to me, that he can do even that! Take him out of his figures, and my coach dog has more sagacity.

‘ *Sharp*. *laughs foolishly*.] Ha! ha! ha! Well, well, I wou’d not give my figures for all your wit:——now, Sir John, there’s for you.

‘ *Sir John.* True! there you’re right, Sharply. Every man has his talent.’

After this Friendly enters, and Sir John, in a manner peculiar to himself, owns to him his marriage with Mrs. Etherdown, who enters with Sharply as Friendly goes out. After some humorous conversation on the part of Sir John and Sharply, the latter artfully, by seeming to contradict him, prevails on Sir John to send him for a lawyer, to settle two hundred pounds a year upon Etherdown.

The first scene of the fourth act exhibits Friendly’s house, and he confirms to Wellford the news of Sir John’s being married, but resolves to have another interview with him, to lay open all his wife’s practices, which he had learn’d from Rose and Sharply. The next scene changes to Sir John’s house. He finds his lady (Mrs. Etherdown) at her toilet, is surprised at the magnificence of its furniture, which she had taken up all upon credit, but more at her haughty airs; but is quite astonished when her jeweller comes in and leaves his bill, which amounts to a considerable sum; and understands that she has otherwise run fifteen hundred pounds in debt. Before Sir John recovers from his astonishment, Friendly enters, and discovers the practices of Etherdown against Miss Emily; on which Etherdown leaves the house in a rage. Sir John believes that Sharply has married Emily, but Friendly presents him with the confession of Sharply and Rose, where the imposture of the child is discovered; and informs him that Sharply is not Etherdown’s brother.

The first scene of the last act exhibits Emily and Wellford in Friendly’s house. She remains still inexorable against marrying him, and he is preparing to leave the town, when Friendly introduces Sir John, who, at last, is perfectly convinced of all his wife’s wicked practices. Friendly then informs Sir John that Wellford is his niece’s lover, for the first time letting him and Emily into the secret of the supposititious child, and that she was still the knight’s heir. Sir John consents to the match. Sharply and Rose are introduced and pardoned; and the play, naturally enough, winds up with the marriage of Emily and Wellford.

From this sketch of the plot and characters, slight as it is, the reader may, perhaps, think with us, that this comedy falls short of what might have been expected from the author of the *Discovery*.—We should have been glad to have found a little more originality, both in the characters and the plot; but the latter we apprehend to be the most defective as to conduct and probability. To mention none of the other circumstances, we cannot think it likely that an artful woman,

such as Mrs. Etherdown, would subject herself to be discovered, preyed upon, and insulted by, two wretches; or, that she should lay her conduct open to Emily, who is most interested in exposing it. The story of the supposititious child does not seem to be quite natural; nor can we entirely approve of the propriety of Friendly's keeping the two lovers so long in the dark; and perhaps Mrs. Etherdown escapes better than, in strict poetical justice, she ought to have done.

As to the characters: three of them, those of Sir John, Sharply, and Mrs. Friendly, though not originals, are admirably well supported, and, in some places, improved. The loquacity of Mrs. Friendly is more according to life than any we have seen in that cast. Sharply is an exquisite and artful parasite; and Sir John acts very properly in the walk assigned him. We cannot, however, help being of opinion, that the author might have made this a better comedy had she retained the most striking foibles, particularly the opiniatry of Sir John, but have made him a man of sense. Such a character might, perhaps, have been inconvenient for the plot, but it would have exhibited a fine display of dramatic colouring, and, if properly managed, would have thrown the lights and shades of human nature into a more masterly disposition.

The author of this play has already shewn indisputable talents to entertain the public from the stage; and, tho' the piece before us is not unexceptionable with regard to the fable, sentiment, diction, &c. it is by no means contemptible: and if it had been carefully revised, and altered in some particular parts, would have met with deserved success.

ART. V. *The Mayor of Garret. A Comedy, in Two Acts. As it is performed at the Theatre-Royal in Drury-Lane. By Samuel Foote, Esq. 8vo. Pr. 1s. Vaillant.*

THIS (as indeed most of Mr. Foote's pieces for the stage are) may be termed a chromatic drama; an epithet well known to musical connoisseurs. The spirit and execution of it prove the art and hand of a master; but it contains just as much plot as serves to bring forth two or three capital characters into action, and give the ingenious mimic an opportunity of shewing his skill in that peculiar species of genius for which he is so eminently distinguished. The comedy might, therefore, be carried on to any length the author pleases, with equal amusement. This was undoubtedly the original manner of comedy, as well as of music, among the Greeks. It descended to the Romans under

the title of *fabulæ*, and continued in Italy and in some parts of Germany, till within these two hundred years, though under different modifications. But as this is a subject that does not at present lie properly before us, we shall proceed to the performance itself, by considering it as detached from all that embellishment of action, and power of voice and face, which rendered it so entertaining in the representation.

This comedy opens by the appearance of Sir Jacob Jollup, a regular, decent, practising, quack-believing justice of peace; and he is accosted by Mr. Lint, the apothecary, who wants to contract with his worship as operator for the maims, bruises, and other accidents that may happen at the election of the mayor of Garret, which was to be held that very day. In the course of this treaty, Lint, who had contracted to physic the parish poor by the lump, wants to make a separate bill of accidents, which Sir Jacob cannot agree to; and he turns the apothecary out of his house for railing at quacks, and for daring to question the reality of a cure, sworn before his brother magistrate Mr. Justice Drowsey.

On Lint's departure enters Mr. Justice Sturgeon, the fishmonger, and major of the Middlesex militia, with his sword buckled on his right side (a circumstance, by the bye, which the spectator only is made acquainted with) but which possibly already lets the reader into his character. If any thing is wanting for that purpose, let him take the following dialogue.

‘ *Sir Jacob.* But, major, was it not rather late in life for you to enter upon the profession of arms?

‘ *Major.* A little aukward in the beginning, Sir Jacob: the great difficulty they had was, to get me to turn out my toes; but use, use reconciles all them kind of things: why, after my first campaign, I no more minded the noise of the guns than a flea-bite.

‘ *Sir Jac.* No!

‘ *Major.* No. There is more made of these matters than they merit. For the general good indeed, I am glad of the peace; but as to my single self—And yet, we have had some desperate duty, Sir Jacob.

‘ *Sir Jac.* No doubt.

‘ *Major.* Oh! such marchings and counter-marchings from Brentford to Elin, from Elin to Acton, from Acton to Uxbridge: the dust flying, sun scorching, men sweating—Why, there was our last expedition to Hounslow, that day's work carried off major Molodias. Bunhill-fields never saw a braver commander. He was an irreparable loss to the service.

‘ *Sir Jac.* How came that about?

‘ *Major.*

‘ *Major*. Why, it was partly the major’s own fault ; I advised him to pull off his spurs before he went upon action ; but he was resolute, and would not be rul’d.

‘ *Sir Jac*. Spirit ; zeal for the service.

‘ *Major*. Doubtless—But to proceed : In order to get our men in good spirits, we were quartered at Thistleworth the evening before ; at day-break our regiment formed at Hounslow town’s-end, as it might be about here. The major made a fine disposition : On we marched, the men all in high spirits, to attack the gibbet where Gardell is hanging ; but turning down a narrow lane to the left, as it might be about there, in order to possess a pig’s-stye, that we might take the gallows in flank, and, at all events, secure a retreat ; who should come by but a drove of fat oxen for Smithfield. The drums beat in the front, the dogs bark’d in the rear, the oxen set up a gallop ; on they came thundering upon us ; broke through our ranks in an instant, and threw the whole corps in confusion.

‘ *Sir Jac*. Terrible !

‘ *Major*. The major’s horse took to his heels, away he scour’d over the heath. That gallant commander stuck both his spurs into the flank, and for some time held by his mane ; but in crossing a ditch, the horse threw up his head, gave the major a dowse in the chops, and plump’d him into a gravel-pit, just by the powder-mills.

‘ *Sir Jac*. Dreadful !

‘ *Major*. Whether from the fall or the fright, the major mov’d off in a month—Indeed it was an unfortunate day for us all.

‘ *Sir Jac*. As how ?

‘ *Major*. Why, as captain Cucumber, lieutenant Patty-Fan, ensign Tripe, and myself, were returning to town in the Turnham-Green stage, we were stopped near the Hammer Smith turnpike, and rob’d and stripp’d by a footpad.’

We should do injury to the proprietor of this inimitable performance, should we give any larger extracts from it, and we do injury to the performance itself should the reader conclude that what we have given has any merit, as to wit or humour, superior to the other parts of the play. After a long conversation concerning militia-matters and qualifications, the mob assembles without, to proceed to the election. Sir Jacob agrees that Crispin Heeltap the cobbler should be the returning-officer ; and then the major hands in Mrs. Sneak, (married to Mr. Sneak the pin-maker), who takes care to assert the old vulgar charter of the sex, that *the grey mare is the better horse*. Mr. Sneak follows, loaded with his wife’s band-box, hoop-petticoat, and cardinal, &c. &c. A very droll conversation ensues, in which Sneak shews

himself to be a perfect adept in passive obedience, as his wife does in matrimonial discipline. Upon Sneak's going out to look after the chaise-horse, a very particular conversation ensues between Mrs. Sneak and the Major, who conceive a reciprocal esteem for each other; and Sneak re-entering announces the arrival of Sir Jacob's other daughter, with her husband Mr. Bruin, who is as much a tyrant over his wife as Mrs. Sneak is over her husband. Mean time, Mrs. Sneak slips out and sends for the Major; Bruin then gives a specimen of his matrimonial authority over his wife, which encourages Sneak to disclose to his brother-in-law all the grievances he suffered from his wife, particularly her always helping him at table 'to the rough drumsticks of turkeys, and the damn'd fat flaps of shoulders of mutton;' 'I don't (continued he) think I have eat a bit of under-crust since we have been married.' These, and other weighty considerations, induce Bruin to promise to back Sneak in rebelling against his wife; but the latter no sooner hears her voice without, than his heart begins to fail him.

The second act discovers all the company at Sir Jacob's house, before which the election comes on; the scene of which is the highest finished, but the most just ever exhibited in that walk of humour. There is a *bathos* as well as a sublime which no words but its own can describe; and this incommunicative property is the infallible characteristic of both. After this observation, the reader will not be surprised that we give no specimen of the humours of this election, which affords infinite merriment even in reading. "While this election is going forward, the Major and Mrs. Sneak retire to a summer-house in the garden, but are observed and followed by Sneak, who, through a peep-hole, *saw what he saw*. He returns full fraught with this to brother Bruin, and in a whisper informs him of what had happened: but the election is now over, and Sneak, out of regard to his father-in-law Sir Jacob, is chosen mayor of Garret, though he afterwards appoints a *locum tenens* to act for him. While Sneak is exulting in this honour, and in the importance of his summer-house discovery, he hears Mrs. Sneak *axing* for the puppy; and, though brother Bruin had promised to stand by him, his heart fails him again. He, however, at last, plucks up a spirit, and tells her, 'you shan't think to Hector and domineer over me as you have done; for I'll go to the club when I please, and stay out as late as I list, and row in a boat to Putney on Sundays, and visit my friends at Vitsontide, and keep the key of the till, and help myself at table to what vittles I like, and I'll have a bit of the brown.' — Sneak then proceeds to be a perfect dragon, his indignation being stirred up — 'Besides, madam, (continues he) I have something

thing further to tell you : Ecod, if some folks go into gardens with majors, mayhap other people may go into garrets with maids : 'There, I gave it her home, brother Bruin.' Notwithstanding all this spirited resentment, Mrs. Sneak's genius has the ascendant, as Cæsar's had over that of Antony ; for when she is reinforced by her major, she obtains first a conquest, and then a triumph. A reconciliation being afterwards effected by Sir Jacob between her and Sneak, the curtain drops.

The most reprehensible circumstance we find in this performance is, that Mr. Foote has not given the follies of the Major and Mrs. Sneak a greater dash of vice, we mean that of hypocrisy. In all other respects the satire of the play is directed at once to a moral and a national purpose ; as nothing reflects greater dishonour, in the eyes of foreigners, upon the people of England, than the extravagancies, absurdities, and riots that attend popular elections, even those of a more important nature than that of a mayor of Garret. As to the personalities with which this piece has been charged, *qui capit ille facit*. We are Reviewers and not Players.

ART. VI. *Candid and Impartial Considerations on the Nature of the Sugar Trade ; the comparative Importance of the British and French Islands in the West Indies : With the Value and Consequence of St. Lucia and Granada truly stated. Illustrated with Copper-plates. 8vo. Pr. 4s. Baldwin.*

EVERY thing in these considerations is brought home to British subjects and a British government, and therefore is of more utility to this country than all the sentiments of a Solon, a Lycurgus, or a Confucius. The first argumentative point which our author, after a very proper introduction examines, is 'Whether the island of Granada, and its dependencies, be a just, that is, a full equivalent for the island of St. Lucia ?' In discussing this point, our author gives us a very entertaining history of the sugar manufactory, and its progress, in which he touches upon many particulars that, probably, are unknown to the generality of English readers, or to any man who has not made the sugar trade his particular object of study. The preference is by him given entirely in favour of Granada, for reasons which must appear very satisfactory to any man who reads this work or throws his eye upon the maps affixed to it. Though many of our readers may not be very conversant in commercial matters, yet the following history of the sugar-cane must be agreeable to all.

‘ The canes, which produce that sweet liquor of which sugar is made, grow in all the four quarters of the globe, and in three of them spontaneously. They were certainly known to the ancients, though what we call sugar was not; for the manufacturing the sweet juice of the cane into that form was the invention of the Arabians, who bestowed upon it the name it bears, calling it in their own language *succar*. It was brought by the Moors into Spain, and cultivated by them, with the greatest success, in the kingdoms of Granada, Valencia, and Murcia. In the two last it is made in great perfection, though not in great quantities, at this day; for though it is computed, that the Spaniards import to the value of at least a million of pieces of eight, in foreign sugars, yet this is owing entirely to an error in government, and the insupportable tax of thirty-six per cent. which has already reduced their sugar-works very low, and notwithstanding all the remonstrances that have been made upon this subject, may, very probably, in process of time, put an end to them.

‘ About the beginning of the fifteenth century, the Spaniards introduced the manufacture of sugar, and very probably the canes, into the Canary Islands, where they thrive exceedingly; producing great wealth to the inhabitants, as well as a very large revenue to the crown. In 1420 the infant Don Henry of Portugal, the great promoter of discoveries, directed sugar-canes to be carried from the island of Sicily, to that of Madeira, where they prospered so happily, as that within a district of nine miles in compass, the fifth, which that prince reserved to his military order, amounted to fifteen hundred hogsheads of sugar, each of a thousand weight; and consequently the whole produced seven thousand five hundred such hogsheads; which in those early times, and when the vessels employed in trade were so small, was thought, and with great reason, a very considerable improvement.

‘ The same nation, having discovered and begun to plant the country of Brazil in America, turned their thoughts to the cultivation of the sugar canes, which they found naturally growing there, and prosecuted their endeavours with such effect, that chiefly from the profit they derived from this commodity, they began to form to themselves very extensive views; believing that from the advantages of situation, climate, soil and rivers, they might be able to carry their commerce higher than any other nation; to which predilection in favour of Brazil, some authors of good authority have ascribed the decline of their affairs in the East Indies. But these hopes, whether well or ill grounded, were frustrated by the invasion of the Dutch. The Spaniards having the like views with the Portuguese, by the direction of Ferdi-

nand

mand the Catholic, carried sugar-canes from the Canaries to the island of St. Domingo, where they were first planted by Pedro de Atencia, and the first sugar-mill was erected by Gonzales de Velosa, in 1506. But, finding the natives unfit for these labours, they introduced Negro slaves, and thus we have traced the history of this commodity and manufacture, which had flourished from time immemorial in the East, to its introduction in the West Indies.

At what time sugar was first brought into England, it is difficult to say; but that it was in common use in 1466, appears from the record we have of the feast given by Dr. George Nevil, when he was installed archbishop of York, where it is said, there were spices, *sugared delicates*, and wafers plenty. In that very old treatise entituled *The Policy of keeping the sea*, the author inveighing against the useless things brought by the Venetians from the Indies, adds, that they furnished but very few of the necessaries of life, except *sugar*. In succeeding times, we had this commodity, as may be collected from our old writers upon trade, from Spain, Sicily, Portugal, Madeira, Barbary, and other places; which as the use of it increased, may very probably be supposed to have created a desire of obtaining some country for ourselves, in which it might be cultivated, in a degree sufficient for our consumption.

The famous Sir Walter Raleigh, by his voyages to South America, in the reign of queen Elizabeth and king James, had raised so high an opinion of the riches of Guiana, that after his unfortunate death, the project of planting that country was pursued by Sir Olyff Leigh, who sent his brother thither, and afterwards by other gentlemen, who at length, desisting from their pursuit of gold and silver, were content to form plantations there, and, after occupying and deserting several places, at length fixed upon the mouth and banks of the river Surinam; which, though very little notice has been taken of it by our writers, seems to have been the first sugar colony we ever had, and to have grown by degrees to more importance than perhaps it has been judged proper to preserve in remembrance, as this country was ceded to the Dutch by the treaty of Breda. It may, however, be proper to take notice, in support of what has been said, that it appeared, a few years before it was given up, to have had sixty thousand inhabitants, two thirds of which were whites, who made there great quantities of sugar, ginger, indigo, and cotton, and by allowing all nations to live and trade there freely, without any civil, religious, or commercial restraint, employed about two hundred sail of ships, amounting in the whole to upwards of fifteen thousand ton. But though the country was given up, it was stipulated, that the people should

have

have full liberty to withdraw with their effects, and, in consequence of this, the greatest part of the English retired to some or other of our plantations.

‘ According to some accounts, a ship sent by Sir Olyff Leigh to the country of Guiana, first touched at Barbadoes. But according to others, this island was discovered by a ship of Sir William Curteen’s, returning from Fernambuco, in Brazil, about the beginning of the last century. It afterwards, as we shall more than once have occasion to mention, was granted by king Charles I. by patent dated June 2d, 1627, to the earl of Carlisle, together with other islands, upon pretence that he had been at great expences in settling them. The inhabitants spent near forty years in raising indigo, ginger, cotton, and tobacco; and then bethought themselves of sugar canes, which were brought hither from Brazil, and this, in the very short space of ten years, so changed their affairs, that the planters from being poor, grew to great opulence, and either importing or purchasing great numbers of Negroes from Africa, extended their plantations, not more to their own emolument than to that of their mother country, and it was owing to the sudden and surprising fortunes they made, that the value of the sugar trade came to be understood and cherished, as one of the most beneficial in which the English had ever engaged. In consequence of which several of the most eminent planters were, by king Charles II. created baronets, that it might appear the temple of honour was open to those who added to the strength of the nation, by improving the arts of peace, as well as to such who signalized themselves in her defence in a time of war.

‘ Those who were settled in our other islands, led by the example of the people of Barbadoes, introduced the manufacture of sugar likewise into them, and Jamaica being added to our dominions, produced a vast augmentation of sugar territory; so that during the latter moiety of the last century, we greatly exceeded all the other nations, who had hitherto dealt in this commodity, and no new formidable rivals as yet appearing, we carried it on with such advantage, as to export great quantities of sugar, even into those countries from which we had imported this commodity heretofore; particularly into the Levant, where by selling our sugars cheaper than they could make them, all the plantations formerly settled in the Turkish dominions gradually declined, and, except in Egypt, at last wore out. But in consequence of our making such immense quantities of sugar, it became requisite to take every method of promoting its consumption at home, in order to the support of our colonies: the foreign market having only a certain extent, the commodity was in danger of becoming a drug, if this expedient had not
been

been found to keep up its price. This, however, clearly shews, what a weighty change was made in our circumstances, in respect to this very valuable article of commerce.'

This author, through all the other parts of his work, discovers the greatest precision and candour, upon the very interesting subject he undertakes; and, as he proceeds upon facts, which must be intelligible to every man of common sense who reads them, however abstracted he may be from trade, we cannot help recommending his work to the serious perusal of the public.

ART. VII. *The Conference. A Poem. By C. Churchill. 4to. Pr. 2s. 6d. Kearsley, &c.*

MR. Churchill's *lady* (we do not mean his *wife*, or his *mistress*, but his *musè*) has just brought him another chopping child, whom he has christened *Conference*, and which, if we are able to form any judgment from first appearances, looks as if it would live and thrive, as it seems to be very stout, and possessed of such stamina, as promise length of days: in other words, the *half-crown* poem before us, (if men will have *rarities* they must pay for 'em) is a nervous, manly, and well-written performance, and, in our opinion, infinitely superior to his last production. The *Conference* is a dialogue between the poet and his friend, whom, for reasons best known to himself, he thinks proper to call a *lord*, in imitation of Pope's imitation of Horace, Sat. I. B. II. and his poem intituled *Seventeen hundred and thirty-eight*. Churchill defends himself and his satires against his lordship, who makes use of prudential arguments to dissuade him from it: Mr. C. must, we see, in consequence of this plan, be himself the hero of the tale: we are not, therefore, so surprised to find the poem animated with a superior degree of poetic merit, because, if a man can talk well at all, he always does so when he talks of himself: from a gentleman of Mr. C's known courage and intrepidity, we had reason to expect, that, when my lord tells him, that, in spite of all his boasting, he would one day or other

—— 'give his honour for a crust of bread;'

the hero would reply as follows:

'What proof might do, what hunger might effect,
What famish'd Nature, looking with neglect
On what she once held dear, what fear, at strife
With fainting Virtue for the means of life,
Might make this coward flesh, in love with breath,
Shudd'ring at pain, and shrinking back from death,
In treason to my soul, descend to bear,
Trusting to Fate, I neither know, nor care.'

He tells us afterwards, in very good verse, that some honest gentleman, when he was in great distress, saved him from a gaol; and that now, thanks to the press, he can walk the streets without fear of duns or bum-bailiffs: for all which inestimable blessings, he owns, with great gratitude, he is indebted to the public, to whom he thus makes his poetical acknowledgement,

‘ A gen’rous Public made me what I Am.
All that I have, They gave; just Mem’ry bears
The grateful stamp, and what I am is *Theirs*.’

We do not, indeed, remember any gentleman in the world of literature whom the public have so liberally contributed to support, or to whose decrees, how arbitrary soever, it hath so implicitly submitted, as to Mr. Churchill. But there is a very extraordinary circumstance in this poem, viz. That the author of it, who has long since made free with all mankind, hath here taken it into his head to censure himself in some lines which are, perhaps, the most severe in the whole performance. His noble friend says to him,

‘ Think but one hour, and, to thy conscience led
By Reason’s hand, bow down and hang thy head;
Think on thy private life, recal thy youth,
View thyself now, and own with strictest truth,
That Self hath drawn thee from fair Virtue’s way
Farther than Folly would have dar’d to stray,
And that the talents lib’ral Nature gave
To make thee free, have made thee more a slave.’

‘To which our culprit bard, pleading guilty to the indictment, thus replies;

‘ Ah! what, my lord, hath private life to do
With things of public nature? why to view
Would you thus cruelly those scenes unfold,
Which, without pain and horror to behold,
Must speak me something more, or less than man;
Which friends may pardon, but I never can?
Look back! a thought which borders on despair,
Which human nature must, yet cannot bear.
’Tis not the babbling of a busy world,
Where praise or censure are at random hurl’d,
Which can the meanest of my thoughts controul,
Or shake one settled purpose of my soul.
Free and at large might their wild courses roam,
If All, if All alas! were well at home.
No—’tis the tale which angry Conscience tells,
When she with more than tragic horror swells

Each circumstance of guilt ; where stern, but true,
 She brings bad actions forth into review ;
 And, like the dread hand-writing on the wall,
 Bids late Remorse awake at Reason's call,
 Arm'd at all points bids scorpion Vengeance pass,
 And to the mind holds up Reflection's glass,
 The mind, which starting, heaves the heart-felt groan,
 And hates that form she knows to be her own.'

What crime it is that lies so heavy upon Mr. C—'s conscience we cannot pretend to determine : the lines (be it what it will) seem to come from the heart ; and as such, may, by the generous part of mankind, be considered as some atonement for it. When his friend tells him, that he shall, one day or other, see him change sides, he replies, with great spirit,

' May I, (can worse disgrace on manhood fall ?)
 Be born a Whitehead, and baptiz'd a Paul ;
 May I (tho' to his service deeply tied
 By sacred oaths, and now by will allied)
 With false feign'd zeal an injur'd God defend,
 And use his name for some base private end ;
 May I (that thought bids double horrors roll
 O'er my sick spirits, and unmans my soul)
 Ruin the virtue which I held most dear,
 And still must hold ; may I, thro' abject fear,
 Betray my friend ; may to succeeding times,
 Engrav'd on plates of adamant, my crimes
 Stand blazing forth, whilst mark'd with envious blot,
 Each little act of Virtue is forgot ;
 Of all those evils which, to stamp men curs'd,
 Hell keeps in store for vengeance, may the worst
 Light on my head, and in my day of woe,
 To make the cup of bitterness o'erflow,
 May I be scorn'd by ev'ry man of worth,
 Wander, like Cain, a vagabond on earth,
 Bearing about a Hell in my own mind,
 Or be to Scotland for my life confin'd,
 If I am one amongst the many known,
 Whom Shelburne fled, and Calcraft blush'd to own.'

Nor are the following verses less animated.

— — — — — ' tho' from the tomb
 Stern Jeffries should be plac'd in Mansfield's room,
 Tho' he should bring, his base designs to aid,
 Some *black Attorney*, for his purpose made,
 And shove, whilst Decency and Law retreat,
 The modest Norton from his maiden seat,

Tho' both, in ill confed'rates, should agree,
 In damned league to torture Law and Me,
 Whilst GEORGE is King, I cannot fear endure ;
 Not to be guilty, is to be secure.'

There are several other passages in this poem equally striking and poetical ; at the same time, we cannot but lament in this, as in the rest of this gentleman's productions, that want of accuracy and correctness, which throws such an air of slovenry over the whole. Some lines are quite poor and prosaic, and some expressions low and vulgar ; such as

' Churchill, you have a poem coming out,
 You've my best wishes, but I really fear
 Your muse in general is too severe.'

and a little after,

' Starve ! pretty talking ! but I fain would view
 That man, that honest man, would do it too.'

After this strong line

' But anxious only for my country's good,'

how does the second limp after it ?

' In which my King's, of course, is understood.'

The poem is, upon the whole, (these and a few more such little marks of carelessness excepted) one of Mr. Churchill's best pieces, and will give our readers pleasure in the perusal.

ART. IV. *The Author.* By C. Churchill. 4to. Pr. 2s. 6d.
 Flexney, &c.

IT is but justice to Mr. Churchill to acknowledge, that his reputation, as a poet, seems to rise and increase with every performance : the Conference was much superior to the Ghost, and the Author is, in our opinion, a better poem than the Conference. The sentiments throughout are, for the most part, noble and manly, the satire finely pointed, the expression strong and nervous : how far Mr. C. is justifiable in his severe censures on particular persons, we will not pretend to determine. Nor have we any thing to do with his political or moral character ; certain it is, that what Shakespeare says of the players may, with great propriety, be applied to him, ' they are the abstract and brief chronicle of the time ; after your death you were better have a bad epitaph than their ill report while you liv'd.'

The Author opens with a spirited satire on the degeneracy of modern times with regard to learning and genius, which, he tells us, with great truth, are at present quite out of date, and thus severely describes university education.

‘ O’er crabbed authors life’s gay prime to waste,
To cramp wild genius in the chains of taste,
To hear the slavish drudgery of schools,
And tamely stoop to ev’ry pedant’s rules,
For seven long years debarr’d of lib’ral ease,
To plod in college trammels to *degrees*,
Beneath the weight of solemn toys to groan,
Sleep over books, and leave mankind unknown,
To praise each senior blockhead’s thread-bare tale,
And laugh till reason blush, and spirits fail,
Manhood with vile submission to disgrace,
And *cap* the fool, whose merit is his place.’

In comparing the past and present times he takes the opportunity to pay the deserved tribute of praise to some of our best writers.

‘ Is this the land, where, on our Spencer’s tongue,
Enamour’d of his voice, Description hung ;
Where Johnson rigid gravity beguil’d,
Whilst Reason thro’ her critic fences smil’d ;
Where Nature list’ning stood, whilst Shakespear play’d,
And wonder’d at the work herself had made ?’

Poets in all ages, from Juvenal and Horace to Boileau and Pope, have made free with nobility, and endeavour’d to ridicule that species of pride which arises from birth and titles : but amongst them all we do not remember to have met with finer lines than the following.

‘ What’s in this name of *Lord*, that we should fear
To bring their vices to the public ear ?
Flows not the honest blood of humble swains
Quick as the tide which swells a monarch’s veins ?
Monarchs, who wealth and titles can bestow,
Cannot make virtues in succession flow.
Would’st thou, proud man, be safely plac’d above
The censure of the muse, deserve her love,
Act as thy birth demands, as nobles ought ;
Look back, and by thy worthy father taught,
Who *earn’d* those honours, Thou wert *born* to wear,
Follow his steps, and be his virtue’s heir.
But if, regardless of the road to Fame,
You start aside, and tread the paths of shame,

If such thy life, that should thy fire arise,
 The sight of such a son would blast his eyes,
 Would make him curse the hour which gave thee birth,
 Would drive him, smudd'ring from the face of earth
 Once more, with shame and sorrow, 'mongst the dead
 In endless night to hide his rev'rend head ;
 If such thy life, tho' kings had made thee more
 Than ever king a scoundrel made before :
 Nay, to allow thy pride a deeper spring,
 Tho' God in vengeance had made Thee a king,
 Taking on Virtue's wing her daring flight,
 The muse shall drag thee trembling to the light,
 Probe thy foul wounds, and lay thy bosom bare
 'To the keen question of the searching air.'

He goes on to describe the powers of satire, and exclaims with great spirit,

' Lives there a man, who calmly can stand by,
 And see his conscience ripp'd with steady eye ?
 When Satire flies abroad on Falshood's wing,
 Short is her life indeed, and dull her sting ;
 But when to Truth allied, the wound she gives
 Sinks deep, and to remotest ages lives.
 When in the tomb thy pamper'd flesh shall rot,
 And e'en by friends thy mem'ry be forgot,
 Still shalt thou live, recorded for thy crimes,
 Live in her page, and sink to after-times.'

These lines are nervous and animated, but, at the same time, much inferior to Pope's * on the same subject.

The latter part of this poem is employed in personal reflections, and most severe strictures on three or four characters very well known : but, that the reader may not be subject to any mistake, Mr. Churchill has given us the names of Murphy, Guthrie, Francis, and Kidgell, at full length. Such of our readers as have an inclination to indulge their resentment against any of those gentlemen, will find great pleasure in this part of the poem, which for the reasons given in a former † article, we shall make no extracts from : but take our leave for the present of our redoubted satirist, and wish him a good journey to Berlin.

* See his Epilogue to the Satires, Dial. II.

O sacred weapon, &c.

† See our Review of the first and second parts of the Ghost, vol. xiv. p. 301.

ART. VIII. *Each Sex in their Humour : Or, the Histories of the Families of Brightley, Finch, Fortescue, Shelburne, and Stevens. Written by a Lady of Quality, whilst she was abroad on her Travels, and found among her Papers, since her Decease. In Two Volumes. 12mo. Pr. 6s. Noble.*

THE great and deserved success of Richardson and Fielding has spread the taste of novel-writing and novel-reading throughout the kingdom, and, as Pope says of Palladio and lord Burlington,

“ Fill’d half the world with *imitating fools*.”

The booksellers, those pimps of literature, take care every winter to procure a sufficient quantity of tales, memoirs, and romances for the entertainment of their customers, many of whom, not capable of distinguishing between good and bad, are mighty well satisfied with whatever is provided for them : as their female readers in particular have generally most voracious appetites, and are not over delicate in the choice of their food, every thing that is new will go down. The circulating librarians, therefore, whose very beings depend on amusements of this kind, set their authors to work regularly every season, and, without the least grain of compassion for us poor Reviewers, who are obliged to read their performances, pester the public with their periodical nonsense.

The excellency of Mr. *Noble’s* novel *manusfactory* is already so well known as to make it almost unnecessary to say any-thing concerning this work, which has an equal degree of merit with most writings of the kind which have been lately produced. It was written, it seems, as we are informed in the title page, and in the editor’s preface, by a *Lady of Quality*, whilst she was abroad on her travels (ten to one but it was Lady W—— M——) and found amongst her papers since her decease. ‘It was written (says Mr. Editor) in a character which carried with it evident marks of a female hand, and was interlined in many places ; by which, and the frequent omission of words necessary to the completing the sense, it should seem to be a hasty production of its fair writer, and from which a correct copy was intended to be taken. Whether this was ever done is a secret to the editor. Some few insertions also shewed, that the work had undergone a slight revisal and addition, many years after it was first undertaken ; as allusions to things, and quotations from authors, sometimes occurred in them, which carried proofs of a more modern date than that in which her ladyship was abroad, and even long after her return to her native country.

‘ On the outside covering was written, in the same character, these words :

“ This trifle was begun at a time when I had nothing better to do, and carried on at intervals of leisure, while I was a voluntary exile from almost all I loved. The materials of which it is formed, I had of the countess of — who was well acquainted with several of the characters (particularly with those I have endeavoured to conceal under the name of Brightley) and at whose particular request it was undertaken.”

The ascribing this performance to a *Lady of Quality* is so stale a device, that we think a person of any degree of modesty must have been ashamed of endeavouring to palm it upon the public.

The performance, however, whether it was written by a lady of *quality* or *no quality*, a lord or a garreteer, will afford the reader of taste but little entertainment ; as the incidents and circumstances of the fable are very common and uninteresting, the characters ill chosen and ill drawn, and the style extremely coarse, low, and contemptible. Those who are fond of delicacy and correctness of expression may learn it from this author, who tells us that such-a-one was *recently* deceased ; that another’s heart was *encrusted* with avarice ; that Miss Stapleton’s heart was not *informed of* filial sensibility. He talks of Mrs. Shelburne’s *illiteracy* ; tells us that the curate *played least in sight* ; that Sir William, the hero of his tale, found his *expressions inadequate to his sensations* (there’s a high flight for you) ; in another place he acquaints us with Sir William’s *irresolute resolution* ; talks of the old gentleman’s *kicking off the turf*, &c. &c.

If any of our readers are ambitious of knowing how to write love-letters, the following epistle from the curate to Miss Brightley will furnish him with a complete model.

‘ To the most accomplished and respectable Miss Brightley,

‘ These humbly present.

‘ MADAM,

‘ If I may presume to address a lady of your superlative merit, in the strain of an humble admirer, permit me to assure you, that, for delicacy, sincerity, and ardour, no heart was ever informed with so proper a passion as mine. Long has the bold declaration been suppressed, by the apprehension of its being unworthy the consideration of, and offence to, so pure and exalted a mind as yours. But ah, madam, though expressions can be commanded, actions are involuntary, and, consequently, irrestrainable. The many tender incoherences by which I have betrayed my aspiring wishes, I fear, have been too obvious. Yet has the generosity of your disposition prevailed over your too just resentment, and obtained for me (pardon my extreme
vanity,

vanity, but I do flatter myself) a larger share of pity than contempt.

‘ Had not my sister made an accidental visit to this part of the world, my presumption had never reached your candid ears: but she, perceiving the violent and painful constraint I laboured under, was compelled, by her affectionate concern, to the rash attempt of striking out the path of felicity for me, by engaging your noble compassion for my sufferings.

‘ How just the judgment she formed of your tender nature, is evinced by the happy event. By her intercession I thus dare to cast myself at your feet, and by her encouragement lift up my eyes to your benign aspect, with the ineffable hope of being honoured, after due probation, with such a part of your condescension and favour, as numbers have, undoubtedly, solicited in vain. In an humble reliance on your unexampled goodness, and an entire submission to your future pleasure, I assume the honour of subscribing myself, madam,

‘ Your most devoted,

‘ obsequious admirer, and

‘ very humblest,

‘ RICHARD SLAUGHTER.’

The late Henry Fielding, of facetious memory, was remarkably happy in that grave kind of humour which distinguished his writings, and which the author of this flimsy novel has endeavoured to imitate: observe, gentle reader, how he apes his master.

‘ The bald deity, ycleped Time, under such circumstances, could not be supposed to fly, but rather, to move in hobbling pace; a motion, seemingly, more adapted to his decrepid figure, than that of fleetness. Nevertheless, so impatient was Mr. Fortescue at his delay, that he would not have hesitated, had his venerable lock been within his reach, to have extended his profane hand (so oft employed in grasping the retaining fee) to seize it, and thereby hasten his slow advances.’

We may judge of our lady of quality’s descriptive talents by the following account of Mrs. Stephens’s cottage.

‘ Its situation was on the declivity of a hill, the brow and descent of which was adorned with various flowery shrubs, sweetly interspersed, the fragrance whereof perfumed the ambient air. At the bottom of this Parnassus was a grove, where the loves and graces might have delighted to wanton. A little rivulet, sweeping with a serpentine gracefulness, contributed not a little to heighten the beauty, and refresh, by its frequent overflowing, the surrounding verdant meads. Six lambkins gambolled on the lawn, and cropped the grass and frolicked at their

will. At a small distance was a rookery; the solemn stillness, the lony pines, and melancholy caw of the black inhabitants, pleased Miss Fortescue extremely, and, for the first time, extorted from her expressions of approbation.'

It would be taking up too much of our readers time, which, we imagine, may be better employed, to give any more extracts from this despicable performance; if any of them, notwithstanding, are in want of sleep, we would recommend it as an excellent soporific, and wish them a good nap over it.

ART. IX. *A new English Translation, from the Original Hebrew, of the Three First Chapters of Genesis; with marginal Illustrations, and Notes Critical and Explanatory.* By Abraham Davison, M. A. Rector of Ringsfield, Suffolk. 4to. Pr. 2s. 6d. Field.

AN enemy never has it more in his power to do an injury than when he borrows the mask of friendship; and religion has never suffered wounds half so severe from the scoffs and insults of declared infidels, as from the insidious attacks of Free-thinkers, who, the more securely to effect their purposes, assume the external appearance of the philosophical inquirer, or the zealous divine.

That the author of this translation, with illustrations and notes, is, in effect, a Deist, is evident from the opening of his preface, where he tells us that he has endeavoured faithfully and exactly to translate his author, whoever he was, adding, that whether we suppose him to have written his account of the original formation of things, and the state of our first parents under the immediate direction of divine revelation or not, we cannot but allow the piece to be of the highest antiquity, and the subjects treated in it to be most interesting and engaging. From this declaration, it evidently appears, that our author has adopted the received opinion of modern Free-thinkers, namely, that all knowledge is inspiration; and that the apostles cannot be said to be inspired, except in the same sense in which inspiration may be ascribed to Newton, Homer, or any other person of distinguished genius and abilities.

In page the 6th of his preface, the translator, after having laid before the reader the plan which he has followed in his work, adds, that he would rather be censured as too minute and particular, than accused of rashness, and taking too great liberties with antient and venerable writings, with sacred or inspired ones, or at least *deemed* to be so.

This is an open profession of scepticism; and yet our author, in the whole course of his commentary, assumes the character of
a be-

a believer, at the same time that he does his utmost to sap and undermine many of those doctrines which have been maintained by zealous Christians, as highly important and closely connected with religion.

We must own, however, in justice to this writer, that his translation discovers a very considerable knowledge of the Hebrew language; and if he had contented himself with displaying his critical abilities only, his work could not have failed to meet with a favourable reception from the friends of Christianity. Impartiality obliges us to approve likewise of the plan which he proposes to promote the undertaking of a new version of the Hebrew scriptures; nothing, indeed, can more contribute to the success of such a design than a coalition amongst men of learning and abilities, who should make it their business to examine the present translation—to consider in what instances it wants amendment, by proposing to the public, from time to time, their translations of, or observations upon, such portions of scripture, as, in their opinion, stand most in need of them.

Notwithstanding our approbation of this plan, we should be sorry if the execution of it were to be undertaken by sceptics and free-thinkers; and that the author of the work before us has incurred a suspicion of being such, will appear still farther from our strictures on his notes. In his remark upon the words ‘now they were not ashamed,’ he endeavours to refute an observation made by Dr. Nicholls, in his conference with a theist, and in so doing, reasons upon sceptical principles, and shews a willingness to reject any hypothesis favourable to revealed religion. The doctor has urged, that it is a very good argument for the excellency of the Mosaic account of the fall, that it furnishes us with the *rationale* of that *Pi dor circa res veneretas*, which has utterly baffled all human reason. The doctor defies the wit of mankind, and, in our opinion, justly, to give any satisfactory reason for this innate bashfulness. Upon this our author asks, as it were, in triumph, how is this difficulty cleared up? How can this sense of shame be the consequence of eating the fruit of certain trees? This is evidently a misrepresentation. The sense of shame above-mentioned cannot reasonably be supposed to be the consequence of eating the fruit of any particular tree, if it be considered in no other light; but it may very naturally be supposed to be the consequence of disobeying God by such an act: and it is evident that the author, instead of considering it in that point of view, has the same opinion concerning it with other deists and free-thinkers.

Our critic in theology makes a second and still plainer discovery of his principles, by maintaining that the scripture-account of the fall should not be considered as an historical nar-

rative, but as an apologue, or moral fable. But if we were to consider it in this light, we might as well assert the whole scripture-history, as far as it contains any-thing miraculous or supernatural, to be nothing else but a series of allegories, calculated to convey moral truths to the minds of men. The miracles of our Saviour have been thus explained away by Woollaston, one of the bitterest enemies to Christianity that ever wrote, though he, with unparalleled confidence, asserted that, to promote the glory of the blessed Jesus, was his sole motive for writing. So far are we from subscribing to the opinion of our theological critic, that we rather accede to that of those eminent divines who consider the sentence pronounced against the serpent as the source from which all the mysteries of the Christian religion are derived. The learned and pious bishop Sherlock has considered it as a most sure word of prophecy, the first and original prophecy, the ground-work and foundation of all that have been since, and indeed of all religion, and of all our hopes of God's mercy. He has indeed been answered by Dr. Middleton; but this latter reasons upon deistical principles throughout his whole work, and discovers a degree of warmth and animosity that cannot but invalidate his arguments. This is not the only instance of a clergyman's writing against the cause of religion; the above-named Woollaston, who poured out the most atrocious blasphemies against our Saviour, was likewise in orders.

Our critic in theology then proceeds to talk in terms equally sceptical of the cherubim which God placed at the entrance of Paradise, with a flaming sword, to keep Adam and Eve out of it; he first asserts that the historian could mean nothing by these but an appearance transient and momentary, or, at most, of a very short duration. Not satisfied with this, he afterwards endeavours to render the existence of the cherubim doubtful, and does his utmost to refute every hypothesis concerning them. He rejects, as chimerical and fanciful, that of the author of an Essay upon the dispensations of God to mankind, namely, That a certain great Being, who personated and represented the most high God, had a fixed residence in the world till the flood, and probably at the entrance of Eden, with cherubim and a glory, called a flaming sword; which cherubim seems to be an host of angels attending this great being, or glory. This hypothesis, though it has been adopted by many Christians, is unsupported by the authority of scripture; but our critic has expressed himself concerning it in terms rather too contemptuous. He next considers an observation made by archdeacon Sharp, in his third sermon on the cherubim. That author had advanced, and, in our opinion, all Christians will agree with him, that it has been a notion almost universally received, that the cherubim at Pa-
radise

radise were created spirits; and that the golden cherubim in the most holy place of the tabernacle were material representations, or emblems, of angels, or ministering spirits. In support of this opinion the doctor cites the several texts of scripture from which it is taken. Our critic, in discussing this point, concludes, that the most obvious and natural account of the cherubim is, that they were mere ornaments of the tabernacle, without use or meaning in any other respect. He adds, in support of this assertion, that the Hebrew word *Cbrb*, according to Aben Ezra and others, signifies nothing more than a figure, representation, or piece of sculpture, and, having absolutely rejected the opinion of those who maintain the cherubim to be emblematical of angels, as well as that of those who consider them as emblematical of the church, he concludes that this word cherubim admits of such a latitude of interpretations, that every man should be allowed to have his particular opinion concerning it. What his own was he has not openly declared; but we cannot help suspecting that he inclines to the system of the Sadducees, who denied the existence of angels and created spirits.

Having thus closely followed our author through all the subtleties of scepticism, we shall conclude by acknowledging his learning and abilities in criticism, which we could wish had rather been employed in the support of religion, than misapplied in propagating a dangerous spirit of incredulity; for that he is a sceptic in religion is evident from what we have laid before the reader, and equally so from the conclusion of his book, where he insinuates, that all or most of the subjects contained in the three chapters by him translated and illustrated, are of such a nature, that every man may inoffensively claim a liberty of thinking concerning them as he pleases. We cannot, however, see the propriety of using the word *inoffensively* upon this occasion, as he, in the same breath, asks the question, whether he may advance such a position *without offence*?

ART. X. *The Complete Duty of Man: Or, a System of Doctrinal and Practical Christianity. To which are added, Forms of Prayer and Offices of Devotion, for the various Circumstances of Life. Designed for the Use of Families.* By H. Venn, A. M. Vicar of Huddersfield, in Yorkshire, and late Fellow of Queen's College, Cambridge. 8vo. Pr. 6s. Newberry.

THIS is the performance of a sober serious Christian divine, who frankly tells us that 'it would be want of candour to the author of the *Whole Duty of Man*, not to own that it is an excellent system of Christian morals, and as such it is heartily recommended, only with this caution to the reader of it, that he would not let the title mislead him to take a

part for the *subole*, but ever remember the great and fundamental duty of believing in the Lord Jesus Christ. He may then take it into his hands, as a proper help to convince him more and more of his sin, to keep him close to Christ, and be a direction to him in his Christian walk.

The truth is, the great aim of the author of the old *Whole Duty of Man* was to reclaim his countrymen from enthusiasm to morality; that of the present work is to awaken them from infidelity to devotion. Both works are adapted to the times in which their authors wrote. The former lived at a period when the church and state were buried under the ruins of virtue as well as religion. Mr. Venn lives at a time in which the generality of those who call themselves Christians, seem to think that all their duties are bounded by the practice of morality. To enlarge their minds as Christians as well as men, and to unite the religious with the social duties is the scope of this performance. It is divided into Sunday exercises, each of which ends with a prayer, extremely well adapted to the preceding discourse. The exercise of the first Sunday treats of the excellency of the soul, in a most pathetic manner, and is proper to raise the ideas of the reader above those of the most exalted moral philosopher, unassisted by the Christian religion. The following strictures on the vanity of preferring the body to the soul, are penned in a style so affecting, that it could be dictated only by the feelings of the mind, and are as rational as they are religious.

‘The elegant lovely form, which captivates the eye of almost every beholder, and fills the mind that wears it with perpetual vanity, ill rewards the anxious carefulness used to preserve it. For not a day nor an hour is it secure from the blasting powers of sickness, or the inroads of untimely death.

‘The place of honour, and the name of applause, for which thousands are glad to sacrifice their ease, to sell their liberty, is worth little care, since it is subject to all the caprice of fickle-minded man. Since so many, once the favourites of a court, the idols of a kingdom, have lived to see all their blooming honours wither them, and their names sink into oblivion, if not contempt.

‘If you are ambitious to climb the envied summit of literary fame; and shine without a rival great in acquisitions of knowledge; yet in one fatal hour, some sudden paralytic stroke, some violent fever, may disorder the very structure of your brain, rattle all the cells of knowledge, and wipe away from your memory the very traces of all that has been committed to its keeping. Thus may you be left the sad survivor of yourself. A mortifying spectacle to human pride; a melancholy, but irresistible
process,

proof, how easily men may rate the attainment of human knowledge higher than its precarious tenure deserves.

‘ If your great end and aim is to become rich, of chief eminence in your trade, able to command all outward things which can minister to your vanity or pleasure, still hold unworthy your supreme desire and care is such a condition, because absolutely insecure! Life itself, the foundation of all temporal enjoyments, is but as a beautiful vapour that appeareth for a little time, and then vanishes away. Each day, we know, is translating some of the successful opulent sons of industry, into a world where not a mite of all their gain can follow them.

‘ Nay, if you are ingrossed by the care of providing for those tender pledges of God’s love to you, the offspring of your own body, whom you are a monster of cruelty to neglect; here also you may suddenly be wholly disappointed. Your darling child, the living image of yourself, how impotent are you to preserve its invaluable life from perils, and from fierce disease! When parted from you on a visit or some business, you may, like Sifera’s fond mother, be chiding his delay, and, with all the impatience of love, asking, Wherefore is my son or daughter so long in coming? whilst some appointment of God has taken away the desire of your eyes with a stroke.

‘ Thus, if you take a full survey of every thing to which the children of men give up themselves, and seek with greatest anxiety to enjoy or make provision for; compared with a superior tender feeling for the soul, and steady regard to its interests, how vain is it? Nay, whatever it be, except the soul, that you are careful about, it has still this most degrading circumstance attending it, it has the condition only of an annuity for life: each successive year makes a considerable decrease in its value, and at death the whole is at an end for ever.

‘ But if your principal care and solicitude is for the salvation of your soul, all the unexpected disasters, disappointments and deaths, which harass the sinful children of men, will be proofs in a way the most affecting, of the supreme wisdom of your choice, and the unrivalled excellency of your pursuit. Even the tears, that stream down the cheeks of the miserable and disappointed in worldly schemes, will pronounce you blessed, who are athirst for your immortal soul’s salvation. Are you conscious of its worth? are you striving in daily intercourse with God, its Creator, Redeemer, and Sanctifier, to secure its eternal welfare? Then you may set all the evils that terrify the human race at defiance. Your inferior dying part they may wound, but they cannot strike deep enough, or reach high enough to hurt your soul. In the midst of what, otherwise, would prove misery insupportable,

supportable, your wise choice will cover you like armour, and refresh you as a sovereign cordial.

‘ Are you in poverty, and treated with scorn by the sons of pride? you will have examples and prospects more than sufficient to support you. You will read your own case in the sufferings of Job, and in that completest picture of poverty and true faith dying Lazarus. You will see with peace and patience, how united, for a small moment, the deepest distress, and the surest title to the love of God may be. In every such instance, where care for the soul has prevailed, you will see that sufferings, though long and grievous, add both to the weight and brightness of future glory.

‘ In sickness also, the supreme wisdom of having been careful above all things for your soul, will manifest itself with shining distinction and eminence. For though health is absolutely essential to a sensitive happiness; though the least ach, or bodily disorder, dashes in pieces all the enjoyments of the proud and careless; it is at such seasons that the soul, where due care has been exercised in the ways appointed of God, finds sources from whence to derive consolation under the most violent pressures; consolation sufficient to banish both outward impatience and inward dejection from their accustomed throne, the chamber of sickness and pain. With a meekness infinitely lovely and edifying to behold, you will regard such discipline, though trying to sense, and oppressive to the flesh, as prepared by the all-wise and merciful Refiner, to purge away every base mixture that still cleaves to and defiles your soul. The interests of your soul, dearer to you than all external comforts, will induce you to welcome the visitations which are of such sovereign use to promote its health. In short, in sickness the whole man is a miserable sufferer, where the soul has been forgot; where earnestly cared for, in God’s appointed way, only the least valuable part of the man is affected.

‘ To advance still further: death, the detector of all cheats——death, the touchstone of all true worth, and therefore, to those whose care every thing but their souls has shared, the king of terrors, even death itself, will confirm the supreme wisdom of your conduct. The death-bed, on which the gay, the prosperous, and the noble, hang down their heads appalled and confounded, is the theatre for displaying their fortitude, who have fought, as the one thing needful, the salvation of their souls. The former are confounded, because unprepared for the combat. The loss of all they valued is coming upon them: their approaching change can promise them nothing; it is much if it forebode not dreadful consequences, even reserves of woe and endless ages of torment. To the latter, the careful seekers after
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the salvation of their souls, every thing wears another aspect: must the world be left by them? it has been already renounced and vanquished: must all temporal good be forsaken for ever? how placid, how calm the surrender, when the riches of eternity are beginning to appear their own: no striving, no querulous repining voice against the irresistible summons to depart, when that very departure has been habitually expected, as a translation of the soul to its proper everlasting happiness.'

'The scripture character of God' employs the second Sunday, and our author illustrates it with all the touches of the true sublime on that head which are to be found in holy writings. The third Sunday contains 'the character and condition of man with respect to God,' which very properly introduces for the fourth Sunday a discourse 'on the nature of true and false repentance: the reasons why all are commanded to repent; and the means of attaining repentance.' Next follows Sunday the fifth, 'on the perfection, use, and abuse of the law.' Here the author's reasoning is equally serious and solid. 'The nature and extent of faith in the Lord Jesus Christ, and the advantage of rightly conceiving the precise meaning of this fundamental grace,' is the subject of the sixth Sunday. Here and in the next chapter for Sunday the seventh, 'on the foundation of faith in the Lord Jesus Christ,' our author explains his own sentiments on the important doctrine of faith. In the eighth chapter he vindicates 'the divinity and work of the Holy Ghost,' and the ninth chapter shews the superiority of the Christian to all other moral systems, by treating of 'the tempers of a Christian towards God and their motives.' Next naturally follows 'the tempers of a Christian towards his fellow creatures,' which subject the author discusses with the greatest calmness and precision, but divides it in two parts, the subject being so copious and practical.

Mr. Venn then applies himself to the more circumstantial exercises of religion; and his eleventh Sunday treats 'of the duty of a Christian in a married state, and in a domestic relation.' This head is handled copiously not only in a religious but a social light. The important doctrine of self-denial takes up the twelfth Sunday, as the devotional duties do the thirteenth, and both of them are extremely well calculated for bringing down the pride of human nature to its proper standard. The fourteenth Sunday closes our author's exercises, and treats 'of the source of delight, peculiar to believers in Jesus Christ.' This head is likewise divided into two parts. The work concludes with 'Forms of prayer and offices of devotion for the use of families, and for private persons in various frames of mind or circumstances of life.' All these forms are extremely well adapted
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to the several conditions of Christians for which they are intended.

Upon the whole, as it is equally necessary to touch the heart as to inform the understanding, in order more effectually to carry religion into practice, the candid reader must acknowledge that this work is peculiarly and happily adapted to answer those important purposes.

ART. XI. *The execrable Practice of buying and selling of Livings, &c. commonly called Simony: in a Sermon preached at a Visitation, held by the Rev. Thomas D'Oily, L.L.D. Arch Deacon of Lewes. Proper to be read by all ecclesiastic and lay Persons concerned in so iniquitous a Practice. By John Nicholl, A. M. Vicar of Westham, Suffex. 8vo. Pr. 1 s. Fletcher.*

THIS sermon appears to have been written by a very well-meaning man, with an excellent design to extirpate from amongst us a crime, that is of late years become almost universal, that of buying and selling of ecclesiastical preferments: most certain it is, that three parts in four of the livings in England are disposed of in this manner; the patrons in general, no longer considering the benefices in their gift as trusts reposed in them, but as part of their estate, which they have a right to make the most of in the same manner as they do their lands and tenements. The author of the discourse before us seems to lay the greatest part of the blame on the buyer, and harangues in a very confused and disagreeable stile on the nature of the oath against simony. He observes 'that the oath or passion in which it is comprehended is not the primary and only reason, which makes "buying of spiritual and ecclesiastical functions, or livings," sinful; but the sinfulness of buying and selling them is the reason why the oath was made, as a means to prevent what was before, and is in itself always "execrable before God." Therefore, if there be any thing contained in the reason of forming the obligation into the words of an oath, tho' not explicit enough in the usual meaning of the words themselves, nor deducible from them; the reason itself remains as obligatory as if clearly and fully expressed. For the utmost caution in the choice of proper expressions cannot preclude all ambiguity.—This shews how trifling and infirm the common subterfuge of simonists is, appealing to the letter of the oath, as if the whole obligation lay in the words; not considering the reason previous to the making this oath; which is clear and plain against all artifice, and equivocating constructions.—Insisting upon the bare letter of the oath, and constructing it as

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conceived,

conceived, not against the sin, but the word simony, is the craft of a cunning, prevaricating cleric: but finding out the will of his lord, and lawgiver, and acquiescing in his authority, is the province and character of a sincere minister of Christ.

‘ In order to see (says our author) in a full light, the reason why “ the buying of spiritual and ecclesiastical functions, &c. or of livings,” is a sin, antecedent to, and abstracted from, the oath itself,—it will be necessary to look into the crime of the person, from whom it took its name. “ His offering money to the apostles to have this power—that—on whomsoever he laid his hands, he might receive the holy ghost,” was what St. Peter pronounced execrable—“ To perdition be thy money with thee;” for this reason, “ because he thought the gift of God might be purchased with money.”

‘ It is evident from hence, that paying of money, or offering of any reward, or promising any gratuity for any of the gifts of God, as for holy orders, or for the power of administering about any of them, as the purchasing the privilege of any holy function, is bribery, and the sin call simony.—Wherefore, not only going into holy orders, but “ the procuring and obtaining any ecclesiastical dignity, place, &c. or living,” where, by virtue of such orders the ministerial office is to be discharged,—must be clear of all appearance, and even suspicion of payment of money, contract, or promise, or it will not be clear of the sin. It therefore highly concerns every person, as well before he be preferred or promoted, as before he be ordained, to take special care, that he gives or promises nor money nor premium, by himself or order; which is direct simony: but also to use his utmost endeavours to satisfy himself, that none has been given or promised by any other person in favour of him. For should he be conscious that something has been given, &c. though he be not certain as to the sum,—or that an incumbrance is laid upon the grant, though kept concealed from him till he be put in actual possession; he is so far as an accessory, *post factum*, guilty of indirect simony, and, in event, by the oath he has taken, forsworn:—nor will an honest design of receiving preferments in such a corrupt manner, though against or without the consent of the presentee, he being privy or sensible it was purchased for his secular advantage, discharge him from the guilt. And whosoever is known, or suspected, to come at preferment by indirect and sinister means, loses the character, authority, and influence of a sincere minister of Christ, let him be ever so well esteemed for his parts and qualifications, as to learning and ability. He ought therefore to exonerate himself of the simoniacal incumbrance,

brance, by throwing up his preferment for the ease of his conscience, and the salvation of his soul.'

We are apt to think that in spite of all the good advice here given to the simonist, Mr. Nicholl will find it very difficult to persuade any of his reverend brethren to give up their preferments for the ease of their conscience. Necessity is so powerful a plea with most of our indigent divines, that it is very apt to lull the voice of conscience, and sometimes, perhaps, to drown it intirely. Mr. Nicholl, notwithstanding, is of opinion, 'that any person going into holy orders with an entire view to the emolument and temporal advantages annexed to the priesthood—induced thereunto by his own or friend's money or interest, or relation, and not by a regular education for that purpose, nor by a call and love for the service of Christ, and the salvation of souls,—and not conscious that he has such "qualities as are requisite for the same," incurs the guilt of this sin.'

This with all due deference to Mr. Nicholl, we cannot help considering as too severe a sentence, which would involve half the clergy of the kingdom in the sin of perjury. He goes on to observe, that 'it is no justification to say, 'tis a custom and practice to obtain presentations and nominations to preferments, &c. by such and such methods as the laws of the land do not prohibit. Custom may prescribe wrong, and then ought to be over-ruled in the court of conscience, and laws may be deficient in these respects. And, whatever a bad practice may at any time seem to countenance, it is however essential to the profession and office of Christian ministers, not to use bribery or corruption of any sort in such cases. And "we ought to obey God rather than men," let the event be what it will—Some may make this trifling excuse, that they would not have purchased, had they been sure of being otherwise provided for : others may alledge, they cannot live without a proper maintenance obtained in this manner, as they were brought up to no secular profession,—or, if they were, finding themselves not qualified to get a livelihood in that capacity, go into orders for that very purpose. He that will make no conscience of this, will make no conscience of taking the oath against Simony. These are the priests after the order which Simon Magus would have instituted, "whose godliness was gain, and end destruction."

But let us hear what our author says to the patrons of livings.

'The Simoniac cleric (says he) takes the oath, and is actually perjured; and the patron, who sells, though he takes no oath, and thinks himself at present only subject to the forfeiture of the next turn, is in the same execrable case, and liable to the same punishment hereafter, as the person corruptly presented.

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For the obligation against Simony does not originally, as I observed, arise from the oath against it, as if the patron, who takes no oath, has greater liberty to sell than the clerk, who is to take the oath, has to buy; which is, as if there was no oath there would be no obligation on either side. But the sin of selling, as well as buying, or orders or livings, or their appendages, is to be dreaded at all times, as well by the lay as the ecclesiastical person, sworn or not sworn, the obligation against both being in its own nature perpetual, and indispensable by human laws, and not voidable by any toleration or evasion whatever.

But waving what could be further said concerning the sin of some collusive and iniquitous methods of selling or conveying or exchanging benefices, &c. where every one may be understood to be guilty of the contents of the oath against Simony, whenever he becomes an instrument in any sense by which it is broke: —And though it be not affected and gross perjury, or the same degree of sin, it is the same sin as Simony.

‘ I would, before I conclude, recommend this to the serious consideration of patrons; &c. that they would inspect the character of every clergyman whom they are to present or nominate; as learning and knowledge, industry and integrity, sobriety, and seriousness, affection and zeal, for the Christian religion, are required in the ministers of God. Every patron is so far concerned in the salvation of the parishioners, as he has the power of chusing a fit and able minister to officiate. And therefore, if he makes choice of a clerk, without having any regard to his qualifications as a minister of Christ, but merely out of favor or personal affection, or because the presentee, or his friend, has been, or may be, of service to his secular interest, or may be expected to make a return of something equivalent to his estimation of such a presentation,—the sins of the parishioners, which could have been prevented by the doctrine, preaching, and example of a more orthodox, pious, and Christian incumbent, will be chargeable, before God, on the patron. For he who has it in his power to prevent a malady, should he suffer it to spread, when he could have stopped the infection, may be deemed to communicate it so far as it is increased by his neglect. So that the guilt of a great many vices in a parish arising from the want of an able and worthy minister, will be placed to the patron’s account, suffering them to grow under the hands of an empiric.’

After all, the sin of Simony, in our opinion, is much more venial in the poor clergy than in the rich patrons; for, if no preferments are to be got but by purchase, which is at present very nearly the case, what are the clergy to do? As things now stand, there is but one wretched alternative for them, either to

buy livings of the great, or to sacrifice their honour and integrity, and debase their characters, by mean servility and adulation : and which is the honestest man, he who gives his money for an independent maintenance, or he who sells his conscience, or, perhaps, his country, to obtain one ?

Mr. Nicholl's discourse is, as our readers will easily perceive, but indifferently written : we could wish to see a subject, in its nature so interesting and important, treated by some abler hand.

ART. XII. *A Treatise on Ruptures.* By Percival Pott, Senior Surgeon of St. Bartholemew's Hospital. *The Second Edition, altered, corrected, and improved.* 8vo. Pr. 3s. Hitch.

IN the Critical Review for the month of July, 1756, we gave an account of the work, which Mr. Pott, in this new edition, has improved and extended. He owns, with candour, that, in the first edition, 'were many faults, some of the press, and some of the author ;' and that he has altered, corrected, and added to it, where the matter was obscure, erroneous, or deficient. He has added one whole section, consisting of thirty-four pages, (viz. sect. x.) on the congenial rupture, in which he treats briefly of the disorder itself, referring his readers to two treatises of his own, formerly published on the same subject. The principal part of the section consists of his dispute with Dr. Hunter relating to the congenial rupture, of which some notice has been taken in the Critical Review for the month of March, 1757, art. 15. and for the month of May, 1757, art. 45. In the present work he alledges that he is unjustly accused of plagiarism from Haller. 'To save the reader's time, says he, and to cut short this part of the dispute, I do aver, that I never had seen, read, or heard of the book in either language, till some time after the publication of my pamphlet on that subject : I therefore did not, nor could, borrow any part of the contents, either of that or of my former treatise from it.—But setting aside whatever pretension I may have to be believed upon my bare assertion, is it probable that, if I had stolen my opinion from the baron's book, that I should have given so short, so imperfect, and, indeed, so erroneous an account of what he had so fully explained, or at least so clearly pointed out ? If I had taken my account of the descent of the testicles from thence, why did I not also learn from thence the reason why the intestines and testicle are sometimes found in the same sacculus ? One of these facts was as much the subject of my enquiry at that time as the other ; and in the *Opuscula Pathologica* (the book al-

luded

cluded to) are both of them satisfactorily accounted for, and made to illustrate each other. Why should I call the case related by Mr. Sharp a *lusus naturæ*? Why steal only one half of Haller's discovery? Why not avail myself thoroughly of the plagiarism by giving a true solution of the appearance, shewing that it was not a *lusus naturæ*, nor produced by what Mr. Sharp and Dr. Hunter had thought was the cause of it, but by the intestine being pushed into the open tunica vaginalis. All this is in the same chapter of the same book; from this book Dr. Hunter and his brother derived all their knowledge of both these subjects; and this book (if I had read it) must have informed me of both, as certainly as of one. Is Haller's account of one more plain and intelligible than of the other? Or is it likely that I should read only what related to one, and not what related to the other, when they were not only in the same chapter and page, but equally parts of the subject I was then enquiring into?"

He informs us that he was led to the discovery of the congenial rupture, by a passage in Lagaranne, a French author; and denies his having learned any thing relative to this subject from Dr. Hunter or his brother; his papers having been finished and corrected for the press, and not a single syllable altered, in consequence of his visit to Mr. Hunter. Through the whole he complains of the treatment he has received from Dr. H. and excuses and vindicates his own conduct. We cannot take upon us to decide on the merits of this dispute: thus much, however, we may be allowed to observe, that, when we read Dr. Hunter's account of the controversy, we were of opinion, that Mr. Pott would think himself obliged to make some reply; he has done it in the present work; and we imagine that Dr. Hunter is now under the same necessity.

Monthly CATALOGUE.

Art. 13. *An Essay on the Means of discharging the Public Debt; in which the Reasons for instituting a National Bank, and disposing of the Forest Lands, are more fully considered. With a Method proposed of raising Money to answer the Expences of any future War, without creating new Funds. By the Author of the Proposal for establishing a National Bank.* 8vo. Pr. 1s. 6d. Payne.

THE plan upon which this author proposes a national bank is, that its notes shall not be payable for less than 100 *l.* That all notes for 100 *l.* and upwards, for every 50 *l.* over and above 100 *l.* shall entitle the bearer to receive the same on demand,

with interest at the rate of two per cent, if it has remained one year from the date; and the same rate of interest for every six months over and above one year that such note shall remain unpaid. But that no interest shall be allowed on any note, for any time less than one year from the date; nor for any fraction of time less than six months afterwards; nor for any fraction of money less than 50 *l.* over and above 100 *l.* That the public revenue shall be repositied in this bank as at present in the exchequer, and that the officers of the revenue shall be obliged to receive its notes as cash. That the commissioners of the treasury shall not be allowed to draw for above '500,000 *l.* more than the receipt on account of the public revenue may have brought into the bank at the time.' That thirty-six gentlemen of estates be appointed directors, twenty-four to act, and twelve to go out and come in, by rotation. The present offices of the exchequer to cease, but the officers to be employed in this bank, and the accounts of the bank to be audited yearly by the house of commons.

Such are the great out-lines of this momentous proposal, which sets aside the present bank of England, whose privileges determine on the 1st of August, 1764. The author thinks that, by adding the sinking fund to this bank, the granting a profit of two per cent. for money payable on demand (which will encourage foreigners to lodge their money in it), and by the saving of one per cent. the difference now paid, and that to be paid by this bank, all the purposes he mentions in his title page will be finally answered. The essayist then proceeds to prove how far the scheme is practicable and beneficial to the nation, which he does in a manner extremely satisfactory and clear; at least, upon paper. That part of his reasoning regarding forest lands we think is unanswerable, and, we imagine, might admit of more good consequences than our author has thought fit to lay down. He is a friend to a general excise; and he seems to think that the prepossessions formerly entertained against it were unjust.

Upon the whole, this writer appears to be completely master of his subject, the nature of which admits of no extracts. We can say no more as to a scheme, of which the legislature are the sole judges, but that we have often seen upon signs and advertisements, *This is the old shop*. And though we do not condemn a proposal for removing the trade to another house, yet we are a little apprehensive that the experiment may be dangerous, especially as *the old house* has carried on so much business, and with so good a set of customers, as those it has at present.

Art. 14. *The Case of the County of Devon, with respect to the Consequences of the new Excise Duty on Cyder and Perry. Published by the Direction of the Committee appointed at a general Meeting of that County to superintend the Application for the Repeal of that Duty.* 4to. Pr. 1s. Johnston.

This pamphlet, as appears from its title page, is published under a great authority, that of the persons who are chiefly to be affected by the tax complained of, and therefore it is but rational to suppose that it contains every argument of weight for its repeal. It differs from other performances on the same subject by its containing the sentiments of all the cyder proprietors of, perhaps, the most considerable county in England for that product.

The author or authors endeavour to make it appear, 'upon the fullest and strictest examination, that this tax is exorbitant, unequal, partial; that it must terminate in the gradual extirpation of the very products on which it is laid, and in its progress towards it involve in ruin many of his majesty's most useful subjects; that it must, in the county of Devon at least, and its neighbouring counties, greatly reduce the value and yearly income of the landed property, which certainly could not have been intended by the legislature; that the severe restraints and arbitrary methods of decision, introduced by the excise laws, together with the most disagreeable and vexatious visits of excise officers, are hereby extended to the private houses and families of every landholder who makes cyder or perry, and is above the degree of a cottager, and a precedent thereby established, which will effectually authorise and justify every future extension of those laws, without exception, which shall hereafter be devised or proposed, until the excise become the general method of collecting the revenue throughout the kingdom.'

In proving all those allegations, the reader meets with a great deal of curious information concerning cyder-making, which, we suppose, is well known to all the manufacturers of that delicious beverage, and can be of little use to any one else, though extremely pertinent to the subject in hand. In this pamphlet the public is undeceived as to a prevailing notion, that cyder was the only drink in Devonshire. The authors say, that it appears from the accounts of the malt-tax laid before the house of commons, for the last seven years, the produce of that tax in the county of Devon was superior to that of most of the other counties, and exceeded only by that of the counties of York and Middlesex. As to the other calculations and arguments stated in this pamphlet, they seem all to be very fair; and, being dispassionately, though very acutely, urged, no doubt have had

their proper effect in prevailing upon the government to consider the consequences of every part of the act; and therefore it would be highly improper for us to pass any farther opinion upon a case addressed from so respectable, to so august, a body.

Art. 15. *Some Plain Reasons for a Repeal of the late Cyder Act. Dedicated to every Man who pays Taxes, and particularly to the Hon. G—— T——d, M. P. for N——k, and to G—— A——d, Esq. M. P. for B——ple in Dev——re.* 4to. Pr. 6d. Whiston and White.

Were it not for its small price of *six-pence*, we should imagine this pamphlet to be a catch-penny. Be that as it will, it is a poor but passionate performance, and whoever reads the preceding pamphlet can find neither entertainment or information in perusing this.

Art. 16. *An Essay on Paper Circulation, and a Scheme proposed for supplying the government with Twenty Millions, without any Loan or new Tax.* 8vo. Pr. 1s. Nicoll.

This very sensible writer seems to establish his plan upon a maxim of the great Mr. Locke, which is, that the fewer intermediate agents, or what we commonly call brokers, there are between the manufacturer and the consumer, it is the better for trade. He considers all private banking as so much brokerage, and proposes a scheme for supplying the government with several millions annually, for two or three years, without any loan or new tax. The ground-plan of this scheme, we think, is a little awkward, and not answerable to that fund of good sense which is displayed in the other parts of the pamphlet; but the reader shall judge for himself.

‘ Let it be moved in the house of commons, to issue and circulate a million in bills or notes upon the credit of parliament, without allowing any interest upon them, or without the aid of the Bank, by appointing an office where those notes should be paid upon demand. If the motion is approved of by the majority of the two houses, and the bill passes into a law, the circulation of the notes may be effected in the following manner.

‘ Let six or more commissioners be chosen by ballot, by the house of commons exclusively, to have the direction and management of the whole circulation. Let those commissioners, after they have been confirmed by the king, hire the large empty apartments above the Royal Exchange for their office; and when they have fitted them up in a proper manner, and are ready to issue out their notes, let the new establishment be
then

then published to the world by two boards, one fronting the street, and the other the inner square of the Exchange, with the following title in large capitals :

THE BANK OF THE PARLIAMENT OF GREAT
BRITAIN.

‘ The apartments above the Royal Exchange may serve for two years, when the charter of the Bank will expire ; and as that charter ought never to be renewed, the company, upon being dissolved, will probably be glad to sell their house to the government.’

Though this author’s money-system is plausible, yet we apprehend that it is not quite new ; and we are of opinion that, if we ever shall have a government with courage sufficient to act on the bottom of parliamentary faith alone, which, as this author observes, is the real foundation of public credit, there may be a very great reduction of the national expence.

Art. 17. *An Address to Sir John Cust, Bart. Speaker of the House of Commons ; in which the Characters of Lord Bute, Mr. Pitt, and Mr. Wilkes, appear in a new Light. By the Author of the Letters signed Scipio Americanus, in the Gazetteer.* 8vo. Pr. 1s. Gretton.

Had this pamphlet appeared towards the beginning of the present political disputes, it might have been termed shrewd and sensible ; but the subject is now exhausted, and the author has no greater merit than bundling up, into the form of a pamphlet, intermixed with a great deal of declamation (which ought to go for nothing on all sides), the arguments that have been again and again urged, with greater force of reasoning, in favour of the present and late ministry. It is our duty to detect and discourage plagiarisms, on whatever side they are committed, and we shall always give as little quarter to the ministerial as to the antiministerial party.

Art. 18. *An Address to Honest English Hearts, being an honest Countryman’s Reflections on the Cyder Tax, the Commitment of Mr. Wilkes, the late Treaty of Peace, and the present Opposition.* 8vo. Pr. 2s. 6d. Fletcher.

This author, who prefixes a long motto from his own pamphlet to his own pamphlet, very possibly is himself an honest English heart, and an honest countryman ; but we cannot think that, as a zealous advocate for the ministry, he has advanced many new arguments in their defence, or that he is extremely happy either as to stile or reasoning. Notwithstanding this,

he has said some shrewd things. He observes, that, by making peace we saved fifteen millions, or more, which another year's war would have cost us; the interest of which would have amounted to 900,000*l.* a sum which, he says, is nearly equal to what is levied by a land-tax of two shillings in the pound. Had this honest English heart been united to a good political head, he might have challenged the opposers of the ministry, to shew how it was possible (as matters in America were then circumstanced) for us to have made conquests during one or two campaigns, that would have indemnified us for the twentieth part of the sums they must have cost us.

A few days or weeks will prove whether the author's observations upon the cyder act are just or not, and about the same time the affairs relating to Mr. Wilkes, which are now depending in parliament, must be discussed likewise. In the mean time, this countryman, as usual, we perceive, takes every thing for granted that he finds in the news papers, and reasons upon it accordingly, which, we are afraid, leads him sometimes to err in points of fact. He found an opinion of a lord chief justice, and a conference between Mr. Pitt and his majesty printed, and therefore the common proverb came into his head, *It is as true as print*. Some of his neighbours too, who possibly had lately come from London, have told him an anecdote or two, and they were too honest to lye, and too sensible to mistake. We cannot entirely agree with the countryman about the validity of the warrant by which Mr. Wilkes was committed, and we wish sincerely that the public heats and animosities, which his case have occasioned, may subside, and that authors on both sides would observe a due temper, when they treat of matters that are *sub judice*.

With regard to the other matters contained in this voluminous pamphlet, they are, in general, very fairly represented, and we look upon the performance as a good common-place book for the present political disputes, and may be of use to a hardy declamatory champion for the ministry. Notwithstanding this, we should be glad of a little information from the countryman, especially when he tells us (speaking of the late peace) 'another very considerable article in our favour is the renunciation which the two branches of the house of Bourbon have made of the alliance they dignified with the name of the Family Compact.' We have carefully looked over the definitive treaty, and can find no such renunciation, either virtually or expressly stipulated; nor do we believe, had it been both, that it would have signified (to use the common expression) *half a brass farthing in our favour*.

Art. 19. *An Appendix to the Review of Mr. Pitt's Administration.*
By the Author of the Review. 8vo. Pr. 1s. Almon.

There is not, in all the republic of letters, a more easy department than that of an historical reviewer, writing for a party, especially if it is in the opposition. Such a writer may be equipped for his trade at any of the circulating-libraries. All he has to do is to borrow a history of the times, half a dozen political pamphlets, which, though the public has thrown them by, like old almanacs, answer his purpose as well, if not better, than new ones, and then, having stocked himself with a convenient number of lies and misrepresentations, sit down to write. The author of the work before us is one of the greatest adepts in this practice of any we have observed. He can say to his brother-authors as the broom-selling boy said to one of his fraternity, who was surprized that he should under-sell him; "for, said he, I steal all my materials, and make the brooms myself." "You simple son of a b——h, replied the other, I steal my brooms ready made."

To be serious: This author, like the young culprit, may be said to have stole his review, ready made, from Dr. Smollett's Continuation of the History of England, only, like those wretches who sometimes kidnap children, he has, in many places, endeavoured to mangle and disfigure the workmanship of the original author, in order to elude any claim that might be entered against him by the natural parent. Thus much for the matter in general. With regard to the manner of its execution, we have no objection to his loading Mr. Pitt and his administration with all the glaring colours of praise and adulation. Let not our over-nice reader think that the expression *loading with a colour* is an absurd metaphor; for this author has given it propriety by his trowel, which has bedaubed his patron with such a quantity, as must certainly make him uneasy under its weight; but, as Critical Reviewers, we have a right to wish he had paid some regard to his readers.

This wretched transcriber of other men's works is a standing proof at once of the folly and madness of this kingdom in their rage after political publications. The specious title of his Review had so far imposed on the public, that he was encouraged to this Appendix, in which he sets out with reviewing his own Review; in quoting stale wretched party pamphlets, of which, very probably, he himself was the author; of vindicating his patron in the opposition he made to the late peace, and his behaviour at the celebrated private conference between him and

his m——y. Lest we should seem too severe, we shall present our readers with a specimen of this scribbler's knowledge of courts and the world. To prove that his majesty took in good part all that had passed between him and Mr. Pitt at the said conference, he gives the following very notable anecdote.

‘ On the Wednesday subsequent to the last conference with which his majesty honoured Mr. Pitt, lord Temple and Mr. Pitt went to St. James's, to pay their duty to his majesty, they were both received in the most gracious manner; and his majesty, in the most obliging terms, said to Mr. Pitt, “ *I hope, Sir, you have not suffered by standing so long on Monday.*” Would his majesty been so complaisant to Mr. Pitt, if he had behaved with that insolence which the defenders of Mr. George Grenville have repeatedly represented?’

This is a very conclusive argument for proving his majesty's approbation of Mr. Pitt's demands; as if the bodily infirmities of a person who had the honour to be admitted to his majesty might not be hinted at with that politeness and humanity by which our amiable Sovereign is so justly distinguished; or, as if political affairs and personal infirmities were to be blended and regarded as the same.

Art. 20. *A Letter to the Honourable the Commissioners of his Majesty's Customs; dedicated to the Hon. the House of Commons: Containing an Account of the Detection of the Frauds at the Custom-house, which had been successfully carried on for Years, by false Affirmations (Perjury) and their very remarkable Punishment: Some curious Queries and Letters to the Right Hon. the Lords of the Treasury, and George Grenville, Esq. with a Memorial on the Occasion, presented to the Right Hon. the Lords of the Treasury, drawn by Mr. Philipps, who managed the Printers Cause, and that of John Wilkes, Esq. against Robert Wood, Esq. Under Secretary of State. Very proper for the Perusal of every Gentleman who would represent the true State of any Affair, and not follow the dull lifeless Forms and Precedents of Law. By William Stewardson. 8vo. Pr. 1s. Sold by the Author.*

This same Mr. Stewardson is very angry at the government for not coming up to his full price as an informer, but has the grace to close his stupid pamphlet with an extract from Dr. Herring's sermon, preached at York, the 22d of September, 1745, the perusal of which we heartily recommend to the reader, especially as it is comprehended in the two last pages, which may exempt him from the pain of dipping into any other part of the pamphlet.

Art.

Art. 21. *A select Collection of the most interesting Letters on the Government, Liberty, and Constitution of England; which have appeared in the different News Papers from the Elevation of Lord Bute to the Death of the Earl of Egremont. With all the Authentic Papers relative to the North Briton, and the Case of Mr. Wilkes; and the Letters between Mr. Pitt and Mr. Allen. Carefully examined and corrected. Vol. III. 12mo. Pr. 2s. 6d.* Almon.

We have already * given our opinion upon the two first volumes of this work, and we find no reason to retract it; but justice and candour oblige us to acknowledge, that the author of the Contrast, a series of papers contained in this volume, is a far more tolerable writer than any who appeared in the former.

Art. 22. *The Redemption: A Poetical Essay. By John Hey, M. A. Fellow of Sidney-Suffex College, Cambridge. 4to. Pr. 1s.* Beecroft.

This poem gained Mr. Seaton's prize at Cambridge, and is printed in pursuance of that gentleman's will, a circumstance which acquits the author of all suspicion of vanity in the publication. Mr. Hey seems to have taken a great deal of pains in the composition of it, and, by a laborious diligence, to have rendered it rather too argumentative and metaphysical to be agreeable. There is more reasoning than poetry in it: almost every-thing which has been offered by our most eminent divines in favour of revelation, the external and internal evidence of it, the propriety of the Christian sacrifice, the objections raised against it, with a long train of pro's and con's, are here introduced. To adorn a subject so unpoetical with Parnassian flowers, and express such sentiments in pleasing numbers, is a task which Milton himself would, perhaps, have failed in the execution of. We are not, therefore, at all surpris'd, that the perusal of this poem gave us very little pleasure; but we will give our readers a specimen of the author's manner—Speaking of the Holy Ghost, he says,

— — — — — ‘ the Spirit of God
From heav’n descending, dwells in dome of clay;
In mode far passing human thought, he guides,
Impells, instructs: intense pursuit of good
And cautious flight of evil he suggests,
But in such gentle murmurs, that to know
His heav’nly voice, we must have done his will:

* See page 396 of this Volume.

Such dictates only *Liberty* obeys;
 Th' *undoubted* voice of heav'n a guide unapt
 For beings now experienc'd in ill,
 And doom'd to walk the wild, perplexing paths
 Of constant trial and uncertainty.'

This is sound and orthodox divinity, but is fitter for a sermon than a poem. Again, speaking of man's ignorance, our author says,

'Tell me the law whereby the earthquake's rage
 Instant o'erwhelms in ruin unforeseen
 The boasted monuments of human pride:
 Why the Volcano pours his liquid fire;
 Why Pestilence and Famine stalk the earth,
 And ravage uncontroll'd: th' unnumber'd laws
 Unfold, to which thou giv'st one empty name
 Of Chance. Shall these, vain man! elude thy search,
 Enacted for the ordinary course
 Of Nature's operations; and shalt thou
 Murmur at the obscurity of those
 Deriv'd from Exigency's latent springs?'

The *latent springs* of *Exigency*, and the *operations* of *Nature*, may be very good phrases in the pulpit, but appear extremely awkward in a poem. In like manner, also, when Mr. Hey says,

— 'let contention cease: wait we the hour,
 When all things shall arrive to that one point
 Whereto they have converg'd ere since the world
 Was first awak'd from chaos into life.
 When all the parts of this unfinish'd scheme
 Shall be compacted in one perfect whole.'

The advice is good; but *whereto they have converg'd*, how philosophical soever the term may be, is, as Polonius says, a vile phrase. Upon the whole, the author of this essay has proved himself a good divine but no poet.

Art. 23. *The Redemption: A Monody.* By Mr. Scott, Fellow of Trinity-College, Cambridge. 4to. Pr. 1s. Wilson and Fell.

Mr. Scott, as appears by his preface, was a candidate with Mr. Hey for Seaton's prize, and the poem before us rejected, as inferior to Mr Hey's. It is now published, the author informs us, not as an appeal to the public from the sentence of the judges (which, by the bye, was, we believe, after all, the true reason) but as it may afford half an hour's innocent *entertainment* to the reader.

The

The affording entertainment is, perhaps, an expression rather improper for a poem on so serious a subject. With regard, however, to the poetical merit of this *monody*, we cannot help thinking it superior to Mr. Hey's essay, though it is by no means to be ranked amongst the best of Mr. Scott's performances. The following lines shew evident marks of taste and genius in the composer.

‘ But come, O virgin-muse of Sion, come,
Come gently, and my breast inspire
With some faint sparks of that seraphic fire,
Whose beams refulgent glow'd,
When bursting thro' the womb
Of dark futurity, “ A God, a God,”
Proclaim'd aloud the heav'n enlighten'd seer,
“ From Bosrah lo he comes mighty to save,
Mighty to triumph o'er the grave!”—
And all the oaks of Bashan stoopt to hear,
And Lebanon's attentive cedars bow'd.’

The angel's hymn is prettily introduced, and contains some very good lines, particularly the following.

‘ Then did the hills, then did the vales resound ;
The vale of Arnon, and the purple brow
Of beauteous Amana, and Shenir rang,
And all the forests of thy Carmel sang,
When Thou, in fleshly tabernacle shrin'd,
Ganst pour the stream of blessings all around,
And brooding over teach thy helpless care,
As the fond eagle doth her young, to try
Their scarce-fledg'd plumes, and thro' the baser air
Assert the mansions in their native sky.
O goodly vine, beneath whose clustering boughs
The weary flocks repose !
O rose of Sharon ! O enclosure sweet
Of chief perfumes, of spices fresh and rare !
Wake, wake ye winds, and o'er the garden blow,
That all the soul-delighting scents may flow ;
And ye, O spirits of air,
Catch the rich odours, and to heav'n repair,
That angels may dissolve in raptures meet !’

The conclusion of this little poem is rather abrupt ; but the piece, upon the whole, considering the difficult nature of the subject, will reflect no disgrace on the ingenious author.

Art. 24. *The Jumble: A Satire. Addressed to the Reverend Mr. C. Church-ll. 4to. Pr. 1s. Johnston.*

The *Jumble* is a strange title for a *poem*, and the lines are of a piece with it. The author sets out with telling us, that he intends

— — — — — ‘to write
Plain, prose-like metre, honest and downright.’

This puts us in mind of

“ I Sylvester
Lay with your sister,
I Ben Johnson lay with your wife.”

That’s no rhyme, said Sylvester: no, reply’d old Ben, but it is true. Let Mr. *Jumble* apply. This piece is dedicated, it seems, to Mr. Churchill, whom our author satirizes for want of correctness and purity; and then falls foul of him for abusing the actors in his *Rosciad*, on which theme thus sings our sweet and delicate bard,

—— ‘shall Genius stoop his tow’ring wing
So low, and of poor, reptile actors sing?
Why not? ere now, I’ve seen the gilded fly
On radiant plumes expanded, mount on high,
Then cowering seek the earth, and on my word,
The self-same fly has pitch’d upon a ——.
So ’tis with Genius, his unbounded flight
Is to no goal confin’d, of depth or height;
He does whate’er he will, to him ’tis given
To dive to hell, to mount aloft to heaven:
Sounding he mounts aloft with mighty flutter,
Then sinks, and pores his nose into a gutter.
Come then, my-Muse, away and seek the stage,
Prepare the scourge, with unrelenting rage
Chastise the servile race, till black and blue
Their private foibles are expos’d to view,
Tortur’d and mangled by poetic fury,
And damn’d to death without or judge or jury.’

No less elegant are these lines of Mr. *Jumble* on Mr. Wilkes.

‘ Who’ll say W-lk-s prints because he’s poor? I’ll rise
And tell the frontless villain that he lies.
Who’ll say W-lk-s puffs, and toils, and sweats, because
W-lk-s want a place? I’ll pluck him by the nose.
Who’ll say his patriotism is a farce,
A specious, fly pretence? I’ll kick his ——.’

We

We must do Mr. Jumble the justice to acknowledge that there are some tolerable verses in his poem, amongst which these are, perhaps, the best.

‘ Can Satire e’er where Truth is not, reside ?
 And doth she not still walk by Reason’s side ?
 Is not meek Candour always in her train ?
 And doth not Justice prompt her sacred strain ?
 Doth she not with a noble pride still fly
 Where Virtue waves her silver flag on high ?
 Beneath her conduct steadily advance,
 Still pointing against Vice her golden lance ?
 Draws she the bow, and does the arrow fly,
 Not to reform, but only to destroy ?
 No ; let the *libeller* with pois’nous breath,
 Like the vex’d madman, scatter fire and death :
 Satire, to what vile Envy spies, is blind ;
 The foe to vice, the friend to all mankind.’

The lines which follow on Good-nature are not amiss.

As this poem concludes with an address to the two *Reviewers*, it would be very unpolite in us to pass it by unnoticed, especially as it has really more merit, with regard both to the numbers and sentiment, than any other part of this motley performance : hear, readers, how humbly he addresses and how prettily he rebukes us.

‘ Ye sage Reviewers, who in council sit,
 Sole arbitrators of the prize of wit :
 Who keep the literary world in awe
 With iron rod, yourselves above the law :
 Whose garrets, like some giant’s den of yore,
 Are hung with wretch’s limbs, and stain’d with gore,
 Ye wise and skilful *veterans*, who are sure
 To know my stile, tho’ I ne’er wrote before :
 By intuition wond’rous, at first sight,
 Can tell that black is black, and white is white ;
 Or if you please to shew your learned knack,
 By rules, prove black is white, and white is black.’

The thought of comparing our garrets to the giant’s den is not without humour ; nor could we help smiling at

‘ Ah Thwackums ! may I hope your birchen rage
 Will spare the breech of inexperience’d age ?’

But the author falls off miserably when he goes on thus ;

‘ Ah, may I hope, if down I prostrate fall,
 And with you worship Ignorance, your Baal,

That

That she'll in pity influence your mind,
 (For sure she can) to be a little kind,
 One youngling bard for once to overlook,
 And not insert his faults in your black book?
 Or may I hope, if 'tis my luckless fate,
 Tho' all unwitting, to incur your hate,
 The critic sword that you'll with mercy draw,
 And cut my head off at a single blow ?

The two last verses are dreadful indeed. Mr. *Jumble* must acknowledge, we hope, that we are not without some degree of candour, as we have fairly laid before our readers his severe sarcasms upon us. We are, indeed, so used to hard words from the

—— *genus irritabile vatum,*

that their *retort courteous* makes little or no impression upon us.

Art. 25. *The Blood-Hounds, a Political Tale. Inscribed to the Earl of Bute. 4to. Pr. 1s. 6d. Griffin.*

A bloody-bad performance indeed ! It is an awkward blundering attempt to abuse the opposition, and to compliment lord Bute in as doggrel rhyme as ever disgraced the advocates for either party. Let not our readers take our words for it. The author characterises the late peace as follows :

‘ His system peace ; so unconfin’d
 It breath’d—“ the good of all mankind :
 One universal charity :”

Obvious, the means : humane, the ends :
 All Christendom *at once* were friends :
 Behold a Christian rarity !’

The whole of this performance is equally execrable.

Art. 26. *Folly, a Satire on the Times. Written by a Fool, and younger Brother to Tristram Shandy. 4to. Pr. 2s. Pridden.*

The antients had a proverb, *Videre vult, et est stultus*. We can assure our readers that the title of this satire is by no means an imposture. It abuses the Scotch, rails at lord Bute, and praises Mr. Pitt in as precious strains of folly as any man would wish to read.

Art. 27. *The Priest in Rhyme : A doggrel Versification of Kidgell’s Narrative, relative to the Essay on Woman. By a Member of Parliament, a Friend to Mr. Wilkes, and to Liberty. 4to. Pr. 1s. Gretton.*

A good doggrel parody, with some humour, but very little meaning ; because, if the publication of Mr. Kidgell’s pamphlet
 was

was imprudent or immoral, all attempts to propagate that publication are doubly so; and ridicule often serves only to whet curiosity.

Art. 28. *An Essay on Woman, in Three Epistles.* 4to. Pr. 1s. Gretton.

This is a rhyming attempt at a parody upon Pope's Essay on Man; from which the few lines or sentiments that have any merit in them, are borrowed.

Art. 29. *Mundus Muliebris: Or, An Essay on Woman.* 4to. Pr. 6d. Jackson.

This is an imitation of Pope's Essay on Man, in doggrel rhimes. See the last article.

Art. 30. *An Essay on Woman. A Poem.* By J. W. Senator. With Notes by the Bishop of G. 4to. Pr. 1s. 6d. Freeman.

A third Essay on Woman! Vigorous authors, were your abilities equal to your inclinations, and were not your impotence as despicable as your ends are mercenary. The author of this essay writes in blank verse, and attempts to put his performance off, as being the original which has made so much noise in the world; but he is abusive, illiberal, and indecent, without the smallest pretence to excite even curiosity.

Art. 31. *An Essay on Woman. The Fourth Epistle. With Explanatory Notes.* 4to. Pr. 1s. Seymour.

A most wretched sequel to a most wretched pamphlet, which we have already mentioned; impure and immodest.

Art. 32. *Patriotism! A Farce. As it is acted by his Majesty's Servants.* 8vo. Pr. 6d. Nicoll.

This *thing* appears to be written in favour of the ministry, but is void of every character that can entitle it to a reading.

Art. 33. *The British Coffee-house. A Poem.* 4to. Pr. 1s. 6d. Nicoll.

On seeing this poem advertised we were afraid that some rhyming fool had taken it into his head to satirise the person who keeps this coffee-house, and the company that frequents it. We were deceived. The author's abilities in poetry does not even qualify him for the very lowest and most detestable of all offices, that of abuse.

Art. 34. *The Plain Truth : Being a Genuine Narrative of the Methods made Use of to procure a Copy of the Essay on Woman. With several Extracts from the Work itself, given as a Specimen of its astonishing Impurity. By Thomas Farmer, Printer, into whose Hands the Original Copy accidentally fell. 4to. Pr. 1s. Pottinger.*

We do not doubt of Mr. Farmer's veracity, and the less, because we have not heard that his narrative, which contains allegations that, if not true, might be easily disproved, has been yet contradicted; probably because they are very unimportant. As to the narrative itself, it is no more than an unmeaning appendix to its appendix, which we wish had been spared.

Art. 35. *A Sermon occasioned by the Death of Robert Cruttenden, Esq. (who departed this Life June 23, 1763, aged 73 Years) Preached at Mile's Lane, on Lord's Day, August 7. To which are added, several poetical Compsures, by the Deceased. By William Porter. 8vo. Pr. 1s. Field.*

This sermon is dedicated, in the stile of the conventicle, to the church of Christ meeting on Lord's Day morning at Mile's Lane, Cannon-Street. It is a mighty poor performance, containing neither weight of argument, or dignity of sentiment and expression: the language is, in many parts, neither English nor grammar, and abounds with vulgar phrases, very unfit for a discourse delivered from the pulpit. Mr. Porter tells us, that the people of the Lord (we suppose he means the elect) have no rest but in his bosom, or when *dand'ed upon his knee*; and a little after, speaking of the redemption, says, that God parted with his *top jewel*, his only Son, and bruised him. At the end of the sermon he informs us that '*dying work* is dreadful *work*, without an interest in redeeming love; but let others dying be our living *work*, and let this comfort us in dying, that it is only resigning *work* on our parts, and receiving *work* on the Lord's.'

By which short specimen our readers will see that Mr. Porter's *work* is a vile *work*, and not worth reading.

Art. 36. *A Modest Apology for the Conduct of a certain Reverend Gen leman in a late Excursion : With an infallible Plan for removing all future Animosity between the English and Scotch, by an eminent Hand. To which is added, an Extraordinary Card upon a very Extraordinary Occasion. 4to. Pr. 1s. Burnet.*

This is one of the miserable vermin that now crawls from the dunghil of party disputes. Its impotent abuse seems to be levelled against Messrs. Churchill and Wilkes. The author appears to be a true hackney prostitute, ready to toss up, cross or pile, upon which side of the question he shall write.



I N D E X

TO THE

SIXTEENTH VOLUME

OF THE

CRITICAL REVIEW.

- A.
- ACCOUNT* of the first discovery of Florida. See *Florida*
- Address* to the people of England; character of 79
- to English Protestants, &c. observations on 233
- of the people of Great Britain to his majesty; censured 320
- to the electors of Great Britain who are makers of cyder and perry; scope of, with remarks 387
- to Sir John Cust, Bart. strictures on 469
- to honest English hearts, &c. account of, with observations and character ib.
- Adventures* of Patrick O'Donnel; analysis of, and character 138
- Alcock* (Thomas). See *Observations*.
- Anatomy* of Policy; character of 160
- of a late negotiation; design of, with remarks 319
- Anecdotes* and observations relating to Oliver Cromwell and his family; censured 76
- Anne* of Denmark, wife of James I. character of 326
- Annual Register* for the year 1762; summary of, with recommendation 67
- Answer* (a full and complete) to the errors in Mr. Law's writings; account of, with extracts and disapprobation 203
- to the letters of the Rt. Hon. W. Pitt, Esq. censured 233
- to Wesley's letter to the bishop of Gloucester, by S. Chandler; account of, and character 297
- (full and candid) to Kiggell's narrative, &c. design of 400
- Antient* characters deduced from classical remains: by Edmund Burton, Esq. specimens of, with strictures and advice 410
- Apology* (modest) for the conduct of a certain reverend gentleman, &c. observations on 480
- Appeal* to the public in behalf of Gen. Johnstone; strictures on 397

- Appendix* to the review of Pitt's
administration; account of,
with reflections and censures
471
- Ascham* (Roger) some account
of the life and character of
24—27
- Author* (the) by C. Churchill;
substance of, with extracts
and approbation 446
- B.
- Battle* of Epsom; observations
on 72
- Bavin* of Bays; remarks on,
with specimens and censure
285
- Bennet* (James) his edition of
the English works of Roger
Ascham; account of, with
extracts and remarks 24
- Bishops*; explanation of their
right of attendance in par-
liament 168
- Blood-bounds* (The) a political
tale; specimen of, with cen-
sures 478
- Brimstone*, the true Flower of;
character of 154
- British* coffee-house; a poem;
censured 479
- Brookes* (Dr.) his new and ac-
curate system of natural his-
tory; copious account of,
with extracts, reflections,
remarks, and character 144
310
- Buds* of Parnassus; censured
151
- Burn* (Dr.) See *Ecclesiastical*.
- Burton* (Edmund.) See *Anti-
ent*.
- C.
- Cambridge* verses on the peace;
specimens of, with commen-
dation 183
- Case* of Colin Campbell, Esq,
purport of, with remarks 74
— of the county of Devon,
&c. substance of, and charac-
ter 467
- Castrated* sheet in the sixth vo-
lume of *Biographia Britan-
nica*, &c. account of, with
a refutation of the accusati-
on preferred in it against the
bishop of Gloucester 306
- Chronicle* of the reign of Ado-
nijah; design of 80
- Clarendon* (Henry earl of) his
state letters; account of,
with extracts and observa-
tions 58
- Coke* (Sir Edward), character of
327
- Collection* (select) of the most
interesting letters on the go-
vernment, &c. of England,
&c. vol. i. ii. and iii. sum-
mary of, with animadversi-
ons 396, 473
- Complete* computing-house assist-
ant; analysis of, with a quo-
tation and recommendation
258
- duty of man: by H.
Venn, A. M.; summary of,
with a specimen and com-
mendation 455
- Conference*; a poem; by C.
Churchill; account of, with
specimens, character, and
remarks 443
- Considerations* on the prevailing
spirit and temper of the pre-
sent times; observations on,
and character 320
— for the more speedy and
effectual execution of the act
for paving, &c. the city of
Westminster; scope of, with
a remark 397
- Considerations*

Considerations (candid and impartial) on the nature of the sugar trade; extract of, and recommendation 439
Crisis; an ode; design of, and character 389
Critic; the office of the true 1, 2, & seqq.
Cyder-act, some plain reasons for a repeal of; censured 468

D.

Davies (John) a celebrated writing-master; some account of the life of 105
Dawson (Rev. Abraham) his new translation of the three first chapters of Genesis; account of, with strictures 452
Death of Adam: a tragedy; specimens of, with remarks and character 38
 — of Abel: a sacred poem; extracts of, and recommendation 50
Demosthenes; account of the death of 333, 334
Descriptio Angliæ, &c. account of, with specimens and ridicule 291
Description of the Isle of Thanes; approved of, with remarks 75
Detraction: an essay in two parts; observation on 151
Deuce is in Him; a farce; plan of, with commendation 383
Dialogue between Mars and Britannia; censured 232
Doddridge (Rev. Philip). See *Lectures*.
Dupe: a comedy; plan of, with a specimen and character 429
Duty of a real christian; design of, and character 236

E.

Each sex in their humour; a novel, in two vols; extracts of, with reflections and strictures 449
Ecclesiastical Law: by R. Burn, L.L.D. copious account of, with reflections, quotations, remarks, and approbation 161, 241.
Effusions of Friendship and Fanc y; extracts of, and commendation 6
England, rights and liberties of the people of, vindicated; animadversions on 233
 — (history of,) by Mrs. Macaulay; copious account of, with reflections, quotations, and observations 321
Englishman at Bourdeaux: a comedy; plan of, with strictures 381
English poetry, account of the rise and progress of 222
 — Britons: a farce of one act; censured 389
Engraving; observations on the progress of the art of 312
Enlargement of the mind; specimens of, with observations 314
Epistle to W. Hogarth, by C. Churchill; account of, with extracts and remarks 63
 — from W. lord Russell to W. lord Cavendish; specimens of, with strictures 391
 — to the dictator in his retirement; design of, and character 400
Essay on criticism 1
 — on the origin and progress of letters, by W. Mass ey; extracts of, and approbation 102
 li 2 *Essay*

I N D E X.

Essay on preaching ; account
of, with quotations and re-
marks 258

— on the means of discharg-
ing the public debt ; out-
lines of the plan of, with
observations 465

— on paper circulation ;
plan of, with reflections 468

— on Woman : in four epis-
tles ; character of 479

— on Woman : a poem ;
censured ib.

Experience of saints asserted and
proved ; by B. Wallin ; reflec-
tions on, with strictures 237

Explanation of the ten com-
mandments ; commended 79

F.

Farmer (Tho.) his narrative re-
lating to the *Essay* on Wo-
man ; remarks on 480

Fenning. See *Young*.

Ferguson (Mr.) his letter in an-
swer to the Rev. Mr. J. Ken-
nedy 339

Florida, account of the first dis-
covery, &c. of ; remarks on,
and character 317

Folly : a satire on the times ;
strictures on 478

Fothergill, (Samuel) his reply
to E. Owen's pamphlet on
the necessity of water-bap-
tism ; account of, and cha-
racter 159

France, account of the police
of ; summary of, with ex-
tracts, observations, &c. 30

Frite (Dr.) his petition relative
to the conduct of the arch-
bishops of Canterbury and
York ; substance of, with
advice 225

Friendship, a satire ; remarks on
385

G.

Genesis, new translation of the
three first chapters of. See
Darwin.

George II. character of 268

Ghost (The) book iv. speci-
mens of, with strictures 335

Glaspe (John). See *Poems*.

Group (The) ; censured 390

H.

Harliian collection of manu-
scripts, preface and index to
the catalogue of. See *Preface*.

Henry prince of Wales, son to
James I. character of 325

Hints (some) to people in pow-
er ; purport of 318

History of lady Julia Mandeville ;
analysis of, with specimens
and character 41

— (General) of sieges and
battles ; character of 80

— (Impartial) of the late
war ; remark on ib.

— (Universal) modern part
of an ; vols. xxxix. and xl.
analysis of, with reflections,
remarks, specimens, and ap-
probation 127, 360

— of the military transac-
tions of the English nation
in Indostan ; analysis of, and
commendation 249

— (Short) of that parlia-
ment which committed Sir
Robert Walpole to the Tow-
er ; remarks on 388

— of Richard Potter, a fail-
or, &c. account of, with re-
flections and approbation
398

Histories of lady Frances and lady
Caroline S—— ; sketch of
the fable of, with specimens,
reflections, and remarks 108

H. me

I N D E X.

- Home fishery* (A brief detail of the); account of, with observations 152
- Hooke* (Mr.) his Roman history, vol. iii. analysis of, with extracts, reflections, observations, &c. 401
- Hoole* (John) his translation of 'Tasso's Jerusalem Delivered; specimens of, with reflections and remarks 16
- Hoyland* (Mr.) his poems and translations; extracts of, with strictures 55
- Humours of Harrowgate*; character of 73
- I.
- Islington*: a poem; ridiculed 316
- James I.* character of 328
- Jests of Beau Nash*; character of 80
- Jumble* (The): a satire; design of, with specimens and observations 476
- K.
- Kew-gardens*: a poem; specimen of, with ridicule 394
- Kidgell* (Rev. Mr.) his genuine and succinct narrative; observations on 399
- King of Prussia's campaigns*; account of, with remarks 124
- L.
- Langborne*. See *Effusions*.
- Lectures* (A course of) on ethics, &c. by P. Doddridge, D. D. analysis of, with reflections, quotations, observations, and approbation 170
- Leland* (Dr.) his translation of Demosthenes, vol. ii. account of, with extracts and commendation 330
- Letter to the author of the North Briton*; censured, with a reflection 73
- to the Right Hon. Geo. Grenville; remark on 73
- to the author of a letter to the Right Hon. George Grenville; censured ib.
- occasioned by the bishop of Gloucester's doctrine of grace; account of, with extracts, strictures, and remarks 194
- to a friend, concerning Kennedy's system of chronology; reflections on, and character 230
- to the Rev. the new elected lecturers of St. M——y, W——l; observation on 329
- to Mr. J. Kennedy, by Mr. Ferguson 330
- (Expostulatory) to the Rev. Mr. Kidgell; remarks on 400
- to Mr. Kidgell; censured ib.
- to the Hon. the commissioners of his majesty's customs; character of 472
- Letters between Theodosius and Constantia*; account of, with quotations and approbation 11
- from M. la V—— in London to a friend at Paris; character of 74
- Liberty*: a poem; censured 240
- Liturgy of the church of England* rendered nearer to the standard of scripture; plan of, with remarks and character 69
- Lord's-supper*, Morton Savage's discourse on; commended 160

I N D E X.

Love at first sight : a ballad
farce ; character of 317

M.

Macaulay. See *England*.

Manco Capac, character of 129

Martial Review ; specimen of,
and commendation 267

Mayhew (Dr.). See *Observa-
tions*.

Mayor of Garret : a comedy ;
by S. Foote, Esq. sketch of
the plan of, with an extract
and character 435

Merchant, the qualifications re-
quisite to form an accom-
plished 261

Messiah : a sacred poem ; ex-
tract of, with censure 393

—— ; attempted from the
German of Mr. Klopstock ;
summary of, with strictures
and disapprobation 417

Ministerial patriotism detected ;
censured 153

Mundus Muliebris ; or, An Es-
say on Woman ; character
of 479

N.

National debt, an easy method
of discharging ; account of
154

New River-head : a tale ; ob-
servation on 72

North Briton (The) in two vols.
analysis of, with remarks 277

—— : an elegy ; speci-
men of, and character 391

O.

Observations on the cyder-aët ;
remarks on 153

—— on the Fairy Queen of
Spenser ; account of, with
reflections, remarks, and ex-
tract 219

*Observations on the state of the
highways* ; remark on 228

—— on the charter and con-
duct of the society for pro-
pagating the gospel in fo-
reign parts ; by Dr. Mayhew ;

reflection on, with advice 374

—— upon the authority, &c.
of the apprehension, &c. of
Mr. Wilkes ; scope of, with
remarks 388

Ode (congratulatory) to Ireland ;
by C. Jones ; remark on 151

P.

Patriotism : a mock heroic ; cen-
sured 390

—— : a farce ; censured 479

Pearfall (Mr.) his letter to the
church of Christ, &c. charac-
ter of 160

*Pensions on the Irish establish-
ment* ; enquiry into the lega-
lity of ; observations on 155

*Petition of the protestants of
of Languedoc* ; reflections
on, and character 75

Phylaster : a tragedy, with al-
terations ; approbation of,
with remarks 303

Philosophical Transactions, vol.
lii. part ii. for the year 1762 ;
summary of, with extracts
and remarks 117, 210

—— survey of nature ; ac-
count of, with observations
and character 301

*Pietas & gratulatio collegii
Cantabrigiensis apud Nov-
anglos* ; extracts of, with re-
marks and character 289

Poematia, partim Latine scripta,
partim reddita ; specimen of
315

Poems ; by Mr. Smart ; stric-
tures on 72, 395

—— ; by John Glasse ; spe-
cimens

I N D E X.

cimens of, with observations
 and censure 150
Poetic chronology; design of,
 and character 71
Preface and index to the collec-
 tion of Harleian manuscripts;
 account of, with an extract
 and recommendation 206
Priest in rhyme; character of
 478
Pro and *Con*: or the Political
 Squabble; scope of, with
 specimens and character 231
Pug's reply to parson Bruin;
 design of, with censure 70

R.

Redemption: a poetical essay;
 by Mr. Hey; specimens of,
 with strictures 473
 —: a monody; by Mr.
 Scott; extracts of, with re-
 marks and character 474
Reformation, observations on the
 275
Reply to a letter addressed to G.
 Grenville; substance of, and
 approbation 232
Review of all the political pa-
 pers that have been wrote
 in opposition to the govern-
 ment, since the accession of
 the house of Brunswick 277
Revelation examined with can-
 dour, vol. iii. summary of,
 with extracts and commen-
 dation 45
Rivet (Wm. Esq.) his illustra-
 tion of the usefulness of de-
 cimal arithmetic; approved
 of 397
Roman history. See *Hooke*.
Royal register; remarks on 155
Rugeley (Rowland) his miscel-
 laneous poems and transla-
 tions; reflections on, with
 an extract and character 353

S.

Sallust; character of his writ-
 ings 415
Satires on the times; censured,
 with specimens 392
Scheme for erecting an acade-
 my at Glasgow; scope of,
 with reflections 78
Sermon, by J. Jefferson; speci-
 men of and recommendati-
 on 76
Sermon; by G. Watson; stric-
 tures on 78
 — by W. Cooper, A. M.
 commended 158
 — by T. Bonney, M. A. spe-
 cimen of, and approbation
 234
 — at Salter's hall, by John
 Conder, D. D. observations
 on 235
 — by J. Radcliff; substance
 of, with remarks 238
 — on the thanksgiving day
 for the peace; by T. Wright;
 scope of, and character 239
 — on religious liberty; by
 John Brown, D. D. sub-
 stance of, with quotations
 and commendation 272
 — by J. Nicholl, A. M.
 specimens of, with remarks
 and character 460
 — at Miles's Lane; by W.
 Porter; censured 480
Spiritual Minor: a comedy;
 observations on 74
State letters. See *Clarendon*.
Stuart (Dr. Matthew) his the-
 ory of the distance of the sun
 from the earth; account of,
 with approbation 370
Stroke at pulpit time-serving;
 substance of, with a remark
 239
Sugar-cane; natural history of
 440

I N D E X.

- Sugar trade.* See *Considerations.*
- T.
- Temple of Venus*, part ii. remarks on 316
- Towers* (Joseph) his review of the genuine doctrines of christianity; commended 142
- Traſtatus de primis duodecim veteris Testamenti libris*; substance of, with censure 229
- *de miraculis*; character of 230
- Traſts* on the liberty spiritual and temporal of Protestants in England: by Anthony Ellis, D. D. analysis of, with quotations and commendation 81
- Treatiſe* on the ſocial compact: by J. J. Rouſſeau; extract of, with ſtriſtures 375
- *on ruptures*: by Percival Pott; ſecond edition; account of 464
- Triumphs of Jehovah*; ſubſtance of, with animadverſions 158
- Twenty-one articles of impiety*, &c. obſervations on 389
- Tully*; character of 411
- V.
- Venn* (Rev. Mr.) See *Complets.*
- Verſes* addreſſed to no miniſter; character of, with a remark 232
- View of the internal policy of Great Britain*; ſummary of, and character 378
- Virtue*; account of the different ſignifications aſſigned this word 173, 174
- W.
- Warton* (Thomas). See *Obſervations.*
- Wiſley* (John) his letter to the biſhop of Glouceſter; reflections on, with extracts and ſtriſtures 293
- Whigs and Tories*, impartial examination of the conduct of, from the revolution, &c. cenſured, with remarks 156
- Whiſfield* (Rev. Geo.) his obſervations on ſome fatal miſtakes in Dr. Warburton's doctrine of grace; extracts of, with ſtriſtures 96
- Wignell* (Mr. J.) his collection of poems, &c. ridiculed, with ſpecimens, &c. 191
- Woollett* (Mr.) approbation of his print of Apollo and Phaeton 313
- Works of Roger Aſcham.* See *Bennet.*
- Writing*; obſervations on the Norman and Saxon methods of 103
- Y.
- Young man's book of knowledge*: by D. Fenning; recommended 222





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